

MAHĀBHĀRATA

Sanskrit Text with English Translation
M.N. Dutt

B. Shanti - 12



Edited by :
Dr. Ishvar Chandra Sharma
Dr. O.N. Bimali

The Mahābhārata is a curious mixture of history and mythology, though the former aspect is the subject of grave doubts in the minds of the professional historians. This is called the fifth Veda and it is universally acknowledged to be of pre-eminent importance. It extols its greatness itself in the following words: *yad ihāsti tad anyatra yan nehāsti na tat kvacit* (whatever is here is also elsewhere; whatever is not here is extant nowhere). It contains not only the celebrated Gītā but also a large number of other texts which are themselves independent treatises. It is a valuable product of the ancient Indian literature of the post-Vedic age and seems to go back to the prehistoric stage of the human society.

This is first time that English translation with Sanskrit text is being published. The translation is based on M.N. Dutta which is very lucid and accurate according to the Sanskrit text. It was translated according to that time available text of Kolkata edition. However, this text is not available now and we have arranged it through the text of Chitrashala Press, Pune, which is an authentic and complete text of the Mahabharata. And according to this, sometimes, we do not find the translation of many slokas, that translation has been completed by the editors.

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MAHĀBHĀRATA

SANSKRIT TEXT AND ENGLISH TRANSLATION

VOL. VIII
ŚĀNTI PARVA

Translation according to

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THE MAHĀBHĀRATA

SHANTI PARVA

CHAPTER 174

(MOKSHADHARMA PARVA)

An account of Religion

युधिष्ठिर उवाच

धर्माः पितामहेनोक्ता राजधर्माश्रिताः शुभाः।

धर्ममाश्रमिणां श्रेष्ठं वक्तुमर्हसि पार्थिव॥१॥

Yudhishtira said—

You have, O grandfather, described the sacred duties of kings regarding the persons in distress. O king, you should tell me now those foremost of duties of those who lead the (four) modes of life.

भीष्म उवाच

सर्वत्र विहितो धर्मः स्वर्ग्यः सत्यफलं तपः।

बहुद्वारस्य धर्मस्य नेहास्ति विफला क्रिया॥२॥

Bhishma said —

Religion has many doors. The observance of the duties sanctioned by religion can never be useless. Duties have been laid down regarding every mode of life. The fruits of Penance with regard to the development of the Soul, are to be had in this world.

यस्मिन् यस्मिन् विषये यो यो याति विनिश्चयम्।

स तमेवाभिजानाति नान्यं भरतसत्तम॥३॥

The object to which one devotes oneself, whatever it may be, O Bharata, and nothing else, appears to one as the highest of acquisitions fraught with the greatest of blessings.

यथा यथा च पर्येति लोकतन्त्रमसारवत्।

तथा तथा विरागोऽत्र जायते नात्र संशयः॥४॥

When one meditates properly, one comes to know that the things of this world are useless

as straw. Forsooth, one is then freed from attachment of those things.

एवं व्यवसिते लोके बहुदोषे युधिष्ठिर।

आत्ममोक्षनिमित्तं वै यतेत मतिमान् नरः॥५॥

When the world, O Yudhishtira, which is full of shortcomings, is so framed, every intelligent man, should try to acquire the liberation of his soul.

युधिष्ठिर उवाच

नष्टे धने वा दारे वा पुत्रे पितरि वा मृते।

यया बुद्ध्या नुदेच्छोकं तन्मे ब्रूहि पितामह॥६॥

Yudhishtira said—

Tell me, O grandfather, by what condition of mind should one kill his grief when he loses his riches, or his wife, or son, or father.

भीष्म उवाच

नष्टे धने वा दारे वा पुत्रे पितरि वा मृते।

अहो दुःखमिति ध्यायञ्शोकस्यापचितिं चरेत्॥७॥

Bhishma said—

When one's wealth is lost, or one's wife or son or father is dead, he certainly says to oneself,—Alas, it is a great sorrow,—But then one should, by the help of meditation, try to kill that grief.

अत्राप्युदाहरन्तीममितिहासं पुरातनम्।

यथा सेनजितं विप्रः कश्चिदेत्याव्रवीत् सुहृत्॥८॥

Regarding it is mentioned the old story of the speech that a twice-born friend of his, coming to Senajit's court, made to that king.

पुत्रशोकाभिसंतप्तं राजानं शोकविह्वलम्।

विषण्णमनसं दृष्ट्वा विप्रो वचनमब्रवीत्॥९॥

Seeing the monarch stricken with grief and burning with sorrow on account of the death of his son, the Brahmana said to that king of very cheerless heart—

किं नु मुह्यसि मूढस्त्वं शोच्यः किमनुशोचसि।

यदा त्वामपि शोचन्तः शोच्या यास्यन्ति तां गतिम्॥१०॥

Why are you stupefied? You are without any intelligence. You are yourself an object of grief, why do you grieve (for others)? A few days hence others will grieve for you, and in their turn they will be grieved for by others still.

त्वं चैवाहं च ये चान्ये त्वामुपासन्ति पार्थिव।

सर्वे तत्र गमिष्यामो यत् एवागता वयम्॥११॥

Yourself, myself, and others who wait upon you, O king, shall all repair whence all of us have come.

सेनजिदुवाच

का बुद्धिः किं तपो विप्र कः समाधिस्तपोधन।

किं ज्ञानं किं श्रुतं चैव यत् प्राप्य न विषीदसि॥१२॥

Senajit said—

What is that intelligence, what that penance, O learned Brahmana, what that concentration of mind, O you having asceticism for wealth, what that knowledge, and what that learning, by gaining which you do not give way to grief?

ब्राह्मण उवाच

पश्य भूतानि दुःखेन व्यतिष्ठिक्तानि सर्वशः।

उत्तमाधममध्यानि तेषु तेष्विह कर्मसु॥१३॥

The Brahmana said—

See, all creatures,—the superior, the middling, and the inferior—on account of their respective acts, and entangled in sorrow.

आत्मापि चायं न मम सर्वा वा पृथिवी मम।

यथा मम तथाऽन्येषामिति चिन्त्य न मे व्यथा॥

I do not consider even my own self to be mine. On the other hand, I consider the whole world to be mine. I again consider all this as much mine as it belongs to others. Grief cannot attack me for this thought.

एतां बुद्धिमहं प्राप्य न प्रहृष्ये न च व्यथे॥१४॥

यथा काष्ठं च काष्ठं च समेयातां महोदधौ।

समेत्य च व्यपेयातां तद्वद्धतसमागमः॥१५॥

Having gained such an understanding, I do not give way to joy or to grief. As two pieces of wood floating on the sea meet together at one time and are again separated, so is the union of (living) creatures in this world.

एवं पुत्रश्च पौत्रश्च ज्ञातयो बान्धवास्तथा।

तेषां स्नेहो न कर्तव्यो विप्रयोगो ध्रुवो हि तैः॥१६॥

Sons, grandsons, kinsmen relatives, are all of this nature. One should never feel attachment for them, for separation with them is inevitable.

अदर्शनादापतितः पुनश्चादर्शनं गतः।

न त्वासौ वेद न त्वं तं कः सन् किमनुशोचसि॥१७॥

Your son came from an invisible quarter. He has gone away and become invisible. He did not know you. You did not know him. Who are you and for whom do you grieve.

तृष्णार्तिप्रभवं दुःखं दुःखार्तिप्रभवं सुखम्।

सुखात् संजायते दुःखं दुःखमेवं पुनः पुनः॥१८॥

Grief is the child of the disease created by desire. Happiness again comes when the disease of desire is cured. From joy originates sorrow, and sorrow comes again and again.

सुखस्यानन्तरं दुःखं दुःखस्यानन्तरं सुखम्।

सुखदुःखे मनुष्याणां चक्रवत् परिवर्ततः॥१९॥

Sorrow comes after joy, and joy after sorrow. The joys and sorrows of human beings are revolving on a wheel.

सुखात् त्वं दुःखमापन्न पुनरापत्स्यसे सुखम्।

न नित्यं लभते दुःखं न नित्यं लभते सुखम्॥२०॥

After happiness sorrow has come to you. You will again enjoy happiness for good and no one enjoys happiness for good.

शरीरमेवायतनं सुखस्य दुःखस्य चाप्यायतनं शरीरम्।

यद्यच्छरीरेण करोति कर्म तेनैव देही समुपाश्रुते तत्॥

The body is the abode of both sorrow and happiness. An embodied creature suffers the consequences of whatever acts he performs with the help of his body.

जीवितं च शरीरेण जात्यैव सह जायते।

उभे सह विवर्तते उभे सह विनश्यतः॥२१॥

Life comes with the creation of the body. The two exist together, and the two die together.

स्नेहपाशैर्बहुविधैराविष्टविषया जनाः।

अकृतार्थाश्च सीदन्ते जलैः सैकतसेतवः॥२३॥

Men of impure souls, attached to worldly objects by various fetters, disappear like embankments of sand in water.

स्नेहेन तिलवत् सर्वं सर्गचक्रे निपीड्यते।

तिलपीडैरिवाक्रम्य क्लेशैरज्ञानसम्भवैः॥२४॥

Miseries of various sorts begotten by ignorance, act like pressers of oil-seeds, for attacking all creatures for their attachments; these press them like oil-seeds in the oil-making machine subjecting them to the round of re-births.

संचिनोत्यशुभं कर्म कलत्रापेक्षया नरः।

एकः क्लेशानवाप्नोति परत्रेह च मानवः॥२५॥

Man, for the sake of his wife, commits numberless evil deeds, but suffers alone various kinds of misery both in this and the next world.

पुत्रदारकुटुम्बेषु प्रसक्ताः सर्वमानवाः।

शोकपङ्कजांवे मग्ना जीर्णा वनगजा इव॥२६॥

All men, attached to children, wives kinsmen and relatives sink in the miry sea of sorrow like wild elephants, when shorn of strength, sinking in a miry slough.

पुत्रनाशे वित्तनाशे ज्ञातिसम्बन्धिनामपि।

प्राप्यते सुमहद् दुःखंदावाग्निप्रतिमं विभो।

Indeed, O king, upon loss of wealth or son or kinsmen or relatives, man suffers great misery burning him like a forest fire.

दैवायत्तमिदं सर्वं सुखदुःखे भवाभवौ॥२७॥

असृहत् ससृहच्यापि सशत्रुर्मित्रवानपि।

सप्रजः प्रजया हीनो दैवेन लभते सुखम्॥२८॥

All this, viz., joy and grief, existence and non-existence depend upon destiny. One having friends as well as one having none, one having enemies as well as one having none,

one having wisdom as well as one shorn of it, each and every one amongst these, enjoys happiness through destiny.

नालं सुखाय सुहृदो नालं दुःखाय शत्रवः।

न च प्रज्ञालमर्थानां न सुखानामलं धनम्॥२९॥

Friends are not the root of one's happiness. Enemies are not the root of one's misery. Wisdom cannot bring on wealth; wealth cannot give happiness.

न बुद्धिर्धनलाभाय न जाड्यमसमृद्धये।

लोकपर्यायवृत्तान्तं प्राज्ञो जानाति नेतरः॥३०॥

Intelligence cannot give wealth, nor is stupidity the cause of poverty. Only a wise man, and none else, understands the order of the world.

बुद्धिमन्तं च शूरं च मूढं भीरुं जडं कविम्।

दुर्बलं बलवन्तं च भागिनं भजते सुखम्॥३१॥

Of the intelligent, the heroic, the foolish, the cowardly, the idiotic, the earned, the weak, or the strong, happiness comes to him only for whom it is ordained.

धेनुर्वत्सस्य गोपस्य स्वामिनस्तस्करस्य च।

पयः पिबति यस्तस्या धेनुस्तस्येति निश्चयः॥३२॥

The cow belongs to the calf, to the cowherd who is her master, and to the thief. Indeed, she is his who drinks her milk.

ये च मूढतमा लोके ये च बुद्धेः परं गताः।

ते नराः सुखमेधन्ते क्लिश्यत्यन्तरितो जनः॥३३॥

They whose understandings are dormant, and they who have that state of the mind which lies beyond the range of the intellect, succeed in enjoying happiness. Only they who are between these two classes, suffer misery.

अन्त्येषु रेमिरे धीरा न ते मध्येषु रेमिरे।

अन्त्यप्राप्तिं सुखामाहुर्दुःखमन्तरमन्त्ययोः॥३४॥

The wise find pleasure in the two extremes but not in the intermediate states. The sages have said that the attainment of any of these two extremes form happiness. Misery lies in the intermediate states between the two.

ये च बुद्धिसुखं प्राप्ता द्वन्द्वातीता विमत्सराः।

तान् नैवार्था न चानर्था व्यथयन्ति कदाचन॥३५॥

Those who have succeeded in acquiring real happiness, and who have become freed from the pleasures and pains of this world, and who are shorn of envy, are never moved by either the accession of wealth or its loss.

अथ ये बुद्धिमप्राप्ता व्यतिक्रान्ताश्च मूढताम्।

तेऽतिवेलं प्रहृष्यन्ति संतापमुपयान्ति च॥३६॥

Those who have not gained that intelligence which brings on real happiness, but who have got over folly and ignorance yield to excessive joy and excessive misery.

नित्यं प्रमुदिता मूढा दिवि देवगणा इव।

अवलेपेन महता परिभूत्या विचेतसः॥३७॥

Men who have no ideas of right or wrong, who are beside themselves with pride and with success over others, give way to transports of delight like the celestials.

सुखं दुःखान्तमालस्यं दुःखं दाक्ष्यं सुखोदयम्।

भूतिस्त्वेवं श्रिया सार्धं दक्षे वसति नालसे॥३८॥

Happiness must terminate in misery. Idleness is misery; while cleverness (in action) is the root of felicity. Affluence and prosperity live in a clever man, but not in an idle wight.

सुखं वा यदि वा दुःखं प्रियं वा यदि वाप्रियम्।

प्राप्तं प्राप्तमुपासीत हृदयेनापराजितः॥३९॥

Be it happiness or be it misery, be it pleasant or be it otherwise, what comes to one should be enjoyed or put up with an unconquered heart.

शोकस्थानसहस्राणि भयस्थानशतानि च।

दिवसे दिवसे मूढमाविशन्ति न पण्डितम्॥४०॥

Every day a thousand occasions for sorrow, and a hundred occasions for fear attack an ignorant and foolish man but a wise man is never so affected.

बुद्धिमन्तं कृतप्रज्ञं शुश्रूषमनसूयकम्।

दानं जितेन्द्रियं चापि शोको न स्पृशते नरम्॥४१॥

Sorrow can never touch an intelligent man, one who has acquired wisdom, one who obeys

the instructions of his elders, one who has no envy, and one who has controlled his self.

एतां बुद्धिं समास्थाय गुप्तचित्तश्चरेद् बुधः।

उदयास्तमयज्ञं हि न शोकः स्मृष्टमर्हति॥४२॥

Depending upon such an understanding, and guarding his heart (against the influences of desire and the passions), the wise man should work on in this world. Indeed, sorrow cannot affect him who knows that Supreme Self from which everything emanate and to which everything disappears.

यन्निमित्तं भवेच्छोकस्तापो वा दुःखमेव च।

आयासो वा यतो मूलमेकाङ्गमपि तत् त्यजेत्॥४३॥

The very root of grief, or heart-burning, or sorrow or of action, should, even if it be a part of one's body, be cast off.

किञ्चिदेव ममत्वेन यदा भवति कल्पितम्।

तदेव परितापार्थं सर्वं सम्पद्यते तथा॥४४॥

That object, whatever it may be, which one considers as his own, is a source of grief and heart-burning.

यद् यत् यजति कामानां तत् सुखस्याभिपूर्यते।

कामानुसारी पुरुषः कामाननुविनश्यति॥४५॥

If objects, of desire, are renounced they become sources of happiness. The man who follows objects of desire is ruined in that pursuit.

यच्च कामसुखं लोके यच्च दिव्यं महत् सुखम्।

तृष्णाक्षयसुखस्यैते नार्हतः षोडशीं कलाम्॥४६॥

Neither the happiness which is derived from a gratification of the senses nor that great happiness which one may enjoy in heaven, even comes up to a sixteenth part of the happiness which originates from the destruction of all desire.

पूर्वदेहकृतं कर्म शुभं वा यदि वाशुभम्।

प्राज्ञं मूढं तथा शूरं भजते यादृशं कृतम्॥४७॥

The consequences of pristine deeds, right or wrong, affect the wise and the foolish, the brave and the mind.

एवमेव किलैतानि प्रियाण्येवाप्रियाणि च।

जीवेषु परिवर्तन्ते दुःखानि च सुखानि च॥४८॥

Thus joy and sorrow, the agreeable and the disagreeable, continually revolve among living creatures.

एतां बुद्धिं समास्थाय सुखमास्ते गुणान्वितः।

सर्वान् कामान् जुगुप्सेत कामान् कुर्वीत पृष्ठतः॥४९॥

Thus knowing an intelligent and wise man lives at ease. A person should renounce all his desires, and never give way to anger.

वृत्त एष हृषि प्रौढो मृत्युरेष मनोभवः।

क्रोधो नाम शरीरस्थो देहिनां प्रोच्यते बुधैः॥५०॥

This anger originates in the heart and becomes powerful there. This anger which lives in the bodies of men and is born in their minds, is described by the wise as Death.

यदा संहरते कामान् कूर्मोऽङ्गनीव सर्वशः।

तदाऽऽत्मज्योतिरात्मायमात्मन्येव प्रपश्यति॥५१॥

When a person withdraws all his desires like a tortoise withdrawing all its limbs, then its soul, which is self-luminous, can see itself.

न बिभेति यदा चायं यदा चास्मान्न बिभ्यति।

यदा नेच्छति न द्वेष्टि ब्रह्म सम्पद्यते तदा॥५२॥

When a person himself feels no fear and is feared by no one, when he has no desire and no hatred, he is then said to attain to the state of Brahma.

उभे सत्यानृते त्यक्त्वा शोकानन्दौ भयाभये।

प्रियाप्रिये परित्यज्य प्रशान्तात्मा भविष्यति॥५३॥

Renouncing both truth and falsehood, grief and joy, fear and courage, the agreeable and the disagreeable, you may acquire equanimity of soul.

यदा न कुर्वते धीरः सर्वभूतेषु पापकम्।

कर्मणा मनसा वाचा ब्रह्म सम्पद्यते तदा॥५४॥

When a person does no wrong to any creature, in thought, word, or deed, he is then said to attain to a state of Brahma.

या दुस्त्यजा दुर्मतिभिर्या न जीर्यति जीर्यतः।

योऽसौ प्राणान्तिको रोगस्तां तृष्णां त्यजतः सुखम्॥५५॥

He alone enjoys true happiness who can renounce that thirst which cannot be cast off by the misguided, which does not decay with decrepitude, and which is considered as a fatal disease.

अत्र पिङ्गलया गीता गाथाः श्रूयन्ति पार्थिव।

यथा सा कृच्छ्रकालेऽपि लेभे धर्मं सनातनम्॥५६॥

About it, O king, are heard the verses sung by Pingala regarding the way in which she had acquired eternal merit even at a very unfavourable time.

संकेते पिङ्गला वेश्या कान्तेनासीद् विनाकृता।

अथ कृच्छ्रगता शान्ता बुद्धिमास्थापयत् तदा॥५७॥

Having gone to the appointed place, a fallen woman of the name of Pingala could not enjoy the company of her lover through an accident. At that time of great misery, she acquired equanimity of soul.

पिङ्गलोवाच

उन्मत्ताहमनुमत्तं कान्तमन्ववसं चिरम्।

अन्तिके रमणं सन्तं नैनमध्यगमं पुरा॥५८॥

Pingala said—

Alas, I have for many years lived ignorantly, by the side of that dear Self in whom there is nothing but tranquility. Death has been at my door. Ere this, I did not, however, approach that Essence of Purity.

एकस्थूणं नवद्वारमपिधास्याम्यगारकम्।

का हि कान्तमिहायान्तमयं कान्तेति मंस्यते॥५९॥

I shall cover this house of one column and nine doors, i.e., body, (by means of true knowledge). What woman is there who considers that dear, Supreme Soul, even when He is so near, as really dear.

अकामां कामरूपेण धूर्ता नरकरूपिणः।

न पुनर्वञ्चयिष्यन्ति प्रतिबुद्धास्मि जागृमि॥६०॥

I am now awake. I have been roused from the sleep of ignorance. I am no longer under the influence of desire. Human lovers, who are, in fact, so many embodiments of hell, shall no longer impose upon me by approaching me lustfully.

अनर्थो हि भवेदर्थो दैवात् पूर्वकृतेन वा।

सम्बुद्धाहं निराकारा नाहमद्याजितेन्द्रिया॥६१॥

Evil yields good through destiny or through pristine deeds. Roused from the sleep of ignorance, I have renounced all desire for worldly objects. I have gained a complete mastery over my senses.

सुखं निराशः स्वपिति नैराश्यं परमं सुखम्।

आशामनाशां कृत्वा हि सुखं स्वपिति पिङ्गला॥६२॥

One freed from desire and hope sleeps happily. Freedom from hope and desire is happiness. Having renounced desire and hope, Pingala sleeps happily.

भीष्म उवाच

एतैश्चान्यैश्च विप्रस्य हेतुमद्भिः प्रभाषितैः।

पर्यवस्थापितो राजा सेनजिन्मुमुदे सुखी॥६३॥

Bhishma said—

Consoled with these and other words of the learned Brahmana, king Senajit enjoyed delight and became very happy.

CHAPTER 175

(MOKSHADHARMA PARVA) —

Continued.

The duties of men in view of approaching death

युधिष्ठिर उवाच

अतिक्रामति कालेऽस्मिन् सर्वभूतक्षयावहे।

किं श्रेयः प्रतिपद्येत तन्मे ब्रूहि पितामह॥१॥

Yudhishtira said—

Time, which destroys every created thing, is rolling on. Tell me, O grandfather, what is that good thing which one should seek.

भीष्म उवाच

अत्राप्युदाहरन्तीममितिहासं पुरातनम्।

पितुः पुत्रेण संवादं तं निबोध युधिष्ठिर॥२॥

Bhishma said—

Regarding it, O king, an old discourse between father and son, O Yudhishtira, is mentioned.

द्विजातेः कस्यचित् पार्थ स्वाध्यायनिरतस्य वै।

बभूव पुत्रो मेधावी मेधावी नाम नामतः॥३॥

A certain Brahmana, O Partha, who was given to the study of the Vedas, got a very intelligent son who was called Medhavin.

सोऽब्रवीत् पितरं पुत्रः स्वाध्यायकरणे रतम्।

मोक्षधर्मार्थकुशलो लोकतत्त्वविचक्षणः॥४॥

One day, the son, who was cognisant of the truths of the religion of liberation, and acquainted also with worldly affairs, addressed his father given to the study of the Vedas.

पुत्र उवाच

धीरः किंस्वित्तात कुर्यात्प्रजानन्

क्षिप्रं ह्यायुर्भूश्यते मानवानाम्।

पितस्तदाचक्ष्व यथार्थयोगं

मामनुपूर्व्यां येन धर्मं चरेयम्॥५॥

The son said—

Seeing that the lease of human life is passing away so very speedily, what should a wise man do? O father, tell me the duties which one should perform, without failing to mention the fruits. Having heard you, I wish to practise those duties.

पितोवाच

वेदानधीत्य ब्रह्मचर्येण पुत्र

पुत्रानिच्छेत् पावनार्थं पितृणाम्।

अग्नीनाथाय विविच्येश्यज्ञो

वनं प्रविश्याथ मुनिर्बुभूषेत्॥६॥

The sire said—

O son, following the life of celibacy, one should first read the Vedas. He should then wish for children for saving his departed ancestors. Kindling his fire next, he should try to celebrate the (prescribed) sacrifices according to due rites. At last, he should enter into woods for practising contemplation.

पुत्र उवाच

एवमभ्याहते लोके समन्तात् परिवारिते।

अयोधासु पतन्तीषु किं धीर इव भाषसे॥७॥

The son said—

When the world is thus encircled on all sides and is thus attacked, and when such irresistible things of dreadful consequences fall upon it, how can you say these words so calmly.

पितोवाच

कथमभ्याहतो लोकः केन वा परिवारितः।

अमोघाः काः पतन्तीह किं नु भीषयसीव माम्॥८॥

The sire said—

How is the world attacked? What is that by which it is encircled? What again, are those irresistible things of dreadful consequences that fall upon it? Why do you terrify me thus?

पुत्र उवाच

मृत्युनाभ्याहतो लोको जरया परिवारितः।

अहोरात्राः पतन्त्येते ननु कस्मान्न बुध्यसे॥९॥

The son said—

Death is what assails the world. Decrepitude brings it about. Those irresistible objects which come and go away are the nights.

अमोघा रात्रयश्चापि नित्यमायान्ति यान्ति च।

यदाहमेतज्जानामि न मृत्युस्तिष्ठतीति ह।

When I know that Death waits for none, how can I pass my days without covering myself with the raiment of knowledge.

सोऽहं कथं प्रतीक्षिष्ये जालेनापिहितश्चरन्॥१०॥

रात्र्यां रात्र्यां व्यतीतायामायुरल्पतरं यदा।

When passing away, each succeed-night lessens the lease of human life, the wise man should consider the day to be fruitless.

गाधोदके मत्स्य इव सुखं विन्देत कस्तदा॥११॥

तदैव वन्ध्यं दिवसमिति विद्याद् विचक्षणः।

What man is there who would, like a fish in a shallow water, feel happy? Death approaches a man before all his desires have been fulfilled.

अनवाप्तेषु कामेषु मृत्युरभ्येति मानवम्॥१२॥

शष्पाणीव विचिन्वन्तमन्यत्रगतमानसम्।

Death takes away a person when he is engaged in plucking flowers and when his heart is otherwise busy, like a tigress carrying away a ram.

वृकीवोरणमासाद्य मृत्युरादाय गच्छति॥१३॥

अद्यैव कुरु यच्छ्रेयो मा त्वां कालोऽत्यगादयम्।

Do you, this very day, do what is for your well-being. Let not this death approach. Death drags its victims before their acts are done.

अकृतेष्वेव कार्येषु मृत्युर्वै सम्प्रकर्षति॥१४॥

श्वः कार्यमद्य कुर्वीत पूर्वाह्ने चापराह्निकम्।

What should be done tomorrow should be done to-day, and the deeds of the afternoon in the forenoon. Death does not wait to see whether the acts of its victim have all been done or not.

न हि प्रतीक्षते मृत्युः कृतमस्य न वा कृतम्॥१५॥

दो हि नाजाति कस्याद्य मृत्युकालो भविष्यति।

युवैव धर्मशीलः स्यादनित्यं खलु जीवितम्।

कृते धर्मे भवेत् कीर्तिरिह प्रेत्य च वै सुखम्॥१६॥

Who knows that Death will not approach him even to-day? In prime of life one should begin the practice of virtue. Life is fickle. If virtue be practised, one will meet fame in this, and happiness in the other, world.

मोहेन हि समाविष्टः पुत्रदारार्थमुद्यतः।

कृत्वा कार्यमकार्यं वा पुष्टिमेपां प्रयच्छति॥१७॥

Possessed by ignorance, one is ready to work hard for sons and wives. Doing good or evil deeds, one brings them up and advances their interest.

तं पुत्रपशुसम्पन्नं व्यासक्तमनसं नरम्।

सुप्तं व्याघ्रो मृगमिव मृत्युरादाय गच्छति॥१८॥

Like a tiger carrying away a sleeping deer, Death takes away the man addicted to the gratification of desire and the enjoyment of sons and animals.

संचिन्वानकमेवैनं कामानामवितृप्तकम्।

व्याघ्रः पशुमिवादाय मृत्युरादाय गच्छति॥१९॥

Before he has been able to pluck the flowers which he seeks, before he has been

satiated with the acquisition of the objects of desire, Death carries him away like a tiger carrying away its prey.

इदं कृतमिदं कार्यमिदमन्यत् कृताकृतम्।

एवमीहासुखासक्तं कृतान्तः कुस्ते वशे॥२०॥

Death attacks a man while he enjoys the happiness arising from the gratification of desire, and while he still thinks,—this has been done; this is to be done; this has been half-done.

कृतानां फलमप्राप्तं कर्मणां कर्मसंज्ञितम्।

क्षेत्रापणगृहासक्तं मृत्युरादाय गच्छति॥२१॥

Death carries away the man, whatever he is called according to his calling, attached to his field, his shop, or his home, before he has acquired the fruit of his acts.

दुर्बलं बलवन्तं च शूरं भीरुं जडं कविम्।

अप्राप्तं सर्वकामार्थान् मृत्युरादाय गच्छति॥२२॥

Death carries away the weak, the strong, the brave, the timid, the idiotic, and the learned, before any of these acquires the fruits of his acts.

मृत्युर्जरा च व्याधिश्च दुःखं चानेककारणम्।

अनुषक्तं यदा देहे किं स्वस्थ इव तिष्ठसि॥२३॥

When death, decrepitude, disease, and grief originating from various causes, are all living in your body, how is it that you live as if you are perfectly hale.

जातमेवान्तकोऽन्ताय जरा चान्वेति देहिनम्।

अनुषक्ता द्वयेनैते भावाः स्थावरजङ्गमाः॥२४॥

As soon as an embodied creature is born, Decrepitude and Death follow him to bring about his destruction. All things, mobile and immobile, are affected by these two.

मृत्योर्वा मुखमेतद् वै या ग्रामे वसतो रतिः।

देवानामेष वै गोष्ठो यदरण्यमिति श्रुतिः॥२५॥

The attachment which one feels for living in villages and towns is considered as the very mouth of Death. The forest, on the other hand, is considered as the fold within which the senses may be penned up. This is the injunction of the Shrutis.

निबन्धनी रज्जुरेषा या ग्रामे वसतो रतिः।

छित्त्वैतां सुकृतो यान्ति नैनां छिन्दन्ति दुष्कृतः॥२६॥

The attachment a person feels for living in a village or town is like a cord which fetters him strongly. Those that are good break that cord and acquire liberation, while they the wicked cannot break them.

न हिंसयति यो जन्तून् मनोवाक्कायहेतुभिः।

जीवितार्थापनयनैः प्राणिभिर्न स हिंस्यते॥२७॥

He who never injures living creatures by thought, word, or deed, is never injured by such agencies as wild beasts and lawless men always destroying life and property.

न मृत्युसेनामायान्तीं जातु कश्चित् प्रबाधते।

ऋते सत्यमसत् त्याज्यं सत्ये ह्यमृतमाश्रितम्॥२८॥

Nothing can resist the emissaries of Death when they advance except Truth which devours Untruth. Immortality, lives in Truth.

तस्मात् सत्यव्रताचारः सत्ययोगपरायणः।

सत्यागमः सदा दान्तः सत्येनैवान्तकं जयेत्॥२९॥

For these reasons, one should practise the vow of Truth; one should devote himself too Truth; one should accept Truth for one's Veda; and controlling his senses, one should defeat the Death by Truth.

अमृतं चैव मृत्युश्च द्वयं देहे प्रतिष्ठितम्।

मृत्युमापद्यते मोहात् सत्येनापद्यतेऽमृतम्॥३०॥

Both immortality and Death are in the body. One meets with Death through ignorance and loss of judgement; while Immortality is gained by Truth.

सोऽहं ह्यहिस्रः सत्यार्थी कामक्रोधबहिष्कृतः।

समदुःखसुखः क्षेमी मृत्युं हास्याम्यमर्त्यवत्॥३१॥

I shall, therefore, injure no one and try to acquire Truth, and transgressing the control of desire and anger, consider pleasure and pain impartially, and gaining tranquillity, avoid Death like an immortal.

शान्तियज्ञरतो दान्तो ब्रह्मयज्ञे स्थितो मुनिः।

वाङ्मनः कर्मयज्ञश्च भविष्याम्युदगायने॥३२॥

When with the coming of the season the Sun will march towards the north, I shall, controlling my senses, engage in the practice of self-denial in the reflection of Vedantic truths, in the recitation of the mystic syllable OM, and in the contemplation of the Supreme Self.

पशुयज्ञैः कथं हिंस्रैर्मादृशो यष्टुमर्हति।

अन्तवद्भिरिव प्राज्ञः क्षेत्रयज्ञैः पिशाचवत्॥३३॥

How can one like me adore his Maker with animal-sacrifices involving cruelty, or sacrifices of the body such as Pishachas only can perform and such as yield transitory fruits.

यस्य वाङ्मनसी स्यातां सत्यक् प्रणिहिते सदा।

तपस्त्यागश्च सत्यं च स वै सर्वमवाप्नुयात्॥३४॥

That person whose words, thoughts penances, renunciation, and Yoga meditation, all depend on Brahma, acquires the highest good.

नास्ति विद्यासमं चक्षुर्नास्ति सत्यसमं तपः।

नास्ति रागसमं दुःखं नास्ति त्यागसमं सुखम्॥३५॥

There is no eye which is equal to that of knowledge. There is no penance like Truth. There is no sorrow like Attachment. There is no happiness like Renunciation.

आत्मन्येवात्मना जात आत्मनिष्ठोऽप्रजोऽपि वा।

आत्मन्येव भविष्यामि न मां तारयति प्रजा॥३६॥

I have sprung from Brahma through Brahma. I shall devote myself to Brahma, though I have no child. I shall return to Brahma. I do not require a son for rescuing me.

नैतादृशं ब्राह्मणस्यास्ति वित्तं

यथैकता समता सत्यता च।

शीलं स्थितिर्दण्डनिधानमार्जवं

ततस्तत्तश्चोपरमः क्रियाभ्यः॥३७॥

A Brahmana can have no wealth which is the state of being alone, the state by virtue of which he can look upon everything impartially, the practice of truthfulness, good conduct, patience, abstention from injury, simplicity and avoidance of all rites and sacrifices.

किं ते धनैर्बाह्यैर्वापि किं ते

किं ते दारैर्ब्राह्मण यो मरिष्यसि।

आत्मानमन्विच्छ गुहां प्रविष्टं

पितामहास्ते क्व गताः पिता च॥३८॥

Why do you, O Brahmana, care for wealth or kinsmen and relatives and wives, when you shall have to die? Seek yourself which is concealed in a cave. Where are your grandfathers and where is your sire.

भीष्म उवाच

पुत्रस्यैतद् वचः श्रुत्वा यथाकार्पीत् पिता नृप।

तथा त्वमपि वर्तस्व सत्यधर्मपरायणः॥३९॥

Bhishma said—

Do you also, O king, act yourself like the father (in this story), behaved himself devoted to the religion of Truth, after having heard the words of his son.

CHAPTER 176

(MOKSHADHARMA PARVA) —
Continued.

The root of happiness and misery

युधिष्ठिर उवाच

धनिनश्चाधना ये च वर्तयन्ते स्वतन्त्रिणः।

सुखदुःखागमस्तेषां कः कथं वा पितामह॥१॥

Yudhishthira said—

Tell me, O grandfather, whence and how happiness and misery approach the rich, and the poor, but who follow different practices and rites.

भीष्म उवाच

अत्राप्युदाहरन्तीममितिहासं पुरातनम्।

शम्पाकेनेह मुक्तेन गीतं शान्तिगतेन च॥२॥

Bhishma said—

Regarding it is cited the old history of what was sung by Champaka who had acquired tranquility and liberation for himself.

अव्वीन्मां पुरा कश्चिद् ब्राह्मणस्त्यागमाश्रितः।

क्लिश्यमानः कुदारेण कुचैलेन बुभुक्षया॥३॥

In days of yore a certain Brahmana made miserable by a bad wife, bad dress, and hunger,

and practising the vow of renunciation, sang me these verses.

उत्पन्नमिह लोके वै जन्मप्रभृति मानवम्।

विविधामन्युपवर्तने दुःखानि च सुखानि च॥४॥

Various sorts of sorrow and happiness overtake, from the day of birth, the person who is born on the Earth.

तयोरेकतरे मार्गे यदेनमभिसन्नयेत्।

न सुखं प्राप्य संहृष्येन्नासुखं प्राप्य संज्वरेत्॥५॥

If he could ascribe either of them to the work of Destiny, he would then be indifferent to either happiness or misery as they fall to his share.

न वै चरसि यच्छ्रेय आत्मनो वा यदीशिषे।

अकामात्मापि हि सदा धुरमुद्यम्य चैव ह॥६॥

Though your mind is freed of desire, yet you bear a heavy burden. You do not strive to accomplish your own good. Are you not successful in subduing your mind?

अकिंचनः परिपतन् सुखमास्वादयिष्यसि।

अकिंचनः सुखं शेते समुत्तिष्ठति चैव ह॥७॥

Having renounced home and coveted wealth, if you go about, you shall then know what is real happiness. One who is shorn of everything, sleeps soundly and rises happily.

अकिंचन्यं सुखं लोके पथ्यं शिवमनामयम्।

अनमित्रपथो ह्येष दुर्लभः सुलभो मतः॥८॥

Abject poverty, in this world, is the road to happiness. It is the safest way, it leads to the source of all blessings, and the path is not beset with any peril. Persons cherishing desire, cannot reach this goal (but those who have ridden over their desire, can easily do so.

अकिंचनस्य शुद्धस्य उपपन्नस्य सर्वतः।

अवेक्षमाणस्त्रील्लोकान् न तुल्यमिह लक्षये॥९॥

Stretching my eyes on every part of the three worlds, I do not find the person who can be equal to a poor man of unblemished character and who is indifferent to worldly things.

अकिंचन्यं च राज्यं च तुलया समतोलयम्।

अत्यरिच्यत दारिद्र्यं राज्यादपि गुणाधिकम्॥१०॥

I weighed poverty and sovereignty in the balance, and found sovereignty wanting, and poverty to all appearances possessed greater merits than sovereignty.

अकिंचन्ये च राज्ये च विशेषः सुमहानयम्।

नित्योद्विग्नो हि धनवान् मृत्योरास्यगतो यथा॥११॥

Between poverty and sovereignty there is this great difference, viz., that the sovereign of vast possessions is always troubled with painful anxiety and seems to be an easy prey of death.

नैवस्याग्निर्न चारिष्टो न मृत्युर्न च दस्यवः।

प्रभवन्ति धनत्यागाद् विमुक्तस्य निराशिषः॥१२॥

Regarding, however, the poor man who has no wealth to call his own, nor any hopes to entertain, and as such has emancipated himself, neither fire, nor foe, nor death, nor thieves, can override him.

तं वै सदा कामचरमनुपस्तीर्णशायिनम्।

बाहूपधानं शाम्यन्तं प्रशंसन्ति दिवौकसः॥१३॥

The very gods praise such a man who wenders about according to his will who lies down on the naked Earth with his arm for a pillow, and who possesses a tranquil soul.

धनवान् क्रोधलोभाभ्यामाविष्टो नष्टचेतनः।

तिर्यगीक्षः शुष्कमुखः पापको भ्रुकुटीमुखः॥१४॥

The man of wealth, affected by anger and lust, stains himself with his sinful heart. He casts sidelong glances and makes dry speeches. He becomes sinful and his countenance loses its luster with his wry face.

निर्दशन्नधरोष्ठं च क्रुद्धो दारुणभाषिता।

कस्तमिच्छेत् परिद्रष्टुं दातुमिच्छति चेन्महीम्॥१५॥

Biting his lips, and worked up with passion, he gives vent to harsh and cruel words. If such a man desires to make even a gift of the whole world, who is there that would like to look at him even.

श्रिया ह्यभीक्ष्णं संवासो मोहयत्यविचक्षणम्।
सा तस्य चित्तं हरति शारदाभ्रमिवानिलः॥१६॥
अर्थेन रूपमानश्च धनमानश्च विन्दति।

Continuous Prosperity stupefies a person of weak intellect. Like the wind driving off the autumnal clouds, it drives off his judgement. Association with Prosperity induces him to think,—I am beautiful. I am wealthy.

अभिजातोऽस्मि सिद्धोऽस्मि नास्मि केवलमानुषः॥१७॥
इत्येभिः कारणैस्तस्य त्रिभिश्चित्तं प्रमाद्यति।

I am high-born! I am successful in my undertakings! I am no ordinary individual!—For these three reasons, his heart becomes intoxicated.

सम्प्रसक्तमना भोगान् विसृज्य पितृसंचितान्।
परिक्षीणः परस्वानामादानं साधु मन्यते॥१८॥

He makes a waste of the possessions left by his ancestors by following the bent of his heart eager for worldly enjoyments. And then when reduced to want he does not regard the appropriation of other's wealth as sinful.

तमतिक्रान्तमर्यादमाददानं ततस्ततः।
प्रतिषेधन्ति राजानो लुब्धा मृगामिवेषुभिः॥१९॥

At this stage when he outstrips all barriers and becomes reckless of conduct as regards his appropriation of other's possessions from every side the rulers of men check and afflict him like sportsmen afflicting a deer with their sharp arrows which they espied in the woods.

एवमेतानि दुःखानि तानि तानीह मानवम्।
विविधान्युपपद्यन्ते गात्रसंस्पर्शजान्यपि॥२०॥

Such a man is then overwhelmed with many other afflictions of a like nature that originate in fire and weapons.

तेषां परमदुःखानां बुद्ध्या भैषज्यमाचरेत्।
लोकधर्ममवज्ञाय धृणावामधुवैः सह॥२१॥

Therefore, becoming indifferent to all worldly attachments i.e., for children and wives) together with all fleeting phantoms (as

the physical body, etc.,) one should, helped by his intelligence, treat himself with proper medicine for the cure of those painful afflictions.

नात्यक्त्वा सुखमाप्नोति नात्यक्त्वा विन्दते परम्।
नात्यक्त्वा चाभयः शेते त्यक्त्वा सर्वं सुखी भव॥२२॥

Without Renunciation one can never be happiness. Without Renunciation one can never be successful in gaining what is his highest good. Without Renunciation one can never be at his ease even in sleep. Therefore, renouncing every thing, make happiness your own.

इत्येद्वास्तिनपुरे ब्राह्मणेनोपवर्णितम्।
शम्पाकेन पुरा मह्यं तस्मात् त्यागः परो मतः॥२३॥

A Brahmana, told me all this, at Hastinapur, in times gone by, about what Champaka had sung. I hold Renunciation, therefore, as the foremost of things.

CHAPTER 177

(MOKSHADHARMA PARVA) — Continued

The root of happiness, The story of Manki

युधिष्ठिर उवाच

ईहमानः समारम्भान् यदि नासादयेद् धनम्।
धनतृष्णाभिभूतश्च किं कुर्वन् सुखमाप्नुयात्॥२४॥

Yudhishtira said—

If any person, desirous of accomplishing acts of charity and sacrifices, fails to find (the necessary) wealth, and thirst of wealth gets the better of him, what course should he pursue to obtain happiness?

भीष्म उवाच

सर्वसाम्यमनायासं सत्यवाक्यं च भारत।
निर्वेदश्चाविधित्सा च यस्य स्यात् स सुखी नरः॥२५॥

Bhishma said—

He who makes no difference between two opposite agents, viz., pleasure and pain, honour

and insult, etc., who never troubles himself for the gratification of his desire for worldly possessions, who observes veracity of speech, who has freed himself from all kinds of attachment, and who has renounced his desire for action, is, O Bharata, a happy man.

एतान्येव पदान्याहुः पञ्च वृद्धाः प्रशान्तये।

एष स्वर्गश्च धर्मश्च सुखं चानुत्तमं मतम्॥३॥

The ancients say these are the five means by which perfect tranquility or emancipation could be obtained. These are called Heaven. These are Religion. These form the highest happiness.

अत्राप्युदाहरन्तीममितिहासं पुरातनम्।

निर्वेदान्मङ्गिना गीतं तन्निबोध युधिष्ठिर॥४॥

Regarding it is cited the old story of what Manki had sung, when freed from attachments. Hear it, O Yudhishthira.

ईहमानो धनं मङ्गिर्भग्नेहश्च पुनः पुनः।

केनचिद्धनशेषेण क्रीतवान् दम्यगोयुगम्॥५॥

Manki, desirous of wealth, found that he was doomed to an unending series of disappointments. With a little remnant of his property he purchased at last a couple of young bulls with a yoke for training them (to pastoral labour).

सुसम्बद्धौ तु तौ दम्यौ दमनायाभिनिःसृतौ।

आसीनमुष्ट्रं मध्येन सहसैवाभ्यधावताम्॥६॥

तयोः सम्प्राप्तयोरुष्ट्रः स्कन्धदेशममर्षणः।

उत्थायोऽक्षिप्य तौ दम्यौ प्रससार-महाजवः॥७॥

One day the two bulls, properly yoked, were taken out for training (in the fields). Shying at the sight of a camel which was lying down on the road, the animals suddenly ran towards the camel, and fell upon its neck. Enraged at finding the bulls fall upon its neck, the camel, possessed of great speed, got up and ran with full speed, bearing away the two helpless creatures dangling on either side of its neck.

ह्रियमाणौ तु तौ दम्यौ तेनोष्ट्रेण प्रमाथिना।

प्रियमाणौ च सम्प्रेक्ष्य मङ्गिस्तत्राब्रवीदिदम्॥८॥

न चैवाविहितं शक्यं दक्षेणापीहितुं धनम्।

युक्तेन श्रद्धया सम्यगीहां समनुतिष्ठता॥९॥

Beholding his two bulls thus carried away by the strong camel, and seeing that they were on the point of death, Manki began to say,—If it is not ordained by destiny, wealth can never be obtained even by a clever man strenuously and confidently striving and skilfully doing all that is necessary towards the accomplishment of his object.

कृतस्य पूर्वं चानर्थैर्युक्तस्याप्यनुतिष्ठतः।

इमं पश्यत संगत्या मम दैवमहप्लवम्॥१०॥

I had, all along, tried by all manner and means, and with great devotion, to acquire riches. But all this misfortune to my property is due to Destiny.

उद्यम्योद्यम्य मे दम्यौ विषमेणैव गच्छतः।

उत्क्षिप्य काकतालीयमुत्पथेनैव धावतः॥११॥

My bulls are carried away, rising and falling, as the camel is running in the uneven course. This event seems to be an accident like the one brought about by the crow to a ripe fruit while perching on a palmyra free.

मणी वोष्टस्य लम्बेते प्रियौ वत्सतरौ मम।

शुद्धं हि दैवमेवेदं हठेनैवास्ति पौरुषम्॥१२॥

Alas, those dear bulls of mine are dangling on the camel's neck like a couple of gems! This is the result of Destiny alone. Exertion is of no avail in what is due to Chance.

यदि वाप्युपपद्येत पौरुषं नाम कर्हिचित्

अन्विष्यमाणं तदपि दैवमेवावतिष्ठते॥१३॥

Or, if the existence of anything like Exertion (as a resulting factor) be admitted, a little more scrutiny would find that Destiny is at the bottom.

तस्मान्निर्वेद एवेह गन्तव्यः सुखमिच्छता।

सुखं स्वपिति निर्विण्णो निराशञ्चार्थसाधने॥१४॥

Therefore, he who is desirous of happiness, should renounce all attachment. He who is indifferent to worldly surroundings, has renounced all desires for acquiring wealth, can sleep happily.

अहो सम्यक् शुकेनोक्तं सर्वतः परिमुच्यता।

प्रतिष्ठता महारण्यं जनकस्य निवेशनात्॥१५॥

He, it was well-said by Shuka while going to the great forest from his father's house, renouncing everything.

यः कामानाप्नुयात् सर्वान् यश्चैतान् केवलांस्त्यजेत्।

प्रापणात् सर्वकामानां परित्यागो विशिष्यते॥१६॥

Amongst these two, viz., one who obtains the fruition of all his desires, and one who renounces all desires, the latter, who casts off everything is superior to the first who obtains the fruition of all his desires.

नान्तं सर्वविधित्सानां गतपूर्वोऽस्ति कश्चना।

शरीरे जीविते चैव तृष्णा मन्दस्य वर्धते॥१७॥

No one could ever attain to the end of desire. Only he who is destitute of knowledge and judgement feels and avidity for protecting his body and life.

निर्वर्तस्व विधित्साभ्यः शाम्य निर्विद्य कामुक।

असकृच्चासि निकृतो न च निर्विद्यसे ततः॥१८॥

Renounce all desire for action. O my Soul which has become a prey of cupidity, adopt tranquillity by freeing yourself from all worldly attachments. Repeatedly have you been cheated (by phantoms of hope). How is it that you do not still free yourself from attachments?

यदि नाहं विनाश्यस्ते यद्येवं रमसे मया।

मा मां योजय लोभेन वृथा त्वं वित्तकामुक॥१९॥

If I am not one who deserves to be crushed by you, if I am one with whom you should play in delight, then, O my wealth-coveting Soul, do not induce me towards cupidity.

संचितं संचितं द्रव्यं नष्टं तव पुनः पुनः।

कदाचिन्मोक्ष्यसे मूढ धनेहां धनकामुक॥२०॥

You have now and again lost your hoarded wealth! O my wealth-covering and foolish Soul, when will you succeed in getting rid of your desire for wealth?

अहो नु मम बालिश्यं योऽहं क्रीडनकस्तव।

किं नैवं जातु पुरुषः परेषां प्रेष्यतामियात्॥२१॥

Shame on my foolishness. I have become a toy of yours. It is thus that one becomes a slave of others.

न पूर्वं नापरे जातु कामानामन्तमाप्नुवन्।

त्यक्त्वा सर्वसमारम्भान् प्रतिबुद्धोऽस्मि जागृमि॥२२॥

No one born on Earth did ever attain to the end of desire, and no one who will be born hereafter will succeed in attaining to it. Renouncing all acts, I have at last been roused from sleep. I am now awake.

नूनं ते हृदयं काम वज्रसारमयं दृढम्।

यदनर्थशताविष्टं शतधा न विदीर्यते॥२३॥

Without doubt, O Desire, your heart is hard like that of an adamant, since though affected by a hundred reverses, you do not break into as many fragments.

जानामि काम त्वां चैव यच्च किंचित् प्रिय तवा।

तवाहं प्रियमन्विच्छन्नात्मन्युपलभे सुखम्॥२४॥

I know you, O Desire, and all those things that are dear to you. Seeking what is dear to you, I shall feel happiness in my own Self.

काम जानामि ते मूलं संकल्पात् किल जायसे।

न त्वां संकल्पयिष्यामि समूलो न भविष्यसि॥२५॥

O desire, I know your origin. You originate from Will. I shall, therefore, avoid Will. You will then be rooted out.

ईहा धनस्य न सुखं लब्ध्वा चिन्ता च भूयसी।

लब्धनाशे यथा मृत्युर्लब्धं भवति वा न वा॥२६॥

The desire for wealth can never yield happiness. If acquired, the acquirer feels great anxiety. If lost after acquisition it is felt like death. Again acquisition itself, is very uncertain.

परित्यागे न लभते ततो दुःखतरं नु किम्।

न च तुष्यति लब्धेन भूय एव च मार्गति॥२७॥

Wealth cannot be secured by even the surrender of one's person. What can be more painful than this? When acquired, one is never gratified with its quantity, but one continues to hanker after it.

अनुतर्षुल एवार्थः स्वादु गाङ्गमिवोदकम्।

मद्विलापनमेतत्तु प्रतिबुद्धोऽस्मि संत्यज॥२८॥

Like the sweet water of the Ganges, riches only enhances one's hankering. It is my destruction. I am now awakened. Do you, O desire, leave me.

य इमं मामकं देहं भूतग्रामः समाश्रितः।

स यात्वितो यथाकामं वसतां वा यथासुखम्॥२९॥

May that desire which resides in this my body,—this compound of (five), elements,—go wherever it likes and live happily wherever it likes.

न युष्मास्विह मे प्रीतिः कामलोभानुसारिषु।

तस्मादुत्सृज्य कामान् वै सत्त्वमेवाश्रयाम्यहम्॥३०॥

I do not like you all who are not of the Soul, for you bring on Desire and Cupidity! Forsaking all of you I shall seek refuge with the quality of Goodness.

सर्वभूतान्यहं देहे पश्यन् मनसि चात्मनः।

योगे बुद्धिं श्रुते सत्त्वं मनो ब्रह्मणि धारयन्॥३१॥

विहरिष्याम्यनासक्तः सुखी लोकान् निरामयः।

यया मां त्वं पुनर्नैवं दुःखेषु प्रणिधास्यसि॥३२॥

Seeing all creatures in my own body and my own mind, and devoting my reason to Yoga, my life to the instructions of the wise, and soul to Brahma, I shall happily rove through the world, without attachment and without calamities of any kind, so that you may not be able to plunge me again into such sorrows.

त्वया हि मे प्रणुन्नस्य गतिरन्या न विद्यते।

तृष्णाशोकश्रमाणां हि त्वं काम प्रभवः सदा॥३३॥

If I continue to be unruffled by you, O desire, I shall necessarily be without a path (by which to effect my salvation). You O desire, are always the parent of thirst, of sorrow, and of fatigue and toil.

धननाशोऽधिकं दुःखं मन्ये सर्वमहत्तरम्।

ज्ञातयो ह्यवमन्यन्ते मित्राणि च धनाच्छ्रुतम्॥३४॥

I consider the sorrow that one feels at the loss of wealth is proportionately greater than

what one feels under any other adverse circumstance. Relatives and friends forsake him who has lost his wealth.

अवज्ञानसहस्रैस्तु दोषाः कष्टतराऽधने।

धने सुखकला या तु सापि दुःखैर्विधीयते॥३५॥

With all sorts of humiliation numbering by thousands, there are many other faults in property which are even much more painful. On the other hand, the very small happiness that resides in wealth is mingled with pain and sorrow.

धनमस्येति पुरुषं पुरो निघ्नन्ति दस्यवः।

क्लिश्यन्ति विविधैर्दण्डैर्नित्यमुद्वेजयन्ति च॥३६॥

Robbers kill, in the sight of all, the person who has riches, or torment him with all sorts of severity, or put him into fright now and again.

अर्थलोलुपता दुःखमिति बुद्धं चिरानमया।

यद् यदालम्बसे काम तत्तदेवानुसूयसे॥३७॥

अतत्त्वज्ञोऽसि बालश्च दुस्तोषोऽपूरणोऽनलः।

At last, after a long time, I have realised that the desire for wealth is attended with sorrow. Whatever the object, O desire, upon which you set your heart, you force me to follow it! You are without judgement. You are a fool. You are difficult of being satisfied. You can never be contented. You burn like fire.

नैव त्वं वेत्थ सुलभं नैव त्वं वेत्थ दुर्लभम्॥३८॥

पाताल इव दुष्पूरो मां दुःखैर्योक्तुमिच्छसि।

नाहमद्य समावेष्टुं शक्यः काम पुनस्त्वया॥३९॥

You do not enquire when following the object you pursue, whether it is easy or difficult of attainment. Like the nether region you cannot be filled to the brim. You wish to cast into grief. From this day, O desire, I am incapable of living with you.

निर्वेदमहमासाद्य ब्रह्मनाशाद् यदृच्छया।

निर्वृत्तिं परमां प्राप्य नाद्य कामान् विचिन्तये॥४०॥

I who was disappointed, at first, at the loss of my property, have now attained to the high state of perfect freedom from attachments. At this moment I no longer think of you and your train.

अतिक्लेशान् सहामीह नाहं बुद्ध्याम्बुद्धिमान्।

निकृतो धननाशेन शय सर्वाङ्गविज्वरः॥४१॥

I had, before this, felt great misery on your account. I do not (now) regard myself as devoid of intelligence. Having taken to Renunciation on account of the loss of my property, I now can rest, being freed from every kind of fever.

परित्यजामि काम त्वा हित्वा सर्वमनोगतीः।

न त्वं मया पुनः काम वत्स्यसे न च रंस्यसे॥४२॥

I cast you off, O Desire, with all the passions of my heart. You shall not, again, find any place in me nor shall you sport with me.

क्षमिष्ये क्षिपमाणानां न हिंसिष्ये विहिंसितः।

द्वेष्ययुक्तः प्रियं वक्ष्यासम्यनादृत्य तदप्रियम्॥४३॥

I shall forgive them who will slander or speak ill of me. I shall not harm even when I am injured. If anybody from aversion speaks disparagingly of me, without caring for those disagreeable words I shall greet him courteously. With a contented heart and with an easy mind, I shall always live upon what I may obtain for myself.

तृप्तः स्वस्थेन्द्रियो नित्यं यथालब्धेन वर्तयन्।

न सकामं करिष्यामि त्वामहं शत्रुमात्मनः॥४४॥

निर्वेदं निर्वृतिं तृप्तिं शान्तिं सत्यं दमं क्षमाम्।

सर्वभूतदयां चैव विद्धि मां समुपागतम्॥४५॥

I shall not gratify those wishes of yours which are inimical to me. Indifference to worldly concerns, renunciation, contentment, tranquillity, veracity, self-control, forgiveness, and universal mercy, have now come to be my qualifications.

तस्मात् कामश्च लोभश्च तृष्णा कार्पण्यमेव च।

त्यजन्तु मां प्रतिष्ठन्तं सत्त्वस्थो ह्यस्मि साम्प्रतम्॥४६॥

Therefore, let Desire, Cupidity, Thirst, and Miserliness, bid me aided. I have now taken to the path of Goodness.

ग्रहाय कामं लोभं च सुखं प्राप्तोऽस्मि साम्प्रतम्।

नाद्य लोभवशं प्राप्तो दुःखं प्राप्स्याम्यनात्मवान्॥४७॥

Having renounced Desire and Cupidity, my happiness has now been great. I shall no longer surrender myself to the influence of Cupidity, nor shall I undergo the pangs of misery like a person of impure soul.

यद् यत् त्यजति कामानां तत् सुखस्याभिपूर्यते।

कामस्य वशगो नित्यं दुःखमेव प्रपद्यते॥४८॥

Inasmuch as one renounces his desires so sure is he to reap his deserts. Truly he who surrenders himself to Desire always undergoes the pangs of misery.

कामानुबन्धं नुदते यत् किञ्चित् पुरुषो रजः।

कामक्राधोद्भवं दुःखमहारतरिव च॥४९॥

Whatever passions arising from Desire are cast off by a person, all come under the category of Passion. Sorrow and shamelessness, as also discontent, all owe their origin to Desire and Wealth.

एष ब्रह्मप्रतिष्ठोऽहं ग्रीष्मे शीतमिव हृदम्।

शाम्यामि परिनिर्वामि सुखं मामेति केवलम्॥५०॥

As in the hot summery a person plunges himself into a cool lake, I have now merged myself into Brahma. I have renounced work. I have extricated myself from grief. Unalloyed happiness has now come to my share.

यच्च कामसुखं लोके यच्च दिव्यं महत्सुखम्।

तृष्णाक्षयसुखस्यैते नार्हतः षोडशीं कलाम्॥५१॥

The happiness which results from the fruition of Desire, or the serene happiness which one enjoys in heaven, is not equal to a sixteenth part of that which springs from renunciation of all kinds of thirst.

आत्मना सप्तमं कामं हत्वा शत्रुमिवोत्तमम्।

प्राप्यावध्यं ब्रह्मपुरं राजेव स्यामहं सुखी॥५२॥

Laying axe at the root of desire, which with the body makes an aggregate of seven, and which is a bitter foe, I have made my way to the immortal city of Brahma and there shall I pass my days in happiness like a king.

एतां बुद्धिं समास्थाय मङ्गिर्निर्वेदमागतः।

सर्वान् कामान् परित्यज्य प्राप्य ब्रह्म महत्सुखम्॥५३॥

Putting his faith upon such, intelligence, Manki succeeded in freeing himself from attachments, by his self-renunciation and obtained the blissful region of Brahma.

दम्यनाशकृते मङ्गिरमृतत्वं किलागमत्।

अच्छिन्त् काममूलं स तेन प्राप महत्सुखम्॥५४॥

Forsooth, on account of the loss of his two bulls, Manki attained to immortality. In fact, because he laid the axe at the very roots of desire, he succeeded, through that means to obtain for himself supreme happiness.

CHAPTER 178

(MOKSHADHARMA PARVA) —

Continued

Value of wealth. The various instructions

भीष्म उवाच

अत्राप्युदाहरन्तीममितिहासं पुरातनम्।

गीतं विदेहराजेन जनकेन प्रशाम्यता॥१॥

Bhishma said—

“Regarding it is also cited the old story of the verses sung by Janaka, the king of the Videhas, who had so qualified himself as to obtain tranquillity of the soul.

अनन्तमिव मे वित्तं यस्य मे नास्ति किञ्चना।

मिथिलायां प्रदीप्तायां न मे दहति किञ्चना॥२॥

What the monarch said was,—My wealth is unlimited, At the same time I have nothing. If the whole of (my kingdom) Mithila be reduced to ashes in a conflagration, I shall lose nothing.

अत्रैवोदाहरन्तीमं बोध्यस्य पदसंचयम्।

निर्वेदं प्रति विन्यस्तं तं निबोध युधिष्ठिरा॥३॥

Once on a time the royal son of Nahusa (Yayati) asked the Rishi Vodhya who had, on account of Renunciation, attained to tranquillity of soul and who had a through knowledge of the scriptures.

The king said—

बोध्यं शान्तमृषिं राजा नाहुषः पर्यपृच्छत।

निर्वेदाच्छान्तिमापन्नं शास्त्रप्रज्ञानतर्पितम्॥४॥

उपदेशं महाप्राज्ञं शमस्योपदिशस्व मे।

कां बुद्धिं समनुध्याय शान्तश्चरसि निर्वृतः॥५॥

O you of great wisdom, vouchsafe me those instructions which lead to tranquillity. What is that understanding which had enabled you to wander over the world in tranquillity of soul and free yourself from all acts?

बोध्य उवाच

उपदेशेन वर्तामि नानुशास्मीह कंचन।

लक्षणं तस्य वक्ष्येऽहं तत् स्वयं परिमृश्यताम्॥६॥

Vodhya said—

I follow the principles of others and never thrust myself as an instructor. I shall, however, give you the outlines of those principles. Reflection will enable you to catch their spirit.

पिङ्गलाककुररः सर्पः सारङ्गान्वेषणं वने।

इषुकारः कुमारी च षडेते गुरवो मम॥७॥

Pingala, the osprey, the snake, the bee in the forest, the maker of shafts (in the story), and the maiden (in the story),—these six are my preceptors.

भीष्म उवाच

आशा बलवती राजन् नैराश्यं परमं सुखम्।

आशां निराशां कृत्वा तु सुखं स्वपिति पिङ्गला॥८॥

Hope is the one powerful agent to agitate human breast, O king. Freedom from hope is supreme bliss. Reducing hope to a nullity, Pingala sleeps in peace.

सामिषं कुररं दृष्ट्वा वध्यमानं निरामिषैः।

आमिषस्य परित्यागात् कुररः सुखमेधते॥९॥

Seeing an osprey with a piece of meat in his breaks, those that have been unable to find any meat for themselves, pounce upon him and finally make him a osprey, while a certain other osprey, by abstaining from meat altogether, became happy.

गृहारम्भो हि दुःखाय न सुखाय कदाचन।

सर्पः परकृतं वेश्म प्रविश्य सुखमेधते॥१०॥

To build a house for one's ownself conduces not to his happiness but becomes the source of his annoyance. The snake residing in another creature's place of abode, lives in happiness.

सुखं जीवन्ति मुनयो भैक्ष्यवृत्तिं समाश्रिताः।

अद्रोहेणैव भूतानां सारङ्गा इव पक्षिणः॥११॥

Adopting the life of mendicancy, the ascetics live in happiness, without having any object of fear from any creature, like the bees in the forest.

इषुकारो नरः कश्चिदिषावासक्तमानसः।

समीपेनापि गच्छन्तं राजानं नावबुद्धवान्॥१२॥

A certain shaft-maker busy with his work, was so deeply engrossed with it that he did not notice the king who was passing by him.

बहूनां कलहो नित्यं द्वयोः संकथनं ध्रुवम्।

एकाकी विचरिष्यामि कुमारीशंखको यथा॥१३॥

When many herd together, it foments dispute. Even when two reside together, they are sure to talk with each other. I, however, like the anklet made of sea-shells in the wrist of the maiden in the story wander alone.'

CHAPTER 179

(MOKSHADHARMA PARVA) —

Continued

The root of success. The story of Prahada

युधिष्ठिर उवाच

केन वृत्तेन वृत्तज्ञ वीतशोकश्चरेन्महीम्।

किञ्च कुर्वन्नरो लोके प्राप्नोति गतिमुत्तमाम्॥१॥

Yudhishtira said—

O you who are an adept in the mystery a human conduct, tell me what course of person should pursue to succeed in this world, freed from grief. And how should he behave himself to gain his end?

भीष्म उवाच

अत्राप्युदाहरन्तीममितिहासं पुरातनम्।

प्रह्लादस्य च संवादं मुनेराजगरस्य च॥२॥

Bhishma said—

'Regarding it is cited the old story of the discourse between Prahlada and the sage Ajagara.

चरन्तं ब्राह्मणं कञ्चित् कल्पचित्तमनामयम्।

पप्रच्छ राजा प्रह्लादो बुद्धिमान् बुद्धिसम्मतम्॥३॥

Once on a time king Prahlada endued with great intelligence, enquired of a wandering Brahmana of great intelligence and of a purified and tranquil soul.

प्रह्लाद उवाच

स्वस्थः शक्तो मृदुर्दान्तो निर्विधित्सोऽनसूयकः।

सुवाक् प्रगल्भो मेधावी प्राज्ञश्चरसि बालवत्॥४॥

Prahlada said—

Shorn of desire, with a purified soul, of humans disposition, and given to the practices of self-restraint, without desire of action, free from malice, agreeable in speech, endued with dignity and intelligence and wisdom, you live (in simplicity) like a child.

नैव प्रार्थयसे लाभं नालाभेष्वनुशोचसि।

नित्यतृप्त इव ब्रह्मन् न किञ्चिदिव मन्यसे॥५॥

You never covet for any kind of gain, nor are you overpowered with any kind of loss. You are always cheerful, O Brahmana, and do not seem to have any liking for anything in the world.

स्रोतसा ह्रियमाणसु प्रजासु विमना इव।

धर्मकामार्थकार्येषु कूटस्थ इव लक्ष्यसे॥६॥

While all other creatures are being carried away in the stream of desire and passion, you are perfectly indifferent to all works of Religion, Profit and Pleasure. You seem to be in a state of quietude, having nothing to disturb the perfect equanimity of your soul.

नानुतिष्ठसि धर्मार्थं न कामे चापि वर्तसे।

इन्द्रियार्थाननादृत्य मुक्तश्चरसि साक्षिवत्॥७॥

Regardless of all sensuous enjoyments, you move like an emancipated self, only witnessing everything, (but never taking part in anything).

का नु प्रज्ञा श्रुतं वा किं वृत्तिर्वा का नु ते मुने।

क्षिप्रमाचक्ष्व मे ब्रह्मन् श्रेयो यदिह मन्यसे॥८॥

O sage, what is your wisdom, what your learning, and what your behaviour (through which all this has become possible)? Tell me this without delay, if, O Brahmana, you think it will conduce to my well-being.

भीष्म उवाच

अनुयुक्तः स मेधावी लोकधर्मविधानवित्।

उवाच श्लक्ष्णया वाचा प्रह्लादमनपार्थया॥९॥

Thus questioned by Prahlada, that intelligent Brahmana who was well-conversant with the duties of the world, answered him in words of melodious sounds and of great significance.

पश्य प्रह्लाद भूतानामुत्पत्तिमनिमित्ततः।

हासं वृद्धिं विनाशं च न प्रहृष्ये न च व्यथे॥१०॥

Behold, O Prahlada, the origin of creatures, their growth, decay, and death, cannot be ascribed to any intelligible cause. It is for this reason that I do not give way to either joy or sorrow.

स्वभावादेव संदृश्या वर्तमानाः प्रवृत्तयः।

स्वभावनिरताः सर्वाः परितुष्येन् केनचित्॥११॥

All the propensities (for action) in the universe may be seen to come from the innate nature of the creatures. All things (in the universe are dependent on their respective nature. Hence I am not delighted with anything.

पश्य प्रह्लाद संयोगान् विप्रोगपरायणान्।

संचयांश्च विनाशान्तान् न क्वचिद् विदधे मनः॥१२॥

Behold, O Prahlada, all kinds of union are subject to severance. All acquisitions are certain to end in destruction. Hence I never set my heart upon the acquisition of any object.

अन्तवन्ति च भूतानि गुणयुक्तानि पश्यतः।

उत्पत्तिनिधनज्ञस्य किं कार्यमवशिष्यते॥१३॥

All things possessed of attributes are sure to come to an end. What remains there for a person then to do who (like me) is familiar with both the origin and the end of things.

जलजानामपि ह्यन्तं पर्यायेणोपलक्ष्ये।

महतामपि कायानां सूक्ष्माणां च महोदधौ॥१४॥

The end is noticeable of all aquatic creatures of large or small bodied in this ocean.

जङ्गमस्थावराणां च भूतानामसुराधिप।

पार्थिवानामपि व्यक्तं मृत्युं पश्यामि सर्वशः॥१५॥

I see also the death, which is manifest, O chief of Asuras, of all things, mobile and immobile, belonging to the earth.

अन्तरिक्षचराणां च दानवोत्तम पक्षिणाम्।

उत्तिष्ठते यथाकालं मृत्युर्बलवतामपि॥१६॥

O best of Danavas, death comes in season even to the strongest of winged creatures which float in the air.

दिवि संवरमाणानि ह्रस्वानि च महान्ति च।

ज्योतींश्चपि यथाकालं पतमानानि लक्ष्ये॥१७॥

I see again that the luminous bodies, large and small, which range the firmament, fall down when their time comes.

इति भूतानि सम्पश्यन्नुपेक्षन्ति मृत्युना।

सर्वसामान्यगो विद्वान् कृतकृत्यः सुखं स्वपे॥१८॥

Seeing all created things to be thus subject to death, endued with knowledge, and thinking all things to be possessed of the same nature, I sleep in comfort with no thought to disturb me.

सुमहान्तमपि ग्रासं ग्रसे लब्धं यदृच्छया।

शये पुनरभुञ्जानो दिवसानि बहून्पि॥१९॥

If I get without trouble a heavy meal I waver not to enjoy it. On the other hand, I am used to pass many days together without tasting anything.

आशयन्त्यपि मामन्नं पुनर्बहुगुणं बहु।

पुनरल्पं पुनःस्तोकं पुनर्नैवोपपद्यते॥२०॥

Sometimes people feed me with luxurious edibles in profusion, sometimes with a small quantity, sometimes even with less, and sometimes I get no food at all.

कणं कदाचित् खादामि पिण्याकमपि च ग्रसे।

भक्षसे शालिमांसानि भक्षांश्चोच्चावचान् पुनः॥२१॥

I sometimes eat only a portion of a grain; sometimes the dry sesame cakes from which the oil has been expressed. I sometimes eat rice and meat and other food of the richest kind.

शये कदाचित् पर्यङ्के भूमावपि पुनः शये।

प्रासादे चापि मे शय्या कदाचिदुपपद्यते॥२२॥

Sometimes I sleep on an elevated bedstead of the best kind; sometimes I sleep on the naked Earth; sometimes I lay myself down on a comfortable bed made within a fine palace or a beautiful mansion.

धारयामि च चीराणि शाणक्षौमाजिनानि च।

महार्हाणि च वासांसि धारयाम्यहमेकदा॥२३॥

Sometimes I am clad in rages, sometimes in sackcloth, sometimes in raiments of fine texture, sometimes in deer-skins, sometimes in richest robes.

न संनिपतितं धर्म्यमुपभोगं यदुच्छया।

प्रत्याचक्षे न चाप्येनमनुरुध्ये सुदुर्लभम्॥२४॥

I never reject such enjoyments as are not inconsistent with virtue and as can be secured without effort. I do not at the same time, stir myself for gaining objects difficult of acquisition.

अचलमनिधनं शिवं विशोकं

शुचिमतुलं विदुषां मते प्रविष्टम्।

अनभिमतसेवितं विमूढै-

र्व्रतमिदमाजगरं शुचिश्चरामि॥२५॥

The rigid vow I have betaken to, is called Ajagara. That vow can secure immortality. It is auspicious and griefless. It is peerless and pure. It is in harmony with the advises of the sages. It is disregarded by persons of weak intellect who never practise it. With pure heart I conduct myself in accordance with to it.

अचलितमतिरच्युतः स्वधर्मात्

परिमितसंसरणः परावरजः।

विगतभयकषायलोभमोहो

व्रतमिदमाजगरं शुचिश्चरामि॥२६॥

My mind never swerves from this vow. I have not swerved from the practices of my order. I am abstemious in everything. I know the past and the present. Shorn of fear and anger and cupidity and errors of judgement, I practise this vow with a pure heart.

अनियतफलभक्ष्यभोज्यपेयं

विधिपरिणामविभक्तदेशकालम्।

हृदयसुखमसेवितं कदर्यै-

र्व्रतमिदमाजगरं शुचिश्चरामि॥२७॥

There are no interdictions in respect of good and drink and other objects of enjoyment for one practising this vow. As everything is dependent on destiny, there is no observance of the consideration of time and place for one like us. The vow I practise contributes to true happiness of the heart. It is never followed by those that are wicked. I observe it with a pure heart.

इदमिदमिति तृष्णायाभिभूतं

जनमनवाप्तधनं विषीदमानम्।

निपुणमनुनिशम्य तत्त्वबुद्ध्या

व्रतमिदमाजगरं शुचिश्चरामि॥२८॥

Led by cupidity, men pursue different kinds of wealth. If foiled in the attempt, broken-hearted and dispirited they become. Thinking properly upon all this by the help of my intelligence which has penetrated the truths of things, I practise this vow with pure heart.

बहुविधमनुदृश्यं चार्थहेतोः

कृपणमिहार्यमनार्यमाश्रयन्तम्।

उपशमरुचिरात्मवान् प्रशान्तो

व्रतमिदमाजगरं शुचिश्चरामि॥२९॥

I have seen persons in distress seeking, for the acquisition of wealth, the shelter of both

good and bad men. Devoted to tranquillity and with my passions under control, I observe this vow with a pure heart.

सुखमसुखमलाभमर्थलाभं

रतिमरतिं मरणं च जीवितं च।

विधिनियतमवेक्ष्य तत्त्वतोऽहं

व्रतमिदमाजगरं शुचिश्चरामि॥३०॥

Seeing by the help of truth, that happiness and misery, profit and loss, attachment, and renunciation, life and death are all ordained by destiny, I observe this vow with a pure heart.

अपगतभयरागमोहदर्पो

श्रुतिमतिबुद्धिसमन्वितः प्रशान्तः।

उपगतफलभोगिनो निशम्य

व्रतमिदमाजगरं शुचिश्चरामि॥३१॥

Shorn of fear and attachment and errors of judgement and pride, and possessed of wisdom, intelligence, and understanding, and devoted to tranquillity, and hearing that large snakes, without stirring out enjoy the fruit that comes to them of itself, I follow their practice with a pure heart.

अनियतशयनासनः प्रकृत्या

दमनियमव्रतसत्यशौचयुक्तः

अपगतफलसंचयः प्रहृष्टो

व्रतमिदमाजगरं शुचिश्चरामि॥३२॥

Without restrictions of any kind in respect of bed and food, endued by my nature with Self-restraint, abstemiousness, pure vows, truth and purity of conduct, and without any desire to store (for future use) the rewards of action, I observe, this vow with a delighted and pure heart.

अपगतमसुखार्थमीहनार्थै-

रुपगतबुद्धिरवेक्ष्य चात्मसंस्थम्।

तृप्तिमनियतं मनो नियन्तुं

व्रतमिदमाजगरं शुचिश्चरामि॥३३॥

All causes of grief have fled from me on account of my having ridden over desire. Having received an accession of light, I observe this vow with a pure heart, for

controlling my soul which is thirsty and uncontrolled but which is capable of depending upon itself.

हृदयमनुरुध्य वाङ्मनो वा

प्रियसुखदुर्लभतामनित्यतां च।

तदुभयमुपलक्षयन्निवाहं

व्रतमिदमाजगरं शुचिश्चरामि॥३४॥

Without paying any attention to the matters, towards which my heart, mind and words would like to lead me, and knowing that the happiness which these afford is both hard of being acquired and transitory, in curation, I follow this vow with a pure heart.

बहुकथितमिदं हि बुद्धिमद्भिः

कविभिरपि प्रथयद्भिरात्मकीर्तिम्।

इदमिदमिति तत्र तत्र हन्त

स्वपरमर्तैर्गहनं प्रतर्कषद्भिः॥३५॥

Learned and highly intelligent men, desirous of giving a publicity to their own feats, have while supporting their own theories and censuring those of others, indulged in vague expressions in delivering themselves on the topic which is beyond the scope of argumentation.

तदिदमनुनिशम्य विप्रपातं

पृथगभिपन्नमिहाबुधैर्मनुष्यैः।

अनवसितमनन्तदोषपारं

नृषु विहरामि विनीतदोषतृष्णः॥३६॥

Foolish men cannot properly understand this vow. I, however, see that it kills Ignorance. To safeguard against this immortality and various sorts of evil. I travel among men, having controlled all shortcomings and having freed myself from thirst after material enjoyments.

Bhishma said—

भीष्म उवाच

अजगरचरितं व्रतं महात्मा

य इह नरोऽनुचरोद्विनीतरागः।

अपगतभयलोभमोहमन्युः

स खलु सुखी विचरेदिमं विहारम्॥३७॥

That great person who, having freed himself from attachments and got rid of fear, cupidity, foolishness, and anger, follows this Ajagara vow, or indulges in this sport, as it may be called, surely spends his time in great happiness.'

CHAPTER 180

(MOKSHADHARMA PARVA) —
Continued

Relatives, acts, riches and wisdom—which
of them should be the refuge

युधिष्ठिर उवाच

बान्धवाः कर्म वित्तं वा प्रज्ञा वेह पितामह।

नरस्य का प्रतिष्ठा स्यादेतत् पृष्ठो वदस्व मे॥१॥

Yudhishtira said—

When of these, O grandfather, viz., relatives, or acts or riches, or wisdom, should be the refuge of a person? Accosted by men, answer me this!

भीष्म उवाच

प्रज्ञा प्रतिष्ठा भूतानां प्रज्ञा लाभः परो मतः।

प्रज्ञा निःश्रेयसी लोके प्रज्ञा स्वर्गो मतः सताम्॥२॥

Bhishma said—

'Wisdom is the refuge of creatures. Wisdom is considered as the greatest of acquisitions. Wisdom is the greatest happiness in the world. Wisdom is regarded by the good and virtuous as heaven.

प्रज्ञया प्रापितार्थो हि बलिरैश्वर्यैः संक्षये।

प्रह्लादो नमुचिर्मङ्गिस्तस्याः किं विद्यते परम्॥३॥

It was through wisdom that Vali, Prahlada, Namuchi, and Manki, when they lost their prosperity, succeeded in gaining happiness. What is there that is superior to wisdom.

अत्राप्युदाहरन्तीममितिहासं पुरातनम्।

इन्द्रकाश्यपसंवादं तन्निबोध युधिष्ठिर॥४॥

Regarding it is cited the old story of the conversation between Indra and Kashyapa. Listen to it, O Yudhishtira!

वैश्यः कश्चिदपिसुतं काश्यपं संशितव्रतम्।

रथेन पातयामास श्रीमान् दृप्तस्तपस्विनम्॥५॥

Once on a time a rich Vaishya, enjoying the highest state of prosperity and elated with his affluence, threw down, by rashly driving his car, a Rishi's son of rigid vows, named Kashyapa, given to penances.

आर्तः स पतितः क्रुद्धस्त्यक्त्वाऽऽत्मानमथाब्रवीत्।

मरिष्याम्यघनस्येह जीवितार्थो न विद्यते॥६॥

तथा मुमुर्षुमासीनमकूजन्तमचेतसम्।

इन्द्रः शृगालरूपेण बभाषे लुब्धमानसम्॥७॥

मनुष्ययोनिमिच्छन्ति सर्वभूतानि सर्वशः।

मनुष्यत्वे च विप्रत्वं सर्व एवाभिनन्दति॥८॥

Laid low on the ground, the young man, in great pain, yielded to his anger; and in despair resolved, saying, I shall renounce my life. A poor man has no necessity of life in this world!— While the Brahmana was lying in that condition, silent and agitated, shorn of energy and on the verge of death, Indra appeared there in the shape of a jackal and addressing him, said,—All (inferior) creatures seek to be born as men. Among men, again, the dignity of a Brahmana is much coveted.

मनुष्यो ब्राह्मणश्चासि श्रोत्रियश्चासि काश्यप।

सुदुर्लभमवाप्यैतन्न दोषान्मर्तुमर्हसि॥९॥

You, O Kashyapa, are a human being! Amongst men you are again a Brahmana. Among Brahmanas, you are again well-read in the Vedas. Having acquired that which is difficult to get, you should not give up life from folly.

सर्वे लाभाः साभिमाना इति सत्यवती श्रुतिः।

संतोषणीयरूपोऽसि लोभाद् यदभिमन्यसे॥१०॥

All sorts of (earthly) acquisitions are fraught with pride. What the Shrutis hold about it is perfectly true. You appear as the

embodiment. In forming such a resolution about renouncing your life, you act from cupidity.

अहो सिद्ध्यर्थता तेषां येषां सन्तीह पाणयः।

अतीव स्पृहये तेषां येषां सन्तीह पाणयः॥११॥

Those who have hands become successful. I eagerly wish to be like those creatures who have hands.

पाणिमद्भ्यः स्पृहास्माकं यथा तव घनस्य वै।

न पाणिनाभादधिको लाभः कश्चन विद्यते॥१२॥

We seek hands as eagerly as you seek riches. There is no acquisition more valuable than that of hands.

अपाणित्वाद् वयं ब्रह्मन् कण्टकं नोद्धरामहे।

जन्तुनुच्चावचानङ्गे दशतो न कषाम वा॥१३॥

See, O Brahmana, I cannot get out this thorn that has entered my body, or crush these insects and worms that are biting and paining me greatly.

अथ येषां पुनः पाणी देवदत्तौ दशाङ्गुली।

उद्धरन्ति कृमीनङ्गाद् दशतो निकषन्ति च॥१४॥

Those who have got two hands with ten fingers, can throw away or crush the worms that bite their limbs.

वर्षाहिमातपानां च परित्राणानि कुर्वते।

चैलमन्नं सुखं शय्यां निवातं चोपभुञ्जते॥१५॥

They can make shelters for themselves against rain, cold and heat. They can also enjoy excellent clothes for themselves, good food, comfortable beds, and excellent houses.

अधिष्ठाय च गां लोके भुञ्जते वाहयन्ति च।

उपायैर्बहुभिश्चैव वश्यानात्मनि कुर्वते॥१६॥

Living on this Earth, those who have hands enjoy kine and other animals and cause them to carry loads or draw their cars, and by the help of various means make those animals obey them.

ये खल्वजिह्वाः कृपणा अल्पप्राणा अपाणयः।

सहन्ते तानि दुःखानि दिष्ट्या त्वं न तथा मुने॥१७॥

Those living creatures that are without tongues, that are helpless, that have little strength, and that have no hands, suffer all kinds of misery. By good luck, O ascetic, you are not like them.

दिष्ट्या त्वं न शृगालो वै न कृमिर्न च मूषकः।

न सर्पो न च मण्डूको न चान्यः पापयोनिजः॥१८॥

By good luck, you are not a jackal, nor a worm, nor a mouse, nor a snake, nor a frog, or nor any other wretched animal.

एतावतापि लाभेन तोष्टुमर्हसि काश्यपा।

किं पुनर्योऽसि सत्त्वानां सर्वेषां ब्राह्मणोत्तमः॥१९॥

With this gain, you should O Kashyapa, be contented. How happy, again, should you feel yourself, as you think that amongst living creatures you are a superior Brahmana.

इमे मां कृमयोऽदन्ति येषामुद्धरणाय वै।

नस्ति शक्तिरपाणित्वात् पश्यावस्थामिमां मम॥२०॥

These worms are biting me. For want of hands I cannot drive them off. Look at this my miserable condition.

अकार्यमिति चैवेमं नात्मानं संत्यजाम्यहम्।

नातः पापीयसीं योनिं पतेयमपरामिति॥२१॥

I do not renounce life because it is a very sinful act, and lest, indeed, I may have a more miserable birth.

मध्ये वै पापयोनीनां शार्गालीं यामहं गतः।

पापीयस्यो बहुतरा इतोऽन्याः पापयोनयः॥२२॥

This birth, to which I now belong, is rather tolerable. Miserable as it is, there are many more orders below it which are more miserable.

जात्यैवैके सुखितराः सन्त्यन्ये भृशदुःखिताः।

नैकान्तं सुखमेवेह क्वचित्पश्यामि कस्यचित्॥२३॥

By birth certain classes of creatures become happier than other who suffer great miseries. But I never see that there is any order of being which can enjoy consummate happiness.

मनुष्या ह्याढ्यतां प्राप्य राज्यमिच्छन्त्यनन्तरम्।

राज्याद् देवत्वमिच्छन्ति देवत्वादिन्द्रतामपि॥२४॥

Having acquired riches men next wish for sovereignty. Having acquired riches men next wish for sovereignty. Having acquired sovereignty they next wish to be gods. Having acquired that status they then wish to be the king of the gods.

भवेत्त्वं यद्यपि त्वाढ्यो न राजा न च दैवतम्।

देवत्वं प्राप्य चेन्द्रत्वं नैव तुष्येस्तथा सति॥२५॥

If you become affluent, you will never become a king, nor a god. If by any means you become a god, you will then wish for the kingship of the gods. In no state you will be contented.

न तृप्तिः प्रियलाभेऽस्ति तृष्णा नद्धिः प्रशाम्यति।

सम्प्रज्वलति सा भूयः समिद्धिग्वि पावकः॥२६॥

Contentment does not come from acquisition of objects of desire. Thirst is never satiated although there is sufficient water. The thirst for acquisition is only increased by each fresh acquisition like a fire with new fuels thrown into it.

अस्त्येव त्वयि शोकोऽपि हर्षश्चापि तथा त्वयि।

सुखदुःखे तथा चोभे तत्र का परिवेदना॥२७॥

You have grief for your associate. But joy, at the same time, lives in you. Both happiness and misery live in you. Why should you then yield to grief?

परिच्छिद्यैव कामानां सर्वेषां चैव कर्मणाम्।

मूलं बुद्धीन्द्रियग्रामं शकुन्तानिव पञ्जरे॥२८॥

One should shut up, like birds in a cage, the very springs, viz., the understanding and the senses, of his desires and acts.

न द्वितीयस्य शिरसश्छेदनं विद्यते क्वचित्।

न च पाणोस्तृतीयस्य यन्नास्ति न ततो भयम्॥२९॥

A second head, or a third hand, can never be cut. That which does not exist produces no fear.

न खल्वप्यरसज्ञस्य कामः क्वचन जायते।

संस्पर्शाद् दर्शनाद् वापि श्रवणाद् वापि जायते॥३०॥

One who has not experienced the enjoyment of a certain object, never feels a

desire for that object. Desires originate from the actual experience of the pleasures that touch, or sight, or hearing gives.

न त्वं स्मरसि वारुण्या लट्वाकानां च पक्षिणाम्।

ताभ्यां चाभ्यधिको भक्ष्यो न कश्चिद् विद्यते क्वचित्॥

You have no idea of the taste of the wine called Varuni or of the meat of the birds called Ladvaka. There is no drink and no so food sweeter than these.

यानि चान्यानि भूतेषु भक्ष्यजातानि कस्यचित्।

येषामभुक्तपूर्वाणि तेषामस्मृतिरेव ते॥३१॥

You have no idea also, O Kashyapa, of every other superior kind of drink and edible that exists among men, for you have never tasted it.

अप्राशनमसंस्पर्शमसंदर्शनमेव च।

पुरुषस्यैष नियमो मन्ये श्रेयो न संशयः॥३३॥

Forsooth, therefore, a man to acquire happiness should vow not to taste, not to touch, and to see.

पाणिमन्तो बलवन्तो धनवन्तो न संशयः।

मनुष्या मानुषैरेव दासत्वमुपपादिताः॥३४॥

वधबन्धपरिवलेशैः क्लिश्यन्ते च पुनः पुनः।

ते खल्वपि रमन्ते च मोदन्ते च हसन्ति च॥३५॥

Creatures that have hands, forsooth, become strong and acquire riches. men are forced by men to become servants, and are repeatedly afflicted with death, imprisonment, and other punishments. Although such is their condition yet even they laugh and sport and become merry.

अपरे बाहुबलिनः कृतविद्या मनस्विनः।

जुगुप्सितां च कृपणां पापवृत्तिमुपासते॥३६॥

Although gifted with strength of arms, knowledge and great energy of mind, others again, follow censurable, sinful, and miserable callings.

उत्सहन्ते च ते वृत्तिमन्यामप्युपसेवितुम्।

स्वकर्मणा तु नियतं भवितव्यं तु तत् तथा॥३७॥

They try to change such professions or better ones but then they are fettered by their pristine deeds and by the force of Destiny.

न पुत्कसो न चाण्डाल आत्मानं त्यक्तुमिच्छति
तथा तुष्टः स्वया योन्या मायां पश्यस्व यादृशीम्॥३८॥

The vilest man of the Pukkasa or the Chandala orders never wishes to renounce his life. He is quiet satisfied with his birth. Mark the illusion in it.

दृष्ट्वा कुणीन् पक्षहतान् मनुष्यानामयाविनः।
सुसम्पूर्णः स्वया योन्या लब्धलाभोऽसि काश्यप॥३९॥

Seeing those amongst your order that have no arms, or are struck with palsy, or suffering from other diseases, you can consider yourself as very happy and possessed of valuable properties amongst the members of your own order.

यदि ब्राह्मण देहस्ते निरातङ्गेनिरामयः।
अङ्गानि च समग्राणि न च लोकेषु धिक्कृतः॥४०॥

If this your regenerated body remains all right, and free from disease, and all your limbs remain perfect, you will incur reproach amongst men.

न केनचित् प्रवादेन सत्येनैवापहारिणा।
धर्मायोत्तिष्ठ विप्रर्षे नात्मानं त्यक्तुमर्हसि॥४१॥

You should not, O Brahmana, renounce your life, even if any blame affects you which can be proved and which can you which can be proved and which can lead to your excommunication. Rise, and practise virtue. You should not throw away your life.

यदि ब्रह्मशृणोष्येतच्छ्रद्धासि च मे वचः।
वेदोक्तस्यैव धर्मस्य फलं मुख्यमवाप्स्यसि॥४२॥

If, O twice-born one, you listen to me and confide in my words, you will acquire the highest reward of the religion laid down in the Vedas.

स्वाध्यायमग्निसंस्कारमप्रमत्तोऽनुपालय।

सत्यं दमं च दानं च स्पर्धिष्ठा मा च केनचित्॥४३॥

Engage, in Vedic studies, and properly maintain your consecrated hearth, and observe

truth, and self-control, and charity. Never compare yourself boastfully with another.

ये केचन स्वध्ययनाः प्राप्ता यजनयाज ॥
कथं ते चानुशोचेयुर्ध्यायेयुर्वाप्यशोभनम्।

They who, by studying the Vedas, become competent for celebrating sacrifices for themselves and others, need not regret or fear any sort of evil.

इच्छन्तस्ते विहाराय सुखं महदवाप्नुयुः॥४४॥
उत जाताः सुनक्षत्रे सुतिथौ सुमुहूर्तजाः।
यज्ञदानप्रजेहायां यतन्ते शक्तिपूर्वकम्॥४५॥

They who are born under an auspicious constellation on an auspicious lunation and at an auspicious hour, try their best for performing sacrifices, practising charity, and procreating children, and wishing to pass their time cheerfully in those acts, at last acquire very great happiness.

नक्षत्रेष्वसुरेष्वन्ये दुस्तिथौ दुर्मुहूर्तजाः।
सम्पत्त्यासुरीं योनिं यज्ञप्रसववर्जिताः॥४६॥

They, on the other hand, who are born under evil slaves, inauspicious lunations and at evil hours, cannot perform sacrifices and get progeny and at last fall into the Asura order.

अहमासं पण्डितको हैतुको वेदनिन्दकः।
आन्वीक्षिकीं तर्कविद्यामनुरक्तो निरर्थिकाम्॥४७॥

In my previous birth I had much useless learning. I always tried to find out reasons and had very little faith. I used to censure the Vedas. I was unacquainted with the fourfold objects of life, and was devoted to the science of reaping which is based upon ocular or tangible proofs.

हेतुवादान् प्रवदिता वक्ता संसत्सु हेतुमत्।
आक्रोष्टा चाभिवक्ता च ब्रह्मवाक्येषु च द्विजान्॥४८॥

I used to speak of reasons only. Indeed, in assemblies, I always spoke of reasons. I used to speak irreverently of the injunctions of the Shrutis and address Brahmanas haughtily.

नास्तिकः सर्वशङ्की च मूर्खः पण्डितमानिकः।
तस्येयं फलनिर्वृतिः शृगालत्वं मम द्विज॥४९॥

I was an atheist a sceptic, and though really ignorant, proud of my learning. This birth of a jackal that I have got in this life is the outcome, O twice-born one, of those sins of mine.

अपि जातु तथा तस्मादहोरात्रशतैरपि।

यदहं मानुषीं योनिं शृगालः प्राप्नुयां पुनः॥५०॥

संतुष्टश्चाप्रमत्तश्च यज्ञदानतपोरतिः।

ज्ञेयज्ञाता भवेयं वै वर्ज्यवर्जयिता तथा॥५१॥

If even after hundreds of days and nights, a jackal that I am now, I can once again secure the birth of humanity, I shall then pass my life in contentment, caring for the true objects of existence, and engaged in sacrifices and gifts. I shall then know what should be known, and shun what should be shunned.

ततः स मुनिस्तथाय काश्यपस्तमुवाच ह।

अहो बतासि कुशलो बुद्धिमांश्चेति विस्मितः॥५२॥

Thus addressed, the ascetic Kashyapa, rising up, said,— O, you are surely endued with great knowledge, and intelligence. I really wonder at all this.

समवैक्षत तं विप्रो ज्ञानदीर्घेण चक्षुषा।

ददर्श चैनं देवानां देवमिन्द्रं शचीपतिम्॥५३॥

With eye whose vision was extended by knowledge, the Brahmana then saw that being who had addressed him as Indra the king on the gods and the lord of Shachi.

ततः सम्पूजयामास काश्यपो हरिवाहनम्।

अनुज्ञातस्तु तेनाथ प्रविवेश स्वमालयम्॥५४॥

Kashyana then adored that god having the best of horses to carry him. Receiving afterwards with the god's permission, the Brahmana returned to his house.

CHAPTER 181

(MOKSHADHARMA PARVA) — Continued

Whether gifts, sacrifices, penance's and dutiful services to preceptors yield wisdom and bliss

युधिष्ठिर उवाच

यद्यस्ति दत्तमिष्टं वा तपस्तप्तं तथैव च।

गुरूणां वापि शुश्रूषा तन्मे ब्रूहि पितामह॥१॥

Yudhishtira said—

Tell me, O grand-father, if gifts, sacrifices, penances and dutiful services offered to preceptors, yield wisdom and supreme bliss.

भीष्म उवाच

आत्मनानर्थयुक्तेन पापे निविशते मनः।

स्वकर्मकलुषं कृत्वा कृच्छ्रे लोके विधीयते॥२॥

Bhishma said—

'If the mind is stricken with desire, anger and other evil passions, it then inclines towards sin. If one's acts are sullied by sin, he is obliged to dwell in painful regions.

दुर्भिक्षादेव दुर्भिक्षं क्लेशात् क्लेशं भयाद् भयम्।

मृतेभ्यः प्रमृतं यान्ति दरिद्राः पापकारिणः॥३॥

Sinful men are born as poor men and suffer again and again the pangs of famine, woe, fear, and death.

उत्सवादुत्सवं यान्ति स्वर्गात् स्वर्गं सुखात् सुखम्।

श्रद्धानाश्च दानाश्च धनाढ्याः शुभकारिणः॥४॥

The virtuous, the faithful, and the self-restrained, become born as affluent men and continually enjoy festivities and heaven and happiness.

व्यालकुञ्जरदुर्गेषु सर्पचोरभयेषु च।

हस्तावापेन गच्छन्ति नास्तिकाः किमतः परम्॥५॥

Unbelievers, with their hands bound, are sent to regions rendered inaccessible by carnivorous beasts and elephants, and dreadful with snakes and robbers. What more should I say of them.

प्रियदेवातिथेयाश्च वदान्याः प्रियसाधवः।

क्षेम्यमात्मवतां मार्गमास्थिता हस्तदक्षिणम्॥६॥

They, on the other hand, who respects god and guests, who are liberal who love good and honest men, enjoy for their acts of charity, that happy way which belongs to persons of purified souls.

पुलाका इव धान्येषु पुत्तिका इव पक्षिषु।

तद्विधास्ते मनुष्याणां येषां धर्मो न कारणम्॥७॥

They who have no respect for virtue are as vile among men as seedless grains among corn or the gnat among birds.

सुशीघ्रमपि धावन्तं विधानमनुधावति।

शेते सह शयानेन येन येन यथा कृतम्॥८॥

The pre-ordained act follows the doer even if the latter tries his best for leaving it behind. It sleeps when he sleeps and does whatever else he does.

उपतिष्ठति तिष्ठन्तं गच्छन्तमनुगच्छति।

करोति कुर्वतः कर्म छायेवानुविधीयते॥९॥

Like his shadow it takes rest when he rests, goes on when he goes on, and acts when he acts.

येन येन यथा यद् यत् पुरा कर्म समीहितम्।

तत्तदेकतरो भुङ्क्ते नित्यं विहितमात्मना॥१०॥

Whatever acts a man does in his previous birth, he certainly enjoys the fruits thereof.

स्वकर्मफलनिक्षेपं विधानपरिरक्षितम्।

भूतग्राममिमं कालः समन्तात् परिकर्षति॥११॥

Death is dragging all creatures who are destined to take birth according to their deserts and are liable to enjoy or suffer that which has been ordained as the fruit of their acts.

अचोद्यमानानि यथा पुष्पाणि च फलानि च।

स्वं कालं नातिवर्तन्ते तथा कर्म पुरा कृतम्॥१२॥

Pristine acts develop their consequences in their own proper time even as flowers and fruits, without any outward efforts, never fail to appear when the proper season sets in.

सम्मानश्चावमानश्च लाभालाभौ क्षयोदयौ।

प्रवृत्ता विनिवर्तन्ते विधानान्ते पुनः पुनः॥१३॥

After the ordained consequences of pristine acts have been dissipated (by enjoyment or sufferance), honour and disgrace, profit and loss, development and decay no longer come. This takes place again and again.

आत्मना विहितं दुःखमात्मना विहितं सुखम्।

गर्भशय्यामुपादाय भुज्यते पौर्वदेहिकम्॥१४॥

While still in the mother's womb, a creature enjoys or suffers the happiness of the misery that has been ordained for him by his own acts.

बालो युवा च वृद्धश्च यत् करोति शुभाशुभम्।

तस्यां तस्यावस्थायां तत्फलं प्रतिपद्यते॥१५॥

In childhood or youth or old age whenever a man does a good or bad act the consequences there of surely visit him in his next life at precisely the same period.

यथा धेनुसहस्रेषु वत्सो विन्दति मातरम्।

तथा पूर्वकृतं कर्म कर्तारमनुगच्छति॥१६॥

As a calf recognises and comes to its mother in the midst of even a thousand kine, so the pristine acts recognise and visit the doer in his new life.

समुन्नमग्रतो वस्त्रं पश्चाच्छुध्यति कर्मणा।

उपवासैः प्रतप्तानां दीर्घं सुखमनन्तकम्॥१७॥

Washed in water a piece of cloth becomes clean. Likewise, men, repenting (for their past misdeeds), get eternal happiness by proper penances.

दीर्घकालेन तपसा सेवितेन तपोवने।

धर्मनिर्धूतपापानां सम्पद्यन्ते मनोरथाः॥१८॥

By living in the woods and by practising austerities for a long period, one can wash themselves of their sins, and get the objects of their hearts.

शकुनानामिवाकाशे मत्स्यानामिव चोदके।

पदं यथा न दृश्येत तथा ज्ञानविदां गतिः॥१९॥

As no one can mark the track of birds in the sky or of fishes in the water, so the track of

persons whose souls have been purified by knowledge cannot be seen by any.

अलमन्यैरुपालम्भैः कीर्तितैश्च व्यतिक्रमैः।

पेशलं चानुरूपं च कर्तव्यं हितमात्मनः॥२०॥

There is no need of speaking more of sinful acts. Suffice it to say that one should, with proper judgement and as best as can, do what is for his well-being. This is the means by which wisdom and great happiness may be acquired.'

CHAPTER 182

(MOKSHADHARMA PARVA) — Continued

The origin of the universe. The creator
and the living creature

युधिष्ठिर उवाच

कुतः सृष्टमिदं विश्वं जगत् स्थावरजङ्गमम्।

प्रलये च कमभ्येति तन्मे ब्रूहि पितामह॥१॥

Yudhishtira said—

Whence has this universe, consisting of mobile and immobile creatures, originated? Whom does it go to when it is destroyed? Tell me this, O grandfather.

ससागरः सगगनः सशैलः सबलाहकः।

सभूमिः साग्निपवनो लोकोऽयं केन निर्मितः॥२॥

Indeed, by whom has this universe with its oceans, its sky, its mountains, its clouds, its lands, its fire, and its wind, been created.

कथं सृष्टानि भूतानि कथं वर्णविभक्तयः।

शौचशौचं कथं तेषां धर्माधर्मविधिः कथम्॥३॥

How were all objects created? Whence has this division of creatures originated? Whence are their purity and impurity, and the laws about virtue and vice?

कीदृशो जीवतां जीवः क्व वा गच्छन्ति ये मृताः।

अस्माल्लोकादमुं लोकं सर्वं शंसतु नो भवान्॥४॥

Of what nature is the life of living creatures? Where also do they go who die? Tell us everything about this and the next world.

भीष्म उवाच

अत्राप्युदाहरन्तीममितिहासं पुरातनम्।

भृगुणाभिहितं शास्त्रं भरद्वाजाय पृच्छते॥५॥

Bhishma said—

'Regarding it is cited the old discourse of the sacred words the Bhrigu said in reply to the questions of Bharadvaja addressed him thus—

कैलासशिखरे दृष्ट्वा दीप्यमानं महौजसम्।

भृगुं महर्षिमासीनं भरद्वाजोऽन्वपृच्छत्॥६॥

Seeing the sage Bhrigu, endued with high power and effulgent seated on the peak of Kailasa mountain, Bharadvaja said him.

ससागरः सगगनः सशैलः सबलाहकः।

सभूमिः साग्निपवनो लोकोऽयं केन निर्मितः॥७॥

Bharadvaja said—

By whom was this world its ocean, its sky, its mountains, its clouds, its lands, its fire, and its wind, created?

कथं सृष्टानि भूतानि कथं वर्णविभक्तयः।

शौचाशौचं कथं तेषां धर्माधर्मविधिः कथम्॥८॥

How were all creatures first created? Whence originated this distinction of castes? Whence the purity and the impurity of conduct, and whence the laws about virtue and vice, for living creatures?

कीदृशो जीवतां जीवः क्व वा गच्छन्ति ये मृताः।

परलोकमिमं चापि सर्वं शंसितुमर्हसि॥९॥

What type of individual soul is of the living creatures? Where they go after the death. What is this and next world? You are able to explain all the things.

एवं स भगवान् पृष्टो भरद्वाजेन संशयम्।

ब्रह्मर्षिर्ब्रह्मसंकाशः सर्वं तस्मै ततोऽब्रवीत्॥१०॥

Thus accosted about his doubts by Bharadvaja, the illustrious and twice-born Rishi Bhrigu who took after Brahma itself, replied to him thus.

भृगुस्त्वाच

मानसो नाम विख्यातः श्रुतपूर्वो महर्षिभिः।

अनादिनिधनो देवस्तथाभेद्योऽजरामरः॥११॥

Bhrigu said—

There is a Primeval Being, known to the great Rishis, by the name of Manasa. He is without beginning and without end. That Divine being cannot be cut by weapons. he is without decay and is immortal.

अव्यक्त इति विख्यातः शाश्वतोऽथाक्षयोऽव्ययः।

यतः सृष्टानि भूतानि जायन्ते च प्रियन्ति च॥१२॥

He is Unmanifest. he is Eternal, Undecaying, and Unchangeable. By Him are creatures born and through Him they die.

सोऽसृजत् प्रथमं देवो महान्तं नाम नामतः।

महान् ससर्जाहंकारं स चापि भगवानथ॥१३॥

आकाशमिति विख्यातं सर्वभूतधरः प्रभुः।

He first created a Divine Being known by the name of Mahat (Great). Mahat created Consciousness, who created Space. That powerful Being holds all created objects.

आकाशादभवद् वारि सलिलादग्निमारुतौ।

अग्निमारुतसंयोगात् ततः समभवन्मही॥१४॥

From Space was born Water, and from Water were born Fire and Wind. Through the union of Fire and Wind was born the Earth.

ततस्तेजोमयं दिव्यं पदं सृष्टं स्वयम्भुवा।

तस्मात् पद्मात् समभवद् ब्रह्मा वेदमथो निधिः॥१५॥

Self-born Manasa then created a divine Lotus of Energy. From that Lotus originated Brahmana, that Ocean of Veda.

अहंकार इति ख्यातः सर्वभूतात्मभूतकृत्।

ब्रह्मा वै स महतेजा य एते पञ्च धातवः॥१६॥

The Shrutis say that as soon as born, that divine Being uttered the words—I am He. For this He passed by the name of Consciousness. All created things are his body and He is their Creator. These five elements that we see are the Brahman of great energy.

शैलास्तस्यास्थिसंज्ञास्तु मेदो मांसं च मेदिनी।

समुद्रास्तस्य रुधिरमाकाशमुदरं तथा॥१७॥

The Mountains from his bones. the Earth forms his fat and flesh. the Occans constitute his blood. space is his stomach.

पवनश्चैव निःश्वासस्तेजोऽग्निर्निम्गाः शिराः।

अग्नीषोमौ तु चन्द्राकौ नयने तस्य विश्रुते॥१८॥

The Wind forms his breath. Fire his energy. The rivers forms his arteries and veins. Agni and Soma, otherwise called the Sun and the Moon, are his eyes.

नमश्चोर्ध्वं शिरस्तस्य क्षितिः पादौ भुजौ दिशः।

दुर्विज्ञेयो ह्यचिन्त्यात्मा सिद्धैरपि न संशयः॥१९॥

The sky is above his head. The Earth is his two feet. The cardinal and minor points of compass are his arms, Forsooth, He is incapable of being known and His Soul cannot be conceived even by successful ascetics.

स एष भगवान् विष्णुरनन्त इति विश्रुतः।

सर्वभूतात्मभूतस्थो दुर्विज्ञेयोऽकृतात्मभिः॥२०॥

That Divine Being, who pervades the entire universe, passes also by the name of Ananta (Infinite). He lives in Consciousness, and persons of impure souls cannot know him.

अहंकारस्य यः स्रष्टा सर्वभूतभावाय वै।

यतः समभवद् विश्वं पृष्ठोऽहं यदिह त्वया॥२१॥

Asked by you I have now told you of Him who created objects, and from whom this universe had originated.

भरद्वाज उवाच

गगनस्य दिशां चैव भूतलस्यानिलस्य वा।

कान्यत्र परिमाणानि संशयं छिन्धि तत्त्वतः॥२२॥

Bharadwaja said—

What is the extent of the sky, of the points of the horizon, of the surface of this Earth, and of the Wind? By telling me the truth, remove my doubts.

भृगुस्वाच

अनन्तमेतदाकाशं सिद्धदैवतसेवितम्।

रम्यं नानाश्रयाकीर्णं यस्यान्तो नाधिगम्यते॥२३॥

The sky you see above is infinite. It is the abode of successful ascetics and of celestial

beings. It is lovely and consists of various regions. Its limits cannot be determined.

उर्ध्वं गतेरथस्तात्तु चन्द्रादित्यौ न दृश्यतः।

तत्र देवाः स्वयं दीप्ता भास्वराभाम्निवर्चसः॥२४॥

The Sun and Moon cannot see, above or below, beyond the range of their own rays. There where are rays of the Sun and the Moon cannot go are luminaries which are self-effulgent and shining like the Sun or the fire.

ते चाप्यन्तं न पश्यन्ति नभसः प्रथितौजसः।

दुर्गमत्वादनन्तत्वादिति मे विद्धि मानद॥२५॥

Know this, O giver of honours, that even these luminaries which have great effulgence, do not see the limits of the sky for the inaccessibility and infinity of those limits.

उपरिष्ठोपरिष्ठात्तु प्रज्वलद्भिः स्वयंप्रभैः।

निरुद्धमेतदाकाशमप्रमेयं सुरैरपि॥२६॥

This Space which even the very celestials cannot measure contains many shining and self-luminous worlds each above the other.

पृथिव्यन्ते समुद्रास्तु समुद्रान्ते तमः स्मृतम्।

तमसोऽन्ते जलं प्राहुर्जलस्यान्तेऽग्निरेव च॥२७॥

Beyond the limits of land are oceans. Beyond water is darkness. Beyond darkness is water again, and beyond water is fire.

रसातलान्ते सलिलं जलान्ते पन्नगाधिपाः।

तदन्ते पुनराकाशमाकाशान्ते पुनर्जलम्॥२८॥

Underneath, beyond the neither regions is water. Beyond water is the region of the great serpents. Beyond that is sky once more, and beyond the sky is water again.

एवमन्तं भगवतः प्रमाणं सलिलस्य च।

अग्निमास्ततोयेभ्यो दुर्ज्ञेयं देवतैरपि॥२९॥

Thus exist water and sky alternately without end. Such are the limits of the god of water. The very gods cannot determine the limits of fire and wind and water.

अग्निमास्ततोयानां वर्णाः क्षितितलस्य च।

आकाशादवगृह्णन्ते भिद्यन्तेऽतत्त्वदर्शनात्॥३०॥

The nature of fire, wind, water, and land, is like that of space. It is the absence of true knowledge that draws distinction between them.

पठन्ति चैव मुनयः शास्त्रेषु विविधेषु च।

त्रैलोक्ये सागरे चैव प्रमाणं विहितं यथा॥३१॥

Sages read in various scriptures the limits of the three worlds and the ocean.

अदृश्याय त्वगम्याय कः प्रमाणमुदाहरेत्।

सिद्धानां देवतानां च यदा परिमिता गतिः॥३२॥

Who is there, however, who can set limits to what cannot be seen and what is inaccessible?

तदा गौणमनन्तस्य नामानन्तेति विश्रुतम्।

नामधेयानुरूपस्य मानसस्य महात्मनः॥३३॥

If even it becomes possible to learn the limits of the sky which is the region of the gods and successful ascetics, it is not possible to set limits to that which is limitless and passes by the name of the Infinite, to that which answers its name, viz., the high-souled Manasa?

यदा तु दिव्यं तद् रूपं हसते वर्धते पुनः।

कोऽन्यस्तद्वेदितुं शक्तो योऽपि स्यात् तद्विधोऽपरः॥३४॥

When again His form is sometimes contracted and sometimes expanded, how can any one else save one who is equal to him, perceive his limits?

ततः पुष्करतः सृष्टः सर्वज्ञो मूर्तिमान् प्रभुः।

ब्रह्मा धर्ममयः पूर्वः प्रजापतिरनुत्तमः॥३५॥

From the Lotus sprang first the Omniscient lord Brahman, endued with form, of the essence of Righteousness, and the Creator of all mobile and immobile things.

भरद्वाज उवाच

पुष्कराद् यदि सम्भूतो ज्येष्ठं भवति पुष्करम्।

ब्रह्माणं पूर्वजं चाह भवान् संदेह एव मे॥३६॥

Bharadwaja said—

If Brahman originated from the Lotus, then it is the Lotus that should be considered as the first-born and not Brahman. Why, however, is

Brahman said to be the first? Do you dispel this doubt of mine.

भृगुरुवाच

मानसस्येह या मूर्तिर्ब्रह्मत्वं समुपागता।

तस्यासनविधानार्थं पृथिवी पद्ममुच्यते॥३७॥

Bhrigu said—

The Earth is called that Lotus. It was created for giving a seat to that form of Manasa which became Brahman.

कर्णिका तस्य पद्मस्य मेरुर्गगनमुच्छ्रितः।

तस्य मध्ये स्थितो लोकान् सृजते जगतः प्रभुः॥३८॥

Extending up to heaven itself, the Sumeru became the pericarp of that Lotus. Remaining within it, the powerful Lord of the Universe created all the worlds.

CHAPTER 183

(MOKSHADHARMA PARVA) —
Continued

The creation of the universe

भरद्वाज उवाच

प्रजाविसर्गं विविधं कथं स सृजते प्रभुः।

मेरुमध्ये स्थितो ब्रह्मा तद् ब्रूहि द्विजसत्तम॥१॥

Bharadwaja said—

Tell me, O best of Brahmins, how the powerful Brahman, living within Meru, created these various kinds of objects.

भृगुरुवाच

प्रजाविसर्गं विविधं मानसो मानसासृजत्।

संरक्षणार्थं भूतानां सृष्टं प्रथमतो जलम्॥२॥

Bhrigu said—

The great Manasa (in his form of Brahman) created the various objects by his Will. For the protection of all creatures, he first created water.

यत् प्राणः सर्वभूतानां वर्धन्ते येन च प्रजाः।

परित्यक्ताश्च नश्यन्ति तेनेदं सर्वमावृतम्॥३॥

Water is the life of all creatures, and it helps their growth. If there be no water, all creatures

would die. The entire universe is pervaded by water.

पृथिवी पर्वता मेघा मूर्तिमन्तश्च ये परे।

सर्वं तद् वारुणं ज्ञेयमापस्तस्तम्भिरे यतः॥४॥

Earth, mountains, clouds, and all things which have form, are all as transformations of water. They have all been produced by water being solidified.

भरद्वाज उवाच

कथं सलिलमुत्पन्नं कथं चैवाग्निमास्तौ।

कथं वा मेदिनी सृष्टेत्यत्र मे संशयो महान्॥५॥

Bharadwaja said—

How did water originate? How fire and Wind? How also was the Earth created? I have great doubts about it.

भृगुरुवाच

ब्रह्मकल्पे पुरा ब्रह्मन् ब्रह्मर्षीणां समागमे।

लोकसम्भवसंदेहः समुत्पन्नो महात्मनाम्॥६॥

Bhrigu said—

O twice-born one, in very ancient times called the Brahma-Kalpa, great Rishis, when they assembled together, felt this very doubt about the creation of the universe.

तेऽतिष्ठन् ध्यानमालम्ब्य मौनमास्थाय निश्चलाः।

त्यक्तहाराः पवनपा दिव्यं वर्षशतं द्विजाः॥७॥

Governing speech, they remained immovable, engaged in contemplation. Having abstained from food, they lived upon air alone, and remained thus for a thousand divine years.

तेषां ब्रह्ममयी वाणी सर्वेषां श्रोत्रमागमत्।

दिव्या सरस्वती तत्र सम्बभूव नभस्तलात्॥८॥

At the end of that time, certain words as sacred as those of the Vedas simultaneously reached the ears of all. Indeed, this celestial voice was heard in the sky to say—

पुरा स्तिमितमाकाशमनन्तमचलोपमम्।

नष्टचन्द्रार्कपवनं प्रसुप्तमिव सम्बभौ॥९॥

Formerly there was only infinite Space, motionless and immovable. Without sun, moon, stars, and wind, it seemed to be asleep.

ततः सलिलमुत्पन्नं तमसीवापरं तमः।

तस्माच्च सलिलोत्पीडादुदतिष्ठत मारुतः॥१०॥

Then water originated like something darker within darkness. Then from the pressure of water sprang wing.

यथा भाजनमच्छिद्रं निःशब्दमिव लक्ष्यते।

तच्चाम्भसा पूर्यमाणं सशब्दं कुस्तेऽनिलः॥११॥

तथा सलिलसंरुद्धे नभसोऽन्ते निरन्तरे।

भित्त्वार्षवतलं वायुः समुत्पतति घोषवान्॥१२॥

As an empty vessel having no hole appears at first to have no sound, but when filled with water, air appears and makes a great noise, so when infinite Space was filled with water, the wind arose with a great noise, passing through the water.

स एष चरते वायुरण्वोत्पीडसम्भवः।

आकाशस्थानमासाद्य प्रशान्तिं नाधिगच्छति॥१३॥

Generated by the pressure of the ocean of water, that wind still passes on. Occupying empty space, its motion is never stopped.

तस्मिन् वाय्वम्बुसंघर्षे दीप्ततेजा महाबलः।

प्रादुरभूदूर्ध्वशिखः कृत्वा निस्तिमिरं नभः॥१४॥

Then on account of the friction of wind and water, fire endued with great power and burning energy, came into being, with flames directed upwards. That fire dissipated the darkness that had covered Space.

अग्निः पवनसंयुक्तः खं समाक्षिपते जलम्।

सोऽग्निमारुतसंयोगाद्घनत्वमुपपद्यते॥१५॥

Helped by the wind, fire combined Space and Water. In fact, combining with the wind, fire became solidified.

तस्याकाशे निपतितः स्नेहस्तिष्ठति योऽपरः।

स संघातत्वमापन्नो भूमित्वमनुगच्छति॥१६॥

While dropping from the sky, the liquid portion of fire being solidified again became what is known as the Earth.

रसानां सर्वगन्धानां स्नेहानां प्राणिनां तथा।

भूमिर्योनिरिह ज्ञेया यस्यां सर्वं प्रसूयते॥१७॥

The Earth or land, in which everything is born, is the root of all sorts of taste, of all sorts of scent, of all sorts of liquids, and of all kinds of animals.

CHAPTER 184

(MOKSHADHARMA PARVA) —

Continued

The five elements

भरद्वाज उवाच

त एते धातवः पञ्च ब्रह्मा यानसृजत् पुरा।

आवृता यैरिमे लोका महाभूताभिसंज्ञिताः॥१॥

यदासृजत सहस्राणि भूतानां स महामतिः।

पञ्चानामेव भूतत्वं कथं समुपपद्यते॥२॥

Bharadwaja said—

When the great Brahman has created thousands of creatures why is it that only these five elements which he created first, which permeate the entire universe and which are great creatures.

भृगुस्वाच

अमितानां महाशब्दो यान्ति भूतानि सम्भवम्।

ततस्तेषां महाभूतशब्दोऽयमुपपद्यते॥३॥

Bhrigu said—

All things which belong to the Infinite or the Vast are known by the name of Great. Therefore these five elements are called Great creatures.

चेष्टा वायुः खमाकाशमूष्माग्निः सलिलं द्रवः।

पृथिवी चात्र संघातः शरीरं पाञ्चभौतिकम्॥४॥

Activity is wind. The sound is space. The heat that lives within it is fire. The liquid juices contained in it are water. The solidified matter, viz., flesh and bones from the Earth. The bodies are thus made of the five elements.

इत्येतैः पञ्चमिर्भूतैर्युक्तं स्थावरजङ्गमम्।

श्रोत्रं घ्राणं रसः स्पर्शो दृष्टिश्चेन्द्रियसंज्ञिताः॥५॥

All mobile and immobile objects are formed of these five elements. The five senses also made of the five elements. The ear is

formed of the properties of space. The nose of earth; the tongue of water; touch of wind; and eyes of fire.

भरद्वाज उवाच

पञ्चभिर्यदि भूतैस्तु युक्ताः स्थावरजङ्गमाः।

स्थावराणां न दृश्यन्ते शरीरे पञ्च धातवः॥६॥

Bharadwaja said—

If all mobile and immobile objects be made of these five elements, why is it that in all immobile objects those elements are not seen.

अनूष्मणामचेष्टानां घनानां चैव तत्त्वतः।

वृक्षाणां नोपलभ्यन्ते शरीरे पञ्च धातवः॥७॥

Trees do not appear to have possessed any heat. They appear to have no motion. They are again formed of thick particles. The five elements are not seen in them.

न शृण्वन्ति न पश्यन्ति न गन्धरसवेदिनः।

न च स्पर्शं विजानन्ति ते कथं पाञ्चभौतिकाः॥८॥

Trees do not hear; they do not see; they cannot smell or taste. They cannot touch. How then can they be regarded as formed of the five elements.

अद्रवत्वादनग्नित्वादभूमित्वादवायुतः।

आकाशस्याप्रमेयत्वाद् वृक्षाणां नास्ति भौतिकम्॥९॥

It appears to me that for the absence of any liquid matter in them, of any heat, of any earth, of any wind, and of any empty space, trees cannot be considered as compounds of the five primary elements.

भृगु उवाच

घनानामपि वृक्षाणामाकाशोऽस्ति न संशयः।

तेषां पुष्पफलव्यक्तिर्नित्यं समुपपद्यते॥१०॥

Bhrigu said—

Forsooth, though possessed of density, trees have space within them. They always bear flowers and fruits.

उष्णतो म्लायते पर्णं त्वक् फलं पुष्पमेव च।

म्लायते शीर्यते चापि स्पर्शस्तेनात्र विद्यते॥११॥

They have heat within them for which leaf, bark, fruit, and flower are seen to fall off. They sicken and dry up. This indicates that they have perception of touch.

वाय्वग्न्यशननिर्घोषैः फलं पुष्पं विशीर्यते।

श्रोत्रेण गृह्यते शब्दस्तस्माच्छृण्वन्ति पादपाः॥१२॥

By sound of wind and fire and thunder, their fruits and flowers fall down. Sound is perceived through the ear. Trees have, therefore, ears and do hear.

वल्ली वेश्यते वृक्षं सर्वतश्चैव गच्छति।

न हृदयेऽपि मार्गोऽस्ति तस्मात् पश्यन्ति पादपाः॥१३॥

A creeper entwines a tree all around. A blind thing cannot see its way. Therefore it is evident that trees have vision.

पुण्यापुण्यैस्तथा गन्धैर्घूपैश्च विविधैरपि।

अरोगाः पुष्पिताः सन्ति तस्माज्जिघ्रन्ति पादपाः॥१४॥

Again trees regain vigour and put forth flowers for good and bad smell, of the sacred incense of all sorts. It is evident that trees have scent.

पादैः सलिलपानाच्च व्याधीनां चापि दर्शनात्।

व्याधिप्रतिक्रियत्वाच्च विद्यते रसनं द्रुमे॥१५॥

They draw water by their roots. They catch all sorts of diseases. Those diseases again are cured by various operations. From this it is clear that trees have perception of taste.

वक्त्रेणोत्पलनालेन यथोर्ध्वं जलमाददेत्।

तथा पवनसंयुक्तः पादैः पिबति पादपः॥१६॥

As one can draw water through the hole of a lotus-stalk, trees also, with the help of wind, drink through their roots.

सुखदुःखयोश्च ग्रहणाच्छिन्नस्य च विरोहणात्।

जीवं पश्यामि वृक्षाणामचैतन्यं न विद्यते॥१७॥

They are subject to pleasure and pain, and grow when cut or lopped off. These facts clearly prove that trees have life. They are not manimate.

तेन तज्जलमादत्तं जरयत्यग्निमारुतौ।

आहारपरिणामाच्च स्नेहो वृद्धिश्च जायते॥१८॥

Fire and wind cause the water thus drawn up to be digested. The tree grows and becomes humid proportionate to the quantity of the water taken up.

जङ्गमानां च सर्वेषां शरीरे पञ्च धातवः।

प्रत्येकशः प्रभिद्यन्ते यैः शरीरं विचेष्टते॥१९॥

In the bodies of all mobile things the five elements reside. The proportions are different in each. Mobile objects can move for these five elements.

त्वक् च मांसं तथास्थीनि मज्जा स्नायुश्च पञ्चमम्।

इत्येतदिह संघातं शरीरे पृथिवीमयम्॥२०॥

Skin, flesh, bones, marrow, and arteries and veins, that exist together in the body are formed of earth.

तेजो ह्यग्निस्तथा क्रोधश्चक्षुरूष्मा तथैव च।

अग्निर्जरयते यश्च पञ्चाग्नेयाः शरीरिणः॥२१॥

Energy, anger, eyes, internal heat, and the heat which digests the good taken, these five, form the fire that exists in all embodied creatures.

श्रोत्रं घ्राणं तथाऽऽस्यं च हृदयं कोष्ठमेव च।

आकाशात् प्राणिनामेते शरीरे पञ्च धातवः॥२२॥

The ears, nostrils, mouth, heart, and stomach, these five, form the element of space that exists in the bodies of living creatures.

श्लेष्मा पित्तमथ स्वेदो वसा शोणितमेव च।

इत्यापः पञ्चधा देहे भवन्ति प्राणिनां सदा॥२३॥

Phlegm, bile, sweat, fat, blood are the five kinds of water that exist in mobile bodies.

प्राणात् प्रणयते प्राणी व्यानाद् व्यायच्छते तथा।

गच्छत्यपानोऽधश्चैव समानो हृद्यवस्थितः॥२४॥

Through the vital breath called Prana, a living creature is capable of moving about. Through that called Vyana they act. That called Apana goes downward. That called Samana lives within the heart.

उदानादुच्छ्वसिति च प्रतिभेदाच्च भाषते।

इत्येते वायवः पञ्च चेश्यन्तीह देहिनम्॥२५॥

Through that called Udana one passes exertion and is enabled to speak by virtue of its going through (the lungs, the throat, and the mouth). These are the five sorts of vital airs that cause an embodied creature to live and move.

भूमेर्गन्धगुणान् वेत्ति रसं चाद्भ्यः शरीरवान्।

ज्योतिषा चक्षुषा रूपं स्पर्शं वेत्ति च वाहिना॥२६॥

Through the earth-element an embodied creature perceives the properties of scent. From the water-element he perceives taste. From the fire-element as represented by the eyes, he perceives forms, and from the wind-element he perceives touch.

गन्धः स्पृशो रसो रूपं शब्दश्चात्र गुणाः स्मृताः।

तस्य गन्धस्य वक्ष्यामि विस्तराभिहितान् गुणान्॥२७॥

Scent, touch, taste, vision and sound, are considered as the common properties of all mobile and immobile objects. I shall first describe the several sorts of scent.

इष्टश्चानिष्टगन्धश्च मधुरः कटुरेव च।

निर्हारी संहतः स्निग्धो रूक्षो विशद एव च॥२८॥

They are pleasant, unpleasant, sweet, pungent, far-reaching, varied, dry, indifferent.

एवं नवविधो ज्ञेयः पार्थिवे गन्धविस्तरः।

ज्योतिः पश्यति चक्षुर्भ्यां स्पर्शं वेत्ति च वायुना॥२९॥

Scent which is formed of the earth element, consists of these nine sorts. Light is seen by the eyes, and touch through the wind-element.

शब्दः स्पर्शश्च रूपं च रसश्चापि गुणाः स्मृताः।

रसज्ञानं तु वक्ष्यामि तन्मे निगदतः शृणु॥३०॥

Sound, touch, vision and taste are the properties of water. I shall describe fully that now the perception of taste. Listen to me.

रसो बहुविधः प्रोक्त ऋषिभिः प्रथितात्मभिः।

मधुरो लवणास्तिक्तः कषायोऽम्लः कटुस्तथा॥३१॥

Great Rishis have mentioned various sorts of taste. They are sweet, saltish, bitter, astringent, sour, and pungent.

एष षड्विधविस्तारो रसो वारिमयः स्मृतः।

शब्दः स्पर्शश्च रूपं च त्रिगुणं ज्योतिरुच्यते॥३२॥

These are the six sorts of taste belonging to the water-element. The light is the combined result of sound, touch and form

ज्योतिः पश्यति रूपाणि रूपं च बहुधा स्मृतम्।

ह्रस्वो दीर्घस्तथा स्थूलश्चतुरस्रोऽनृवृत्तवान्॥३३॥

शुक्लः कृष्णस्तथा रक्तः पीतो नीलारुणस्तथा।

कठिनश्चिक्कणः श्लक्ष्णः पिच्छिलो मृदुदारुणः॥३४॥

Through light one perceives forms. Form is of various kinds, Short, tall, thick square, round, white, black, red, blue, yellow, reddish, hard, bright, smooth, oily, soft and terrible.

एवं षोडशविस्तारो ज्योतीरूपगुणः स्मृतः।

शब्दस्पर्शौ च विज्ञेयौ द्विगुणो वायुरित्युत॥३५॥

वायव्यस्तु गुणः स्पर्शः स्पर्शश्च बहुधा स्मृतः।

उष्णः शीतः सुखो दुःखः स्निग्धो विशद एव च॥३६॥

These are the sixteen sorts of form which forms the property of light or vision. The property of the wind element is touch. Touch is of various sorts; warm, cold, agreeable and disagreeable, indifferent, burning, mild, soft, light and heavy.

तथा खरो मृदु रूक्षो लघुर्गुस्तरोऽपि च।

एवं द्वादशधा स्पर्शो वायव्यो गुण उच्यते॥३७॥

Both sound and touch form the two properties of the wind-element. These are the eleven properties which belong to the wind.

तत्रैकगुणमाकाशं शब्द इत्येव तत्स्मृतम्।

तस्य शब्दस्य वक्ष्यामि विस्तरं विविधात्मकम्॥३८॥

Space has only one property, namely sound. I shall now describe to you the different sorts of sound.

षड्ज ऋषभगान्धारौ मध्यमो धैवतस्तथा।

पञ्चमश्चापि विज्ञेयस्तथा चापि निषादवान्॥३९॥

They are the seven original notes called Shadaja, Rishabha, Gandhara, Maddhyama, Dhaivata, Panchama, and Nishada.

एष सप्तविधः प्रोक्तो गुण आकाशसम्भवः।

ऐश्वर्येण तु सर्वत्र स्थितोऽपि पटहादिषु॥४०॥

These are the seven sorts of the property which belongs to space. Sound pervades like the Supreme Being the entire space though attached especially to drums and other instruments.

मृदङ्गधेरीशङ्खानां स्तनयित्वा रथस्य च।

यः कश्चिच्छ्रूयते शब्दः प्राणिनोऽप्राणिनोऽपि वा।

एतेषामेव सर्वेषां विषये सम्प्रकीर्तितः॥४१॥

Whatever sound is heard from small and large drums and conch-shells, and clouds, and cars, and animate and inanimate creatures, are all contained in these seven sorts of sound already mentioned.

एवं बहुविधाकारः शब्द आकाशसम्भवः।

आकाशजं शब्दमाहुरेभिर्वायुगुणैः सह॥४२॥

अव्याहतैश्चेतयते न वेत्ति विषमस्थितैः।

आप्याय्यन्ते च ते नित्यं घातवस्तैस्तु घातुभिः॥४३॥

Thus sound, which is the property of space, is of various sorts. The learned have described sound to be born of space. When created by the various kinds of touch, which is the property of the wind, it may be heard. It cannot, however, be heard, when the different kinds of touch are not used. Mixed with their counter parts in the body, the elements increase and grow.

आपोऽग्निर्मास्तश्चैव नित्यं जाग्रति देहिषु।

मूलमेते शरीरस्य व्याप्य प्राणानिह स्थिताः॥४४॥

Water, fire, wind, always live in the bodies of living creatures. They form the roots of the body. Pervading the five vital airs they live in the body.

CHAPTER 185

(MOKSHADHARMA PARVA) —
Continued

The work of fire and wind.

भरद्वाज उवाच

पार्थिवं धातुमासाद्य शारीरोऽग्निः कथं प्रभो।

अवकाशविशेषेण कथं वर्तयतेऽनिलः॥१॥

Bharadwaja said—

How does bodily fire or heat, entering the body, live there? How also does the wind, getting space for itself, cause the body to move and work?

भृगुस्वाच

वायोर्गतिमहं ब्रह्मन् कथयिष्यामि तेऽनघ।

प्राणिनामनिलो देहान् यथा चेश्यते वली॥२॥

Bhrigu said—

I shall, O twice-born one describe to you the course in which the wind moves, and how, O sinless one, that powerful element makes the bodies of living creatures move and work.

श्रितो मूर्धनमात्मा तु शरीरं परिपालयन्।

प्राणो मूर्धनि चाग्नौ च वर्तमानो विचेष्टते॥३॥

Heat lives within the head (brain) and protects the body. The vital air called Prana, living within the head and the heat that is there, create all sorts of exertion.

स जन्तुः सर्वभूतात्मा पुरुषः स सनातनः।

मनो बुद्धिरहङ्कारो भूतानि विषयश्च सः॥४॥

That Prana is the living creature, the universal self, the eternal Being, and the Mind, Intellect and Consciousness of all living creatures, as also all the objects of the senses.

एवं त्विह स सर्वत्र प्राणेन परिचाल्यते।

पृष्ठतस्तु समानेन स्वां स्वां गतिमुपाश्रितः॥५॥

Thus Prana makes the living creature move about and exert. Then by virtue of the other vital air called Samana, every one of the senses performs its own work.

बस्तिमूलं गुदं चैव पावकं समुपाश्रितः।

वहन्मूत्रं पुरीषं चाप्यपानः परिवर्तते॥६॥

The vital air called Apana, by the help of the heat that is in the urethra, abdomen and intestines, moves, carrying out urine and excreta.

प्रयत्ने कर्मणि बले य एकस्त्रिषु वर्तते।

उदान इति तं प्राहुरध्यात्मविदुषो जनाः॥७॥

That single vital air which works in these three, is called Udana by those who are well-read in this science.

संधिष्वपि च सर्वेषु संनिविष्टस्तथानिलः।

शरीरेषु मनुष्याणां व्यान इत्युपदिश्यते॥८॥

That vital air which works, living in all the joints, is called Vyana.

धातुष्वग्निस्तु विततः समानेन समीरितः।

रसान् धातूंश्च दोषांश्च वर्तयन्वतिष्ठते॥९॥

Heat is circulated all over the bodies of living creatures by the vital air Samana. Living creatures by the vital air Samana. Living thus in the body, that vital air works upon the various sorts of watery and other elementary substances and all bad humours.

अपानप्राणयोर्मध्ये प्राणापानसमाहितः।

समन्वितस्त्वधिष्ठानं सम्यक्पचति पावकः॥१०॥

The heat, living between Apana and Prana, in the navel, works, with the help of those two vital airs, in digesting all food that is taken by a living creature.

आस्यं हि पायुपर्यन्तमन्ते स्याद् गुदसंज्ञितम्।

स्रोतस्तस्मात् प्रजायन्ते सर्वस्रोतांसि देहिनाम्॥११॥

There is a canal beginning from the mouth down to the anus. Its extremity is called the anus. From this main canal various minor ones branch out in the bodies of all living creatures.

प्राणानां संनिपाताच्च संनिपातः प्रजायते।

उष्मा चाग्निरिति ज्ञेयो योऽन्नं पचति देहिनाम्॥१२॥

The various vital air passing through these canals mix with each other. The heat which

lives in Prana is called Ushman. This heat causes digestion in embodied creatures.

अग्निवेगवहः प्राणो गुदान्ते प्रतिहन्यते।

स उर्ध्वमागम्य पुनः समुत्क्षिपति पावकम्॥१३॥

The vital air called Prana, carrying a current of heat, goes (from the head) downwards to the extremity of the anal canal and thence goes up once more. Returning to the head again, it once more sends down the heat it carries.

एकवाशयस्त्वधो नाभ्यामूर्ध्वमामाशयः स्थितः।

नाभिमध्ये शरीरस्य सर्वे प्राणाश्च संस्थिताः॥१४॥

Below the navel is the quarter of digested matter. Above it is that for the food which is taken. In the navel reside all the forces of life that keep up the body.

प्रस्थिता हृदयात् सर्वे तिर्यगूर्ध्वमधस्तथा।

वइन्त्यन्तरसान् नाड्यो दश प्राणप्रचोदिताः॥१५॥

Urged by the ten sorts of vital airs having Prana for their first, the canals, branching out from the heart, carry the liquid juices of food, upwards, downwards, and in contrary directions.

एष मार्गोऽथ योगानां येन गच्छन्ति तत्पदम्।

जितक्लमाः समा धीरा मूर्धन्यात्मानमादधन्॥१६॥

The main channel leading from the mouth to the anus is the path by which Yogins, knowing no fatigue, calm in happiness and misery, and highly patient, succeed in attaining to Brahma by drawing the soul within the brain.

एवं सर्वेषु विहितः प्राणापानेषु देहिनाम्।

तस्मिन् समिध्यते नित्यमग्निः स्थाल्यामिवाहितः॥१७॥

Thus is heat placed in the vital air called Prana and Apana and others, of all embodied creatures. That heat is always burning there like a fire placed in vessel which can be seen.

CHAPTER 186

(MOKSHADHARMA PARVA) —

Continued

The work of air

भरद्वाज उवाच

यदि प्राणयते वायुर्वायुरेव विचेष्टते।

असित्याभाषते चैव तस्माज्जीवो निरर्थकः॥१॥

Bharadwaja said—

If it is the air that keeps us alive, if it is the air that makes us move and act is if it, the air that makes us breathe and speak, then it appears that life is not worth much.

यद्यृष्मभाव आग्नेयो वह्निना पच्यते यदि।

अग्निर्जरयते चैतत् तस्माज्जीवो निरर्थकः॥२॥

If the animal heat be of the nature of fire, and if it is that fire which helps digestion by dissolving the food we take, then life is not worth much.

जन्तोः प्रमीयमाणस्य जीवो नैवोपलभ्यते।

वायुरेव जहात्येनमृष्मभावश्च नश्यति॥३॥

When an animal dies, that which is called its life is never seen to depart. Only the vital air relinquishes it, and the internal heat is put out.

यदि वायुमयो जीवः संश्लेषो यदि वायुना।

वायुमण्डलवद् दृश्यो गच्छेत् सह मरुद्गणैः॥४॥

If life were nothing else than air, or if life depended only on the air, then it could have been seen like the outward sea of air, and when passing out it would have been mixed with that air.

संश्लेषो यदि वातेन यदि तस्मात् प्रणश्यति।

महार्णवविमुक्तत्वादित्यत् सलिलभाजनम्॥५॥

कूपे वा सलिलं दद्यात् प्रदीपं वा हुताशने।

क्षिप्रं प्रविश्य नश्येत यथा नश्यत्यसौ तथा॥६॥

If life depended upon air, and if it ended with the passing of that air from the body, it would then mingle with the eternal air like a portion of water passing into the great sea and thereby only changing the place of its residence. If a quantity of water be thrown into

a well, or if the flame of a lamp be thrown into a burning fire, either of them, entering the original element, loses its independent existence. If life were air, it also, when the animal died, would merge in the great sea of air outside.

पञ्चधारणके ह्यस्मिन् शरीरे जीवितं कुतः।

तेषामन्यतराभावाच्चतुर्णां नास्ति संशयः॥७॥

How we can say that there is life in this animal body which is composed of the five elements? If one of those elements disappear, the dissolution of the other four is brought about.

नश्यन्त्यापो ह्यनाहाराद् वायुरुच्छ्वासनिग्रहात्।

नश्यते कोष्ठभेदात् खमग्निर्नश्यत्यभोजनात्॥८॥

The element of water dries up if food is not taken. The element of air disappears if the breath is controlled. The element of space disappears if the excretions cease. So also the element of fire disappears if food does not go in.

व्याघ्रिब्रणपरिक्लेशैर्मैदिनी चैव शीर्यते।

पीडितेऽन्यतरे ह्येषां सघातो याति पञ्चधा॥९॥

The element of earth is shattered to pieces by disease, wounds and other sufferings. If only one of the five is spoiled, the union is dissolved and the five go away into five different directions.

तस्मिन् पञ्चत्वमापन्ने जीवः किमनुधावति।

किं वेदयति वा जीवः किं शृणोति ब्रवीति च॥१०॥

When the five ingredients of the body which is a compound of the five elements, are separated, where does life go? What does it then know. What does it then hear? What does it then say?

एषा गौः परलोकस्थं तारयिष्यति मामिति।

यो दत्त्वा म्रियते जन्तुः सा गौः कं तारयिष्यति॥११॥

The cow, it is said, will save me in the next world. The animal, however, which is given away, itself dies. Whom then will this cow save?

गौश्च प्रतिग्रहीता च दाता चैव समं यदा।

इहैव विलयं याति कुतस्तेषां समागमः॥१२॥

The taker of the cow and the giver are both equally subject to death. Both of them meet with destruction in this world. How then will they meet again?

विहगैरुपभुक्तस्य शैलाग्रात् पतितस्य च।

अग्निना चोपयुक्तस्य कुतः संजीवनं पुनः॥१३॥

How will the man that has been eaten up by birds, or that has been shattered to pieces by a fall from a mountain summit, or that has been consumed by fire, regain life?

छिन्नस्य यदि वृक्षस्य न मूलं प्रतिरोहति।

बीजान्यस्य प्रवर्तन्ते मृतः क्व पुनरेष्यति॥१४॥

The root of a tree that has been cut down does not revive. Only the seeds put forth sprouts. Where is the person who having died regains life?

बीजमात्रं पुरा सृष्टं यदेतत् परिवर्तते।

मृतामृताः प्रणश्यन्ति बीजाद् बीजं प्रवर्तते॥१५॥

Only seeds were originally created. All this universe is the creation of seeds in succession. They that die, die for ever. Seeds come from seeds.

CHAPTER 187

(MOKSHADHARMA PARVA) —

Continued

Death is only a change of form

भृगुरुवाच

न प्रणाशोऽस्ति जीवस्य दत्तस्य च कृतस्य च।

याति देहान्तरं प्राणी शरीरं तु विशीर्यते॥१॥

Bhrigu said—

The living creature, or what is given, or our other acts, are never destroyed. The death of a creature is only a change of form. The body alone is dissolved.

न शरीराश्रितो जीवस्तस्मिन् नष्टे प्रणश्यति।

समिधामिव दग्धानां यथाग्निर्दृश्यते तथा॥२॥

The living creature, though it depends upon the body, is not destroyed when the body is

destroyed. It is not seen after the destroyed. It is not seen after the destruction of the physical body just as fire is not visible after the consumption of the fuel with which it was lighted.

भरद्वाज उवाच

अग्नेर्यथा तथा तस्य यदि नाशो न विद्यते।
इन्धनस्योपयोगान्ते स चाग्निर्नोपलभ्यते॥३॥

Bharadwaja said—

If there is no destruction of the living creature like that of fire, I say, fire itself is not visible after consumption of the fuel (that ignited it).

नश्यतीत्येव जानामि शान्तमग्निमनिन्धनम्।

गतिर्यस्य प्रमाणं वा संस्थानं वा न विद्यते॥४॥

When the supply of a fuel is stopped, the fire is put out, and as far as I know, is destroyed. What has no longer any action should be considered as destroyed, for it proves its non-existence and which no longer occupies any space.

भृगुस्त्वाच

समिधामुपयोगान्ते यथाग्निर्नोपलभ्यते।

आकाशानुगतत्वाद्धि दुर्ग्राहो हि निराश्रयः॥५॥

Bhrigu said—

It is true that after the consumption of fuel fire is no longer visible. It mixes with space because there is no longer any visible object wherein it can abide, and hence it cannot be perceived by us.

तथा शरीरसंत्यागे जीवो ह्याकाशवत् स्थितः।

न गृह्यते तु सूक्ष्मत्वाद् यथा ज्योतिर्न संशयः॥६॥

Likewise, upon renouncing the body, the creature lives in space, and cannot be seen for its extreme subtilty as is the case with fire.

प्राणान् धारयते ह्यग्निः स जीव उपधार्यताम्।

वायुसंधारणो ह्यग्निर्नश्यत्युच्छ्वासनिग्रहात्॥७॥

It is fire or heat that keeps us the vital airs called Prana and the others. Know this heat is called life or the living agent. The heat which keeps up vital airs, is extinguished for the suppression of breath.

तस्मिन् नष्टे शरीराग्नौ ततो देहमचेतनम्।

पतितं याति भूमित्वमयनं तस्य हि क्षितिः॥८॥

With the extinction of heat, the body itself loses animation. Falling down, it is metamorphosed into earth, its ultimate destination.

जङ्गमानां हि सर्वेषां स्थावराणां तथैव च।

आकाशं पवनोऽन्वेति ज्योतिस्तमनुगच्छति।

तेषां त्रयाणामेकत्वाद् द्वयं भूमौ प्रतिष्ठितम्॥९॥

The breath that exists in all mobile and immobile objects mingles with space, and the heat which is in them follows that breath. These three (viz., space, air, and fire), mingle together. The other two (viz., water and earth), exist together in the shape of earth.

यत्र खं तत्र पवनस्तत्राग्निर्यत्र मारुतः।

अमूर्तयस्ते विज्ञेया मूर्तिमन्तः शरीरिणाम्॥१०॥

There is wind where space is, and there is fire where is. They have in reality no forms, and become endued with form only in embodied creatures.

भरद्वाज उवाच

यद्याग्निमारुतौ भूमिः खमापश्च शरीरिषु।

जीवः किलक्षणस्तत्रेत्येतदाचक्ष्व मेऽनघ॥११॥

Bharadwaja said—

If in the bodies of all living creatures there are heat, wind, earth, space, and water, what then are the sins of the living agent? Tell me these, O sinless one.

पञ्चात्मके पञ्जरतौ पञ्चविज्ञानचेतने।

शरीरे प्राणिनां जीवं वेतुमिच्छामि यादृशम्॥१२॥

I wish to know the nature of the life that exists in the bodies of living beings,—composed of the five principal elements, engaged in the five principal elements, engaged in the five acts, endued with the five senses and animation.

मांसशोणितसंघाते मेदःस्नाय्वस्थिसंचये।

धिद्यमाने शरीरे तु जीवो नैवोपलभ्यते॥१३॥

After the dissolution of the body which is a compound of flesh and blood, a mass of fat, sinews and bones, that which is the living agent is not seen.

यद्यजीवं शरीरं तु पञ्चभूतसमन्वितम्।

शरीरे मानसे दुःखे कस्तां वेदयते रुजम्॥१४॥

If this body, composed of the five elements, has no life, who or what then is that which feels misery on account of either physical or mental pain?

शृणोति कथितं जीवः कर्णाभ्यां न शृणोति तत्।

मूर्ध्ने मनसि व्यग्रे तस्माज्जीवो निरर्थकः॥१५॥

The living agent hears what is said, through the ears. It is, again, the fact, O great Rishi, that the same agent hears not when the mind is elsewhere engaged. It appears, therefore, that what is called the living agent serves no purpose.

सर्वं पश्यति यद् दृश्यं मनोयुक्तेन चक्षुषा।

मनसि व्याकुले चक्षुः पश्यन्नपि न पश्यति॥१६॥

What the living agent sees with eyes acting in unison with the mind, the eye sees not, even when lying before it, if the mind elsewhere engaged.

न पश्यति न चास्मृति न शृणोति न भाषते।

न च स्पर्शरसौ वेत्ति निद्रावशगतः पुनः॥१७॥

Then again, when it is asleep, that agent neither sees nor smells, nor hears, nor speaks, nor feels the perceptions of touch and taste.

हृष्यति क्रुध्यते कोऽत्र शोचत्युद्विजते चकः।

इच्छति ध्यायति द्वेष्टि वाचमीरयते च कः॥१८॥

Who or what then is that which feels joy, becomes angry, or sorry and suffers tribulation? What is that which wishes, thinks, feels hatred and utters words.

भृगुरुवाच

न पञ्चसाधारणमत्र किञ्चि-

च्छरीरमेको बहतेऽन्तरात्मा।

स वेत्ति गन्धांश्च रसांश्चुतींश्च

स्पर्शं च रूपं च गुणांश्च येऽन्ये॥१९॥

Bhrigu said—

The mind, like the body also, is made of the five elements. Therefore it is useless regarding the acts mentioned by you. Only the soul sustains the body. It is he that perceives smell, taste, sound, touch, form and other properties.

पञ्चात्मके पञ्चगुणप्रदर्शनी

स सर्वगात्रानुगतोऽन्तरात्मा।

स वेत्ति दुःखानि सुखानि चात्र

तद्विप्रयोगात् तु न वेत्ति देहः॥२०॥

Permeating all the limbs, that Soul witness the acts of the mind possessing five attributes and living within the body composed of the five elements. It is he who feels pleasure and pain, and when separated from him the body does not feel them.

यदा न रूपं न स्पर्शो नोष्णभावश्च पञ्चके।

तदा शान्ते शरीराग्नौ देहत्यागे न नश्यति॥२१॥

When one has no perception of form or of touch, when there is no heat in the fire of the body,—when the animal heat is gone,—the body, being renounced by the Soul, meets with destruction.

आपोमयमिदं सर्वमापो भूतिः शरीरिणाम्।

तत्रात्मा मानसो ब्रह्मा सर्वभूतेषु लोककृत्॥२२॥

The whole universe is made of water. Water is the form of all embodied creatures. In that water lives the Soul which is seen in the mind. That Soul is the Creator Brahman who exists in all things.

आत्मा क्षेत्रज्ञ इत्युक्तः संयुक्तः प्राकृतैर्गुणैः।

तैरेव तु विनिर्मुक्तः परमात्मेत्युदाहृतः॥२३॥

When the Soul is endued with ordinary attributes, it is called Kshetrajna. When freed from those attributes, it is designated Paramatman or Supreme Self.

आत्मानं तं विजानीहि सर्वलोकहितात्मकम्।

तस्मिन् यः संश्रितो देहे ह्यव्विन्दुरिव पुष्करे॥२४॥

Know that Soul. He is full of universal benevolence. He lives in the body like a drop of water in a lotus.

क्षेत्रज्ञं तं विजानीहि नित्यं लोकहितात्मकम्।

तमो रजश्च सत्त्वं च विद्धि जीवगुणानिमान्॥२५॥

Know well what is called Kshetrajna and which had universal benevolence. Goodness, darkness, and ignorance are the three attributes of the living agent.

सचेतनं जीवगुणं वदन्ति

स चेष्टते चेश्यते च सर्वम्।

अतः परं क्षेत्रविदो वदन्ति।

प्रावर्तयद् यो भुवनानि सप्त॥२६॥

The learned hold that the Soul had Consciousness and has the attributes of life. The Soul works and makes everything to work. Persons cognisant of the Soul say that the Soul is different from life. It is the Supreme Soul that has created the seven words and makes them works.

न जीवनाशोऽस्ति हि देहभेदे

मिथ्यैतदाहुर्मृत इत्यबुद्धाः।

जीवस्तु देहान्तरितः प्रयाति

दशार्धतैवास्य शरीरभेदः॥२७॥

There is no destruction of the living agent even when the body is dissolved. Men shorn of intelligence say that it dies. That is in fact false. All that the living agent does is that it goes from one body to another. What is called death is merely the dissolution of the body.

एवं सर्वेषु भूतेषु गूढश्चरति संवृतः।

दृश्यते त्वग्रया बुद्ध्या सूक्ष्मया तत्त्वदर्शिभिः॥२८॥

It is thus that the Soul, covered with various forms, goes from form to form, unseen and unnoticed by others. Persons endued with true Knowledge witness the Soul by their keen and subtle intelligence.

तं पूर्वापररात्रेषु युञ्जानः सततं बुधः।

लब्धाहारो विशुद्धात्मा पश्यत्यात्मानमात्मनि॥२९॥

Living on restricted diet, and with heart purged of all sins, devoting himself to meditation, a wise man succeeds every night, before sleep and after sleep, in seeing Soul by the help of his Soul.

चित्तस्य हि प्रसादेन हित्वा कर्म शुभाशुभम्।

प्रसन्नात्माऽऽत्मनि स्थित्वा सुखमानन्त्यमश्नुते॥३०॥

मानसोऽग्निः शरीरेषु जीव इत्यभिधीयते।

सृष्टिः प्रजापतेरेषा भूताध्यात्मविनिश्चये॥३१॥

The king, effulgent, like fire living within the mind is called the living agent. It is from that Lord of everything that this creation has originated. This is the conclusion of the enquiry into the origin of creatures and the soul.

CHAPTER 188

(MOKSHADHARA PARVA)—

Continued

The creation of the Prajapatis—of Duty, truth, Penance etc., No distinction of castes.

भृगुस्त्वाच

असृजद् ब्राह्मणानेव पूर्वं ब्रह्मा प्रजापतीन्।

आत्मतेजोभिनिर्वृत्तान् भास्कराग्निसमप्रभान्॥१॥

Bhrigu said—

Brahman first created a few Brahmanas who passed by the name of Prajapatis (lord of creation). Effulgent like the fire or the Sun, they were created out of the energy of that First-born Being.

ततः सत्यं च धर्मं च तपो ब्रह्म च शाश्वतम्।

आचारं चैव शौचं च स्वर्गाय विदधे प्रभुः॥२॥

The powerful Lord then created Truth, Duty, Penance, the eternal Vedas, all sorts of pious deeds, and Purity, for enabling creatures to acquire heaven (by practising them).

देवदानवगन्धर्वा दैत्यासुरमहोरगाः।

यक्षराक्षसनागाश्च पिशाचा मनुजास्तथा॥३॥

ब्राह्मणाः क्षत्रिया वैश्याः शूद्राश्च द्विजसत्तम।

ये चान्ये भूतसङ्घानां सङ्घांस्तान्नापि निर्ममे॥४॥

After this, the gods and the Danavas, the Gandharvas, the Daityas, the Asuras, the great snakes, the Yakshas, the Rakshasas, the Serpents, the Pishachas, and mankind with

their four divisions, viz., Brahmanas, Kshatriyas, Vaishyas, and Shudras, O foremost of twice-born ones, and all the other orders of creatures, were created.

ब्राह्मणानां सितो वणः क्षत्रियाणां तु लोहितः।

वैश्यानां पीतको वर्णः शूद्राणामसितस्तथा॥५॥

The complexion of the Brahmanas was white; that of the Kshatriyas was red; that of the Vaishyas yellow; and that of the Shudras was black.

भरद्वाज उवाच

चातुर्वर्ण्यस्य वर्णेन यदि वर्णो विभिद्यते।

सर्वेषां खलु वर्णानां दृश्यते वर्णसंकरः॥६॥

Bharadwaja said—

If the distinction between the four castes be made by means only of colour, then it seems that all the four orders have been intermixed.

कामः क्रोधो भयं लोभः शोकश्चिन्ता क्षुधा श्रमः।

सर्वेषां नः प्रभवति कस्माद् वर्णो विभिद्यते॥७॥

Lust, anger, fear, cupidity, grief, anxiety, hunger, exhaustion, possess and prevail over all men. How can men be distinguished by the attributes?

स्वेदमूत्रपुरीषाणि श्लेष्मा पित्तं सशोणितम्।

तनुः क्षरति सर्वेषां कस्माद् वर्णो विभज्यते॥८॥

The bodies of all men sweat and pass urine, faeces, phlegm, bile and blood. How then can men be divided into classes?

जङ्गमानामसंख्येयाः स्थावराणां च जातयः।

तेषां विविधवर्णानां कुतो वर्णविनिश्चयः॥९॥

Mobile objects are endless in number; the immobile objects are also innumerable. How then can so many different objects be divided into classes?

भृगुस्वाच

न विशेषोऽस्ति वर्णानां सर्वं ब्राह्मिदं जगत्।

ब्रह्मणा पूर्वसृष्टं हि कर्मभिर्वर्णतां गतम्॥१०॥

Bhrigu said—

There is in fact no distinction between the different castes. The whole world at first

consisted of Brahmanas. Created equally by Brahman, men have, on account of their acts, been divided into various castes.

कामभोगप्रियास्तीक्ष्णाः क्रोधनाः प्रियसाहसाः।

त्यक्तस्वधर्मा रक्ताङ्गास्ते द्विजाः क्षत्रतां गताः॥११॥

They who found excessive pleasure in enjoyment become possessed of the attributes of harshness and anger, endued with courage, and were unmindful of the works of piety and worship,—those Brahmanas possessing the quality of Darkness, became Kshatriyas.

गोभ्यो वृत्तिं समास्थाय पीताः कृष्युपजीविनः।

स्वधर्मान् नानुतिष्ठन्ति ते द्विजा वैश्यतां गताः॥१२॥

Those Brahmanas again who, unmindful of the duties laid down for them, became endued with both the qualities of Goodness and Darkness, and follow the professions of cattle-tending and agriculture, became Vaishyas.

हिंसानृत्प्रिया लुब्धाः सर्वकर्मोपजीविनः।

कृष्णाः शौचपरिभ्रष्टास्ते द्विजाः शूद्रतां गताः॥१३॥

Those Brahmanas again who were given to untruth and injuring other creatures possessed of cupidity,—performed all sorts of works for their maintenance and had no purity of behaviour, and thus possessed of the quality of Darkness, became Shudras.

इत्येतैः कर्मभिर्व्यस्ता द्विजा वर्णान्तरं गताः।

धर्मो यज्ञक्रिया तेषां नित्यं न प्रतिषिध्यते॥१४॥

Divided by these occupations, Brahmanas, falling away from their own order became members of the other three castes. All the four castes, therefore, have always the right to perform all pious rites and sacrifices.

इत्येते चतुरो वर्णा येषां ब्राह्मी सरस्वती।

विहिता ब्रह्मणा पूर्वं लोभात् त्वज्ञानतां गताः॥१५॥

Thus were the four castes at first created equally by Brahman who ordained for all of them the observances described (in the Vedas). Cupidity alone brought about the fall of many, who were possessed by ignorance.

ब्राह्मणा ब्रह्मन्त्रस्थास्तपस्तेषां न नश्यति।

ब्रह्म धारयतां नित्यं व्रतानि नियमांस्तथा॥१६॥

The Brahmanas are always devoted to the Brahma-scriptures and practising vows and restraints, are capable of understanding Brahma. Their penances, therefore, never prove fruitless.

ब्रह्म चैव परं सृष्टं ये न जानन्ति तेऽद्विजाः।

तेषां बहुविधास्त्वन्यास्तत्र तत्र हि जातयः॥१७॥

They amongst them are not Brahmanas who cannot understand that every created thing is Supreme Brahma. These, falling away, became members of various (inferior) castes.

पिशाचा राक्षसाः प्रेता विविधा म्लेच्छजातयः।

प्रणष्टज्ञानविज्ञानाः स्वच्छन्दाचारचेष्टिताः॥१८॥

Destitute of the light of knowledge, living a loose life of dissolution they are born as Pishas and Rakshasas and Ghosts, and as Mleccha tribes.

प्रजा ब्राह्मणपसंस्काराः स्वकर्मकृतनिश्चयाः।

ऋषिभिः स्वेन तपसा सृज्यन्ते चापरे परैः॥१९॥

The great Rishis who at the beginning were created (by Brahman's Will) afterwards themselves created, through their penances, men devoted to the duties laid down for them and rites laid down in the Eternal Vedas.

आदिदेवसमुद्भूता ब्रह्ममूलाक्षयाव्यया।

सा सृष्टिर्मानसी नाम धर्मतन्त्रपरायणा॥२०॥

That other Creation, however, which is eternal and undecaying, which depends upon Brahma and has originated from the Primeval God, and which has Yoga for its support, is a mental one.

CHAPTER 189

(MOKSHADHARMA PARVA) —

Continued

The characteristics of the four Varnas

भरद्वाज उवाच

ब्राह्मणः केन भवति क्षत्रियो वा द्विजोत्तम।

वैश्यः शूद्रश्च विप्रर्षे तद् ब्रूहि वदतां वर॥१॥

Bharadwaja said—

By what deeds, does one become a Brahmana? By what, a Kshatriya? O foremost of twice-born ones, by what deeds again does one become a Vaishya or a Shudra? Tell me this, O foremost of orators.

भृगुस्वाच

जातकर्मादिभिर्यस्तु संस्कारैः संस्कृतः शुचिः।

वेदाध्ययनसम्पन्नः षट्सु कर्मस्ववस्थितः॥२॥

शौचाचारस्थितः सम्यग्विघसाशी गुरुप्रियः।

नित्यव्रती सत्यपरः स वै ब्राह्मण उच्यते॥३॥

Bhrigu said—

That person is called a Brahmana who has been sanctified by birth and other rites; who is pure in conduct; who is devoted to the study of the Vedas; who is constant in his practices of the six well-known purificatory rite; who is steady in all works of pity; who is not given to take his food without having offered it duly to gods and guests; who is attached to his preceptor; and who is always mindful vows and truth.

सत्यं दानमथाद्रोहं आनृशंस्यं त्रपा घृणा।

तपश्च दृश्यते यत्र स ब्राह्मण इति स्मृतः॥४॥

He, with whom truth, gifts, abstention from injury to others, mercy, shame, benevolence, and penance are associated, is called a Brahmana.

क्षत्रजं सेवते कर्म वेदाध्ययनसंगतः।

दानादानरतिर्यस्तु स वै क्षत्रिय उच्यते॥५॥

He, who follows the profession of war, who studies the Vedas, who makes gifts and takes wealth, is called a Kshatriya.

वणिज्या पशुरक्षा च कृष्यादानरतिः शुचिः।

वेदाध्ययनसम्पन्नः स वैश्य इति संज्ञितः॥६॥

He, who acquires fame by tending cattle, who is engaged in agriculture and the means of acquiring riches, who is pure in conduct and attends to the study of the Vedas, is called a Vaishya.

सर्वभक्षरतिर्नित्यं सर्वकर्मकरोऽशुचिः।

त्यक्तवेदस्त्वनाचारः स वै शूद्र इति स्मृतः॥७॥

He, who takes every sort of food, who is engaged in doing every sort of work, who is impure in behaviour, who does not study the Vedas, and whose conduct is unrighteous, is said to be a Shudra.

शूद्रे चैतद्भवेत्लक्ष्यं द्विजे तच्च न विद्यते।

न वै शूद्रो भवेच्छूद्रो ब्राह्मणो न च ब्राह्मणः॥८॥

If these marks are not seen in a Shudra, and if they are not seen in a Brahmana, then such a Shudra is no Shudra, and such a Brahmana is no Brahmana.

सर्वोपायैस्तु लोभस्य क्रोधस्य च विनिग्रहः।

एतत् पवित्रं ज्ञानानां तथा चैवात्मसंयमः॥९॥

One should conquer cupidity and anger by every means. This, together with self-control, is the grandest results of Knowledge.

वार्यो सर्वात्मना तौ हि श्रेयोघातार्थमुच्छ्रितौ।

नित्यं क्रोधाच्छ्रयं रक्षेत् तपो रक्षेच्च मत्सरात्॥१०॥

One should control those two passions with his whole heart. They appear for killing one's greatest good.

विद्यां मानापमानाभ्यामात्मानं तु प्रमादतः।

यस्य सर्वे समारम्भा निराशीर्बन्धना द्विजः॥११॥

One should always protect his prosperity against his anger; his penances from pride; his knowledge from honour and disgrace; and his soul from mistakes.

त्यागे यस्य हुतं सर्वं स त्यागी च स बुद्धिमान्।

अहिंस्रः सर्वभूतानां मैत्रायणगतश्चरेत्॥१२॥

That intelligent man, O twice-born one, who does all acts without seeking for fruits, whose entire riches exist for purposes of charity, and who performs the daily Homa, is a real Renouncer. One should be like a friend to all creatures, standing aloof from all acts of injury.

परिग्रहान् परित्यज्य भवेद् बुद्ध्या जितेन्द्रियः।

अशोकं स्थानमातिष्ठेदिह चामुत्र चाभयम्॥१३॥

One should, without taking any gifts, by the help of his own intelligence completely control his passions. One should live in his self where there is no grief. One would then have no fear in this world and attain to fearless region in the next world.

तपोनित्येन दान्तेन मुनिना संयतात्मना।

अजितं जेतुकामेन भाव्यं सङ्गेष्वसङ्गिना॥१४॥

One should live always practising penances, and with all passions completely controlled; observing the vow of silence, and with soul concentrated on itself; desirous of conquering the senses, and unattached.

इन्द्रियैर्गृह्यते यद् यत् तत्तद् व्यक्तमिति स्थितिः।

अव्यक्तमिति विज्ञेयं लिङ्गग्राह्यमतीन्द्रियम्॥१५॥

All things that can be perceived by the sense are designated Manifest. One should seek to know all, however, that is Unmanifest, that is beyond the perception of the senses, that can be ascertained only by the subtle senses.

अविस्त्रम्भे न गन्तव्यं विस्त्रम्भे धारयेन्मनः।

मनः प्राणे निगृह्णीयात् प्राणं ब्रह्मणि धारयेत्॥१६॥

If there is no faith, one will never attain to that subtle sense. One should, therefore cherish faith. The mind should be associated with Prana, and Prana should then be held within Brahma.

निर्वेदादेव निर्वाणं न च किञ्चिद् विचिन्तयेत्।

सुखं वै ब्राह्मणो ब्रह्म निर्वेदेनाधिगच्छति॥१७॥

शौचेन सततं युक्तः सदाचारसमन्वितः।

सानुक्रोशश्च भूतेषु तद् द्विजातिषु लक्षणम्॥१८॥

One may secure immersion in Brahma, by withdrawing oneself from all attachments. There is no necessity of minding any other thing. A Brahmana can easily attain to Brahma by the road of Renunciation. The marks of a Brahmana are purify, good conduct and universal benevolence.

CHAPTER 190

(MOKSHADHARMA PARVA)—

Continued

Truth and Untruth

भृगुरूवाच

सत्यं ब्रह्म तपः सत्यं सत्यं विसृजते प्रजाः।

सत्येन धार्यते लोकः स्वर्गं सत्येन गच्छति॥१॥

Bhrigu said—

Truth is Brahma; truth is Penance it is Truth which Creates all creatures. Truth sustains the entire universe and it is with the help of Truth that one goes to Heaven.

अनृतं तमसो रूपं तमसा नीयते ह्यधः।

तमोग्रस्ता न पश्यन्ति प्रकाशं तमसाऽऽवृताः॥२॥

Untruth is only another shape of Darkness. It is Darkness that leads downwards. Those who are possessed by Darkness, cannot see the bright regions of Heaven.

स्वर्गः प्रकाश इत्याहुर्नरकं तम एव च।

सत्यानृतं तदुभयं प्राप्यते जगतीचरैः॥३॥

It has been said that Heaven is Light and that Hell is Darkness. The creatures living in this world may obtain both Heaven and Hell.

तत्राप्येवंविधा लोके वृत्तिः सत्यानृते भवेत्।

धर्मधर्मो प्रकाशश्च तमो दुःखं सुखं तथा॥४॥

In this world also, Truth and Untruth bring on contrary action and contrary indications, such as Righteousness and Unrighteousness, Light and Darkness, Pleasure and Pain.

तत्र यत् सत्यं स धर्मो यो धर्मः

स प्रकाशो यः प्रकाशस्तत् सुखमिति।

तत्र यदनृतं सोऽधर्मो योऽधर्मस्तत्

तमोयत् तमस्तद् दुःखमिति॥५॥

Amongst these, Truth is Righteousness; Righteousness is Light; and Light is Happiness. Likewise Untruth is Unrighteousness; Unrighteousness is Darkness; and darkness is Sorrow or Misery.

अत्रोच्यते--

शारीरैर्मानसैर्दुःखैः सुखैश्चाप्यसुखोदयैः।

लोकसृष्टिं प्रपश्यन्तो न मुह्यन्ति विचक्षणाः॥६॥

Seeing that the world is stricken with physical and mental pain and with pleasures are that sure to end in misery, the wise never suffer themselves to be stupefied.

तत्र दुःखविमोक्षार्थं प्रयतेत विचक्षणाः।

सुखं हनित्यं भूतानामिहलोके परत्र च॥७॥

A wiseman will try to rescue himself from sorrow. The happiness of living creatures is fragile both here and hereafter.

राहुग्रस्तस्य सोमस्य यथा ज्योत्स्ना न भासते।

तथा तमोऽभिभूतानां भूतानां नश्यते सुखम्॥८॥

The happiness of creatures that are possessed by Darkness disappears like the effulgence of the Moon when possessed by Rahu.

तत् खलु द्विविधं सुखमुच्यते शारीरं मानसं च। इह खल्वमुष्मिन् लोके वस्तुप्रवृत्तयः सुखार्थमभिधीयन्ते। न ह्यतः परं त्रिवर्गफलं विशिष्टतरमस्ति स एव काम्यो गुणविशेषो धर्मार्थगुणारम्भस्तद्धेतुरस्योत्पत्तिः सुखप्रयोजनार्थं आरम्भः॥९॥

Happiness is of two sorts, viz., physical and mental. The visible and invisible fruits of action, both this and the other world, are described for the sake of happiness. There is nothing more important than happiness among the fruits of the threefold objects of life. Happiness is desirable. It is an attribute of the Soul. Both virtue and Profit are sought for it. Virtue is its origin. This, indeed is its origin. The end of all acts is the attainment of happiness.

भरद्वाज उवाच

यदेतद् भवताभिहितं सुखानां परमा स्थितिरिति न तदुपगृहीतो न ह्येषामुषीणां महति स्थितानामप्राप्य एष काम्यो गुणविशेषो न चैनमभिलषन्ति च तपसि श्रूयते त्रिलोककृद् ब्रह्मा प्रभुरेकाकी तिष्ठति। ब्रह्मचारी न कामसुखेष्व्वात्मानमवदधाति। अपि च भगवान् विश्वेश्वर

उपापतिः काममभिवर्तमानमनङ्गत्वेन शममनयत्। तस्माद्
ब्रूमो न तु महात्मभिरयं प्रतिगृहीतो न त्वेषां तावद्विशिष्टो
गुणविशेष इति। नैतद् भगवतः प्रत्येमि भगवता तूक्तं
सुखान् परमस्तीति लोकप्रवादो हि द्विविधः फलोदयः
सुकृतात् सुखमवाप्यते दुष्कृताद् दुःखमिति॥१०॥

Bharadavajas said—

You have said that happiness is the greatest object. I do not understand this. This attribute of the soul which you describe as so desirable, is not sought by the Rishis who are engaged in something promising a greater reward. We have heard that the Creator of the three worlds, viz., the powerful Brahman, lives alone, observing the vow of celibacy. He never seeks happiness which is obtained from the gratification of desire. Also, the divine Master of the universe, the lord of Uma, reduced Kama (god of love) to ashes. Therefore, we say that happiness is not sought by great people. Nor does it seem to be a high attribute of the Soul. I cannot believe what your divine self has said, viz., that there is nothing superior to happiness. It is merely a commonplace cant of the world that, there are two sorts of consequences of our acts, viz., the origin of happiness from good acts and of sorrow from sinful deeds.

भृगुस्वाच

अत्रोच्यते- अनृतात् खलु तमः प्रादुर्भूतं ततस्तमो ग्रस्ता
अधर्ममेवानुवर्तन्ते न धर्मं क्रोधलोभहिंसाभ्रूतादिभिरवच्छन्ना
न खल्वस्मिँल्लोके नामुत्र सुखमाप्नुवन्ति।
विविधव्याधिरूपतापैरवकीर्यन्ते। वधबन्धनपरि-
क्लेशादिभिश्च क्षुत्पिपासाश्रमकृतैरुपतापैरुपतप्यन्ते।
वर्षवातात्युष्णातिशीतकृतैश्च प्रतिभयैः शारीरैर्दुःखैरुप-
तप्यन्ते। बन्धनविनाशविप्रयोगकृतैश्च

Bhrigu said—

The following is said on this topic : from Untruth originates Darkness. Those who are possessed by Darkness pursue only Unrighteousness and not Righteousness, being influenced by anger, cupidity, malice, falsehood, and similar evils. They never enjoy

happiness either in this world or in the next. On the other hand, they are assailed by various sorts of disease and pain and trouble. They are also tortured by Death, imprisonment, and various other punishments, and by the sorrows originating from hunger, thirst and toil. They also suffer from endless physical troubles that originate from rain and wind and burning heat and excessive cold. They also suffer from numerous mental grief caused by loss of wealth and separation from friends, as also by griefs caused by decrepitude and death.

मानसैः शोकैरभिभूयन्ते जरामृत्युकृतैश्चान्यैरिति॥११॥

यस्त्वेतैः शारीरमानसैर्दुःखैर्न संस्पृश्यते स सुखं वेद।

Those who are free from all these sorts of physical and mental sufferings, know what happiness is.

न चैते दोषाः स्वर्गे प्रादुर्भवन्ति। तत्र खलु भवन्ति॥१२॥

सुसुखः पवनः स्वर्गे गन्धश्च सुरभिस्तथा।

क्षुत्पिपासा श्रमो नास्ति न जरा न च पापकम्॥१३॥

These evils do not exist in heaven. There sweet breezes blow. In heaven there is also external fragrance. In heaven there exists no hunger, no thirst, no decrepitude, no sin.

नित्यमेव सुखं स्वर्गे सुखं दुःखमिहोभयम्।

नरके दुःखमेवाहुः सुखं तत्परमं पदम्॥१४॥

In heaven there is perpetual happiness. Both happiness and misery exist in this world. In hell there is only misery. Happiness is, therefore, the greatest object of acquisition.

पृथिवी सर्वभूतानां जनित्री तद्विद्याः स्त्रियः।

पुमान् प्रजापतिस्तत्र शुक्रं तेजोमयं विदुः॥१५॥

The Earth gives birth of all creatures. Females partake of her nature. The male animal is like Prajapati himself. The seminal fluid, it should be known, is the creative energy.

इत्येतल्लोकनिर्माणं ब्रह्मणा विहितं पुरा।

प्रजाः समनुवर्तन्ते स्वैः स्वैः कर्मभिरावृताः॥१६॥

In days of yore thus did Brahman ordain that the creation should go on. Each, by his own deeds, obtain happiness and misery.

CHAPTER 191
(MOKSHADHARMA PARVA) —
Continued

The four modes of life

भरद्वाज उवाच

दानस्य किं फलं प्राहुर्धर्मस्य चरितस्य च।
तपसश्च सुतप्तस्य स्वाध्यायस्य हुतस्य वा॥१॥

Bharadwaja said—

What is the fruit of gift? What of Righteousness? What of conduct? What Penances duly performed? What of the study and recitation of the Vedas? And what of purring libations upon the fire.

भृगुस्वाच

हुतेन शाम्यते पापं स्वाध्यायैः शान्तिरुत्तमा।
दानेन भोगानित्याहुस्तपसा स्वर्गमाप्नुयात्॥२॥

Bhrigu said—

Sin is dissipated by pouring libations on the sacred fire. One comes by blessed place of mind, by study of the Vedas. One acquires pleasures and objects of enjoyment, by gift. One winesblissful heaven by Penances.

दानं तु द्विविधं प्राहुः परत्रार्थमिहैव च।
सद्भ्यो यद् दीयते किञ्चित् तत्परत्रोपतिष्ठते॥३॥

Gift is said to be of two sorts : gifts for the other world, and those for this. Whatever is given to the good yields fruits to the giver in the other world.

असद्भ्यो दीयते यत्तु तद् दानमिह भुज्यते।

यादृशं दीयते दानं तादृशं फलमप्नुते॥४॥

Whatever is given to those that are not good yields fruits in this world. The fruits of gifts are proportionate of the gifts offered.

भरद्वाज उवाच

किं कस्य धर्माचरणं किं वा धर्मस्य लक्षणम्।
धर्मः कतिविधो वापि तद् भवान् वक्तुमर्हति॥५॥

Bharadwaja said—

What duties should be performed by whom? What also are the characteristic marks

of duty? How many kinds of duty are there? You should tell me these.

भृगुस्वाच

स्वधर्माचरणे युक्ता ये भवन्ति मनीषिणः।
तेषां स्वर्गफलावाप्तिर्योऽन्यथा स विमुह्यते॥६॥

Bhrigu said—

The wise men who are engaged in performing the duties laid down for them, acquires heaven as their reward. By doing otherwise people are sullied with the sin of folly.

भरद्वाज उवाच

यदेतच्चातुराश्रम्यं ब्रह्मर्षिविहितं पुरा।
तेषां स्वे स्वे समाचारास्तान् मे वक्तुमिहाहसि॥७॥

Bharadwaja said—

You should tell me about the four modes of life that were formerly laid down by Brahman, also the practices enjoined for each of them.

भृगुस्वाच

पूर्वमेव भगवता ब्रह्मणा लोकहितमनुतिष्ठता
धर्मसंरक्षणार्थमाश्रमाश्चत्वारोऽभिनिर्दिष्टाः। तत्र गुरुकुल-
वासमेव प्रथममाश्रममुदाहरन्ति। सम्यग् यत्र शौचसंस्कार-
नियमव्रतविनियतात्मा उभे संध्ये भास्कराग्निदैवता-
न्युपस्थाय विहाय तन्द्राचालस्ये गुरोरभिवादनवेदाभ्यास-
श्रवणपवित्रीकृतान्तरात्मा त्रिषवणमुपस्पृश्य ब्रह्मचर्याग्नि-
परिचरणगुरुशुश्रूषानित्यभिक्षाभैक्ष्यादि सर्वनिवेदितान्तरात्मा
गुरुवचननिर्देशानुष्ठानाप्रतिकूलो गुरुप्रसादलब्धस्वाध्याय-
तत्परः स्यात्॥८॥

Bhrigu said—

In days of yore, the divine Brahman, for the behoof of the world, and for the protection of righteousness, laid down for modes of life. Of them, to live in the house of the preceptor is the first (in order of time). In this mode of life one should have his soul cleansed by purity of conduct, by Vedic rites and by restraints and vows and humility. He should adore the morning and evening twilights the Sun, his own consecrated hearth, and the gods. He should shake off procrastination and idleness.

He should purify his soul by saluting his preceptor, by studying the Vedas, and by attending to his preceptor's instructions. He should perform his ablutions thrice.

भवति चात्र श्लोकः--

गुरुं यस्तु समाराध्य द्विजो वेदमवाप्नुयात्।

तस्य स्वर्गफलावाप्तिः सिध्यते चास्य मानसमिति॥१॥

He should lead a life of celibacy; attend to his consecrated hearth serve his preceptor dutifully; daily go out for alms and give ungrudgingly to his preceptor the whole of what is got in alms. Carrying out willingly the behests of his preceptor, he should be ready to receive such Vedic instruction as his preceptor may give him as a favour. There is a verse on this subject : That Brahmana who receives his Veda by attending reverentially upon his preceptor, attains to heaven and acquires the fruition of all his desires.

गार्हस्थ्यं खलु द्वितीयमाश्रमं वदन्ति। तस्य समुदाचारलक्षणं सर्वमनुव्याख्यास्यामः। समावृत्तानां सदाचाराणां सहधर्मचर्यफलार्थिना गृहाश्रमो विधीयते। धर्मार्थकामावाप्तिर्हात्र त्रिवर्गसाधनमपेक्षयागहितेन कर्मणा धनान्यादाय स्वाध्यायोपलब्धप्रकर्षेण वा ब्रह्मर्षिनिमित्तेन वा अद्रिसारगतेन वा। हव्यकव्यनियमाभ्यासदैवतप्रसादोपलब्धेन वा धनेन गृहस्थो गार्हस्थ्यं वर्तयेत्। तद्धि सर्वाश्रमाणां मूलमुदाहरन्ति। गुरुकुलनिवासिनः परिव्राजका ये चान्ये संकल्पितव्रतनि यम धर्मानुष्ठायिनस्तेषामप्यत एव भिक्षाबलिसंविभागाः प्रवर्तन्ते॥१०॥

Next comes the life of a householder. We shall explain to you all the pious acts and characteristic marks of that mode. This mode of life is ordained for those who, having lived the full term in the preceptor's house, return home, who are of pious conduct, who wish the fruits of a virtuous life with their wives. In it exist Virtue, Profit and pleasure. It is (thus) suited to the cultivation of the three-fold objects of life. Acquiring riches by irreproachable acts, or with wealth of great efficacy which is got from recitation of the

Vedas, or living upon means followed by the regenerate Rishis, or with the produce of mountains and mines, or with the wealth of offerings made in sacrifices and on the finish of vows and other observances, and those made to gods, the house-holder should lead this mode of life, That mode of life is considered as the root of all the others. Those who live in the houses of preceptors, those who lead lives of mendicancy, and others who observe vows and restraints, derive from this mode the means they live upon, the offerings they make to the departed manes and the gods, and, in short, their entire support.

वानप्रस्थानां च द्रव्योपस्कार इति प्रायशाः खल्वेते साधवः साधुपथ्यौदनाः स्वाध्यायप्रसङ्गिनस्तीर्थाभिगमन-देशदशनार्थं पृथिवीं पर्यटन्ति, तेषां प्रत्युस्थानाभिगमना-भिवादनानसूय वाक्प्रदानसुखशक्त्यासनसुखशयनाभ्यव-हरिसत्क्रिया चेति॥११॥

The third mode of life is called the Vanaprastha or life in forest. Those that lead it, need not keep in store wealth and articles. Living upon good food, and engaged in the study of the Vedas, generally those pious and god men walk over the Earth for visiting the sacred shrines and various other kingdoms. Standing up, advancing forward, sweet and sincere speeches, gifts according to the means of the giver, offer of seats and beds of the best sort, and presents of excellent viands, are some of the means for showing them regard.

भवन्ति चात्र श्लोकाः--

अतिथिर्यस्य भग्नाशो गृहात् प्रतिनिवर्तते।

स दत्त्वा दुष्कृतं तस्मै पुण्यमादाय गच्छति॥१२॥

There is a verse on this subject. If a guest goes away from a house with expectations not fulfilled, he is supposed to take away the merits of the householder and transfer to the latter all his sins.

अपि चात्र यज्ञक्रियाभिर्देवताः प्रीयन्ते।

निवापेन पितरो विद्याभ्यासश्रवणधारणेन ऋषयः।
अपत्योत्पादनेन प्रजापतिरिति॥१३॥

Then again in the domestic mode of life the gods are propitiated by sacrifices and other religious rites : the departed manes by the performances of obsequial rites; the Rishis by the study of the Vedas, by listening to the instructions of preceptors, and by getting by heart the scriptures; and lastly the Creator by begetting children.

श्लोकौ चात्र भवतः--

वात्सल्यात्सर्वभूतेभ्यो वाच्याः श्रोत्रसुखा गिरः।

परितापोपघातश्च पारुष्यं चात्र गर्हितम्॥१४॥

There are two verses on this subject. One following this mode of life, should address all creatures with words of affection, and pleasant to the ears. To give pain, to inflict tortures, and use harsh words, are all censurable.

अवज्ञानमहंकारो दम्भश्चैव विगर्हितः।

अहिंसा सत्यमक्रोधः सर्वाश्रमगतं तपः॥१५॥

Insult, pride, and, deceit, also should be avoided. Abstention from injury, truth, and absence of anger, yield the merit of penances in all the modes of life.

अपि चात्र माल्याभरणवस्त्राभ्यङ्गनित्योपभोगनृत्यगीत-
वादित्रश्रुतिसुखनयना- भिरामदशनानां प्राप्तिर्भक्ष्यभोज्य-
लेह्यपेयचोष्याणामभ्यवहार्याणां विविधानामुपभोगः।
स्वविहारसंतोषः कामसुखावाप्तिरिति॥१६॥

These are allowed in a house-holders life, viz., the use and enjoyment of garlands, ornaments, dresses, perfumed oils and scents, enjoyment of pleasures accruing from dancing and music both vocal and instrumental, and all pleasant sights and scenes; the enjoyment of various kinds of foods and drinks belonging to best kinds of edibles, viz., those that are swallowed, those that are sucked; and the enjoyment of pleasures derivable from sports and all sorts of amusement and the gratification of desires.

त्रिवर्गगुणनिर्वृत्तिर्यस्य नित्यं गृहाश्रमे।

स सुखान्यनुभूयेह शिष्टानां गतिमाप्नुयात्॥१७॥

That men who following this mode of life seeks to acquire the three-fold objects of life

(viz., Religion, Profit, and Pleasure) as well as Emancipation,—the great end of the three qualities of Goodness, Darkness and Ignorance, enjoys great happiness in this world and at last attains to the end reserved for virtuous and good persons.

उच्छृतिर्गृहस्थो यः स्वधर्माचरणे रतः।

त्यक्तकामसुखारम्भः स्वर्गस्तस्य न दुर्लभः॥१८॥

Even that householder who satisfies the duties of his life by following the practice of picking up fallen grains of corn from the lines of fields and who gives up sensual pleasure and attachment to action, does not find it difficult to acquire heaven.

CHAPTER 192

(MOKSHADHARMA PARVA)—

Continued

The same subject

भृगुस्वाच

वानप्रस्थाः खल्वपि धर्ममनुसरन्तः पुण्यानि तीर्थानि
नदीप्रस्र वणानि सुविविक्तेष्वरण्येषु मृगमहिषवराहशार्दूल
वनगजाकार्णेषु तपस्यन्तोऽनुसंचरन्ति त्यक्तग्राम्यवस्त्राभ्य-
वहारोपभोगा वन्यौषधि- फलमूलपर्णपरिमितविचित्र-
नियताहाराः स्थानासनानि भूमिपाषाणसिकताशर्करा-
वालुकाभस्मशायिनः काशकुशचर्मवल्लसंवृताङ्गाः
केशश्मश्रुनखरोमधारिणो नियतकालोपस्पर्शना
अस्कन्दितकालबलिहोमानुष्ठायिनः समित्कुशकुसुमापहार-
सम्मार्जनलब्धविश्रामाः शीतोष्णवर्षपवनविष्टम्भविभिन्न-
सर्वत्वचो विविधनियमोपयोगचर्यानुष्ठानविहितपरिशुष्क-
मांसशोणितत्वस्थिभूता धृतिपराः सत्त्वयोगाच्छरी-
राण्युद्धन्ते॥१॥

Bhṛigu said—

Hermits in order to acquire virtue, sojourn to sacred waters and rivers and springs, and practises penances in solitary and secluded forest abounding with deer, buffaloes, boars, tigers and wild elephants. They forsake all sorts of raiments and food and enjoyments which people in society like. The live

abstemiously upon wild herbs, fruits, roots and leaves of various kinds. The naked Earth is their seat. They lie down on the bare earth or rocks or pebbles or gravel or sand or ashes. They are clad in grass and animal skins and barks of tree. They never shave their heads and beards or pare their nails. They perform their ablutions at regular times. They pour unfailingly libations on the ground, and on the sacred fire at the proper time. They enjoy no rest till they have swept and cleansed (their sacrificial alters). They bear without any concern cold and heat and rain and wind, and, therefore, the skin of their bodies is cracked all over and for performing various kinds of rites vows and acts, their flesh, blood, skin and bones become greatly reduced. Gifted with great patience and calmness, they live, always practising the quality of Goodness.

यस्त्वेतां नियतश्चर्या ब्रह्मर्षिविहितां चरेत्।

स देहदग्निवहोषान् जयेत्लोकांश्च दुर्जयान्॥२॥

That person who, with controlled soul, follows such duties originally laid down by regenerate Rishis, consumes all his sins like fire and acquires blissful regions for themselves which are so difficult of attaining.

परिव्राजकानां पुनराचारः-- तद् यथा विमुच्याग्नि-
धनकलत्रपरिबर्हणं संगेष्वात्मनः स्नेहपाशानवधूय
परिव्रजन्ति। समलोष्टाश्मकाञ्चनान्निवर्गप्रवृत्तेष्वसक्तबुद्धयो
ऽरिमित्रोदासीनानां तुल्यदर्शनाः स्थावरजरायुजाण्डज-
स्वेदजोद्भिज्जानां भूतानां वाङ्मनः कर्मभिरनभिद्रोहिणो
ऽनिकेताः पर्वतपुलिनवृक्षमूल देवतायतनान्यनुचरन्तो
वासार्यमुपेयुर्नगरं ग्रामं वा नगरे पञ्चरात्रिका ग्रामे
चैकरात्रिकाः प्रविश्य च प्राणधारणार्थं द्विजातीनां भवना-
न्यसंकीर्णकर्मणामुपतिष्ठेयुः पात्रपतितायाचितभैक्ष्याः काम
क्रोधदर्पलोभमोहकार्पण्यदम्भपरिवादाभिमानहिंसानिवृत्ता
इति॥३॥

I shall now describe the conduct of the Parivrajakas, which is as follows : alienating themselves from attachment to the sacred fire, wealth, wife and children, and robes, seats,

beds, and such other objects of enjoyment, and snapping the fetters of affection, they walk about, regarding with an equal eye a clump of earth or rock and gold. They never think of acquiring or enjoying the threefold objects of life. They regard impartially foes and friends and neutrals or strangers. They never injure, in thought, word, or deed, immobile objects, or creatures that are viviparous, or oviparous, or born of fifth, or called vegetables. They have no homes. They road over hills and mountains, upon shores of rivers or oceans, under shades of trees, and among temples of gods. They may go to towns or villages for living. In one town, however, they should not live for more than five nights, while in the same village they should not live for more than one night. Entering a town or a village, they should , for maintaining their life, go to the houses of liberal Brahmanas only. They should never ask for any alms but accept what is put into the bowls they carry. They should free themselves from lust, anger, pride, cupidity, delusion, miserliness, deceit, slander, vanity, and injury to creatures.

भवति चात्र श्लोकः--

अभयं सर्वभूतेभ्यो दत्त्वा यश्चरते मुनिः।

न तस्य सर्वभूतेभ्यो भयमुत्पद्यते क्वचित्॥४॥

There are some verses on this subject—that person who, observing the vow of silence roams without giving any creature cause of fear, is never filled with any fear himself by any creature.

कृत्वाग्निहोत्रं स्वशरीरसंस्थं

शारीरमग्निं स्वमुखे जुहोति।

विप्रस्तु भैक्ष्यौपगतैर्हविर्भि-

क्षिताग्निनां स व्रजते हि लोकम्॥५॥

That learned person who performs the Agnihotra with the help of the fire that is in his own body, who pours libations into his own body,—acquires endless blissful regions on account of that fire having been fed with such libations acquired by a life of mendicancy.

मोक्षाश्रमं यश्चरते यथोक्तं

शुचिः सुसंकल्पितमुक्तबुद्धिः।

अनिश्चयं ज्योतिरिव प्रशान्तं

स ब्रह्मलोकं श्रयते मनुष्यः॥६॥

That twice-born person who observes in the aforesaid way this mode of life having Liberation for its end, with a pure heart and understanding, attains to Brahma after the manner of tranquil ray of light that is not fed by any burning fuel.

भरद्वाज उवाच

अस्माल्लोकात् परो लोकः श्रूयते नोपलभ्यते।

तमहं ज्ञातुमिच्छामि तद् भवान् वक्तुमर्हति॥७॥

Bharadwaja said—

Beyond this region there is a region of which we have heard but never seen. I wish to know all about it. You should describe it to me.

भृगुस्त्वाच

उत्तरे हिमवत्पाश्वर्षे पुण्ये सर्वगुणान्विते।

पुण्यः क्षेम्यश्च काम्यश्च स परो लोक उच्यते॥८॥

Bhrigu said—

Towards the north on the other a side of Himvat, which is sacred and full of merit, there is a sacred, blessed, and highly desirable region. That is called the other world.

तत्र ह्यपापकर्माणः शुचयोऽत्यन्तनिर्मलाः।

लोभमोहपरित्यक्ता मानवा निरुपद्रवाः॥९॥

The men who dwell in that region are righteous in act, pious, of pure hearts, freed from cupidity and errors of judgement, and not subject to miseries of any sort.

स स्वर्गसदृशो देशस्तत्र ह्युक्ताः शुभा गुणाः।

काले मृत्युः प्रभवति स्पृशन्ति व्याधयो न च॥१०॥

That region is, equal to heaven, possessed of excellent attributes. Death comes there at the proper time. Diseases never attack the inhabitants.

न लोभः परदारेषु स्वदारनिरतो जनः।

नान्योन्यं बध्यते तत्र द्रव्येषु च न विस्मयः।

परो ह्यधर्मो नैवास्ति संदेहो नापि जायते॥११॥

Nobody looks for the wives of other people. Every one is devoted to his own wife. These people do not assail or kill one another, or covet one another's things. There is no sin or doubt.

कृतस्य तु फलं तत्र प्रत्यक्षमुपलभ्यते।

पानासनाशनोपेताः प्रासादभवनान्त्रयाः॥१२॥

There the fruits of all sacred rites are visible. There some enjoy seats and best sorts of drinks and food, and live within palaces and mansions.

सर्वकामैर्वृताः केचिद्धेमाभरणभूषिताः।

प्राणधारणमात्रं तु केषांचिदुपपद्यते।

श्रमेण महता केचित् कुर्वन्ति प्राणधारणम्॥१३॥

There some, bedecked with ornaments of gold, surround themselves every article of enjoyment. There are again, some that eat very sparingly for only keeping body and soul together.

इह धर्मपराः केचित् केचिन्नैकृतिका नराः।

सुखिता दुःखितः केचिन्निर्धना धनिनोऽपरे॥१४॥

There some, with great exertion, try to suppress the vital airs. Here some men ...d devoted to righteousness, and some addicted to deceit. Some are happy and some wretched; some are poor and some, rich.

इह श्रमो भयं मोहः क्षुधा तीव्रा च जायते।

लोभश्चार्थकृतो नृणां येन मुह्यन्त्यपण्डिताः॥१५॥

Here are to be found exhaustion, and fear, and delusion and painful hunger. here cupidity for wealth is also seen, a passion that stupefies even the learned.

इह वार्ता बहुविधा धर्माधर्मस्य कारिणः।

यस्तद्वेदोभयं प्राज्ञः पाप्मना न स लिप्यते॥१६॥

Here various opinions are advanced by those who do virtuous or sinful deeds. That wise man who knows all those opinions which may be divided into two sorts, is never sullied by sin.

सोपधं निकृतिः स्तेयं परीवादो ह्यसूयिता।
 परोपघातो हिंसा च पैशुन्यमनृतं तथा॥१७॥
 एतानासेवते यस्तु तपस्तस्य प्रहीयते।
 यस्त्वेतान् नाचरेद् विद्वांस्तपस्तस्य प्रवर्धते॥१८॥

Deccit with fraud, theft, slander malice, oppression, injury, treachery, and untruth, are vices which destroy the merit of one's penances. A learned man however, who avoids them, find the merit of his penances multiplied.

इह चिन्ता बहुविधा धर्माधर्मस्य कर्मणः।
 कर्मभूमिरियं लोके इह कृत्वा शुभाशुभम्।
 शुभैः शुभमवाप्नोति तथाशुभमथान्यथा॥१९॥

Here there is much thought about fair and sinful acts. This region where we live is the field of action. One reaps the fruits of his actions, according to the life he has led.

इह प्रजापतिः पूर्वं देवाः सर्षिगणास्तथा।
 इष्टेवतपसः पूता ब्रह्मलोकमुपाश्रिताः॥२०॥

Here, in days of yore, the very Creator and all the gods having performed proper penances, with the Rishis became cleansed and attained to Brahma.

उत्तरः पृथिवीभागः सर्वपुण्यतमः शुभः।
 इहस्थास्तत्र जायन्ते ये वै पुण्यकृतो जनाः॥२१॥
 असत्कर्माणि कुर्वन्तस्तिर्यग्योनिषु चापरे।
 क्षीणायुपस्तथा चान्ये नश्यन्ति पृथिवीतले॥२२॥

The northern part of the Earth is highly auspicious and sacred. People of our region who perform fair deeds or show regard for Yoga, are born in that region. Others are born in the intermediate species. Some again, when their lease of life run out, become lost on Earth.

अन्योन्यभक्षणासक्ता लोभमोहसमन्विताः।
 इहैव परिवर्तन्ते न ते यान्त्युत्तरां दिशम्॥२३॥

Engaged in feeding upon one another and sullied by cupidity and delusion, these men return to this very region without being able to go to that northern region.

ये गुरुन् पर्युपासन्ते नियता ब्रह्मचारिणः।
 पन्थानं सर्वलोकानां विजानन्ति मनीषिणः॥२४॥

Those wise men who with vows and observing Brahmacharya listen with reverence to the instructions of preceptors, can learn the ends reserved for all classes of men.

इत्युक्तोऽयं मया धर्मः संक्षिप्तो ब्रह्मनिर्मितः।

धर्माधर्मौ हि लोकस्य यो वै वेत्ति स बुद्धिमान्॥२५॥

I have now described to you briefly the duties laid down by Brahman. He, indeed, in an intelligent men who knows what is righteousness and its opposite in this world.

भीष्म उवाच

इत्युक्तो भृगुणा राजन् भरद्वाजः प्रतापवान्।
 भृगुं परमधर्मात्मा विस्मितः प्रत्यपूजयत्॥२६॥

Bhishma said—

Thus, O king, did Bhṛigu speak the highly energetic Bharadwaja. Of highly virtuous soul the latter became filled with wonder and adored the great sage with veneration.

एष ते प्रसवो राजन् जगतः सम्प्रकीर्तितः।
 निखिलेन महाप्राज्ञ किं भूयः श्रोतुमिच्छसि॥२७॥

Thus, O king, the origin of the universe has been described fully to you. What, O you of great wisdom, do you wish to hear after this.

CHAPTER 193

(MOKSHADHARMA PARVA)—
 Continued

The ordinances about conduct

युधिष्ठिर उवाच

आचारस्य विधिं तात प्रोच्यमानं त्वयानघ।
 श्रोतुमिच्छामि धर्मज्ञ सर्वज्ञो ह्यसि मे मतः॥२८॥

Yudhishtira said—

I think, O grandfather, that you know everything. O you, who are conversant with duties, I wish to hear you describe to me, O sinless one, the ordinances about conduct.

भीष्म उवाच

दुराचारा दुर्विचेष्टा दुष्प्रज्ञाः प्रियसाहसाः।
 असंतस्थिति विख्याताः संतश्चाचारलक्षणाः॥२९॥

Bhishma said—

Those are called wicked men who are of bad conduct, of bad acts, of wicked understanding, and great rashness, gushed by purity of conduct and habit.

पुरीषं यदि वा मूत्रं ये न कुर्वन्ति मानवाः।

राजमार्गे गवां मध्ये धान्यमध्ये च ते शुभाः॥३॥

They are good men who never answer calls of nature on the high roads, in cowpens, or in fields filled with paddy.

शौचमावश्यकं कृत्वा देवतानां च तर्पणम्।

धर्ममाहुर्मनुष्याणामुपस्पृश्य नदीं तरेत्॥४॥

One should, having finished the necessary rites, perform; his ablutions in river-water and gratify the gods with oblations of water. This is the duty of all men.

सूर्यं सदोपतिष्ठेत् न च सूर्योदये स्वपेत्।

सायं प्रातर्जपेत् संध्यां तिष्ठन् पूर्वां तथेतराम्॥५॥

The Sun-god should be always adored. One should not sleep after sunrise. Morning and evening the prayers, should be said, sitting with face turned towards the East and towards the West respectively.

पञ्चार्द्रो भोजनं भुज्यात् प्राङ्मुखो मौनमास्थितः।

न निन्द्यादन्नभक्ष्यांश्च स्वाद्वस्वादु च भक्षयेत्॥६॥

One should, washing the five limbs, eat silently with face turned towards the East. One should never speak of the food which he is to eat. One should eat food which is good to the taste.

आर्द्रपाणिः समुत्तिष्ठेन्नार्द्रपादः स्वपेन्नृशि।

देवर्षिर्नारदः प्राह एतदाचारलक्षणम्॥७॥

One should, washing the five limbs, eat silently with face turned towards the East. One should never speak of the food which he is to eat. One should eat food which is good to the taste.

शुचिं देशमनङ्गाहं देवगोष्ठं चतुष्पथम्।

ब्राह्मणं धार्मिकं चैन्यं नित्यं कुर्यात् प्रदाक्ष्णम्॥८॥

One should every day go round a sacred place, a bull, a sacred image, a cowpen, the

crossing point of four roads, a pious Brahmana, and a sacred tree.

अतिथीनां च सर्वेषां प्रेष्याणां स्वजनस्य च।

सामान्यं भोजनं भृत्यैः पुरुषस्य प्रशस्यते॥९॥

One should make no distinctions between his guests and servants and kinsmen in matters of food. To treat servants equally in this matter is highly spoken of.

सायं प्रातर्मनुष्याणामशनं वेदनिर्मितम्।

नान्तरा भोजनं दृष्टमुपवासी तथा भवेत्॥१०॥

Eating morning and evening is an ordinance of the gods. It is not sanctioned that one should eat at any intermediate period. He who eats according to this rule gains the merit of a fast.

होमकाले तथा जुह्नूतकाले तथा व्रजन्।

अनन्यस्त्रीजनः प्राज्ञो ब्रह्मचारी तथा भवेत्॥११॥

One should pour libations, at the hours fixed for Homa, on the sacred fire. Without wishing to know other people's wives, the wise man who seeks his own wife in her season, acquires the merit of Brahmacharya.

अमृतं ब्राह्मणोच्छिष्टं जनन्या हृदयं कृतम्।

तज्जनाः पर्युपासन्ते सत्यं सन्तः समासते॥१२॥

The remnants of a Brahmana's food are like nectar. They are like the mother's milk. People highly value those remnants. The god, by eating them, attain to Brahma.

लोष्टमदा तृणच्छेदो नखवादी तु यो नरः।

नित्योच्छिष्टः शंकुशुको नेहायुर्विन्दते महत्॥१३॥

He who pounds turf to clay or he who cuts grass, or he who uses his nails only for taking food, or he who always lives on the residue of Brahmana's dishes, or he who acts, actuated by desire for reward, has not to live long in the world.

यजुषा संस्कृतं मांसं निवृत्ता मांसभक्षणात्।

न भक्षयेद् वृथामांसं पृष्ठमांसं च वर्जयेत्॥१४॥

One who has abstained from meat, should not take meat even if it be sanctified with Mantras from the Yajurveda. One should also

avoid the flesh of the vertebral column and the flesh of animals not killed in sacrifices.

स्वदेशे परदेशे वा अतिथि नोपवासयेत्।

काम्यकर्मफलं लब्ध्वा गुरुणामुपपादयेत्॥१५॥

One should never make his guest to fast, whether at his own house or in a strange land. One should, having obtained alms, offer them of his elders.

गुरुभ्य आसनं देयं कर्तव्यं चाभिवादनम्।

गुरुनभ्यर्च्य युज्यन्ते आयुषा यशसा श्रिया॥१६॥

One should offer seats to his elders and respectfully bow to them. One obtains long life, fame, and prosperity, by a doing his elders.

नेक्षेतादित्यमुद्यन्तं न च नग्नां परस्त्रियम्।

मैथुनं सततं धर्म्यं गुह्यं चैव समाचरेत्॥१७॥

One should never see the Sun at the moment of rising, nor should one gaze at a naked woman who is another man's wife. Living with one's wife (in her season) is not sinful, but it is an act that should always be done secretly.

तीर्थानां हृदयं तीर्थं शुचानां हृदयं शुचिः।

सर्वमार्यकृतं चौक्ष्यं वालसंस्पर्शनानि च॥१८॥

The heart of all sacred places and shrines is the Preceptor. The heart of all pure and cleansing things is Fire. All acts done by a good and pious person are good and praiseworthy, including even the touching of the hair of a cow's tail.

दशनि दशनि नित्यं सुखप्रश्नमुदाहरेत्।

सायं प्रातश्च विप्राणां प्रदिष्टमभिवादनम्॥१९॥

One should make polite enquiries every time he meets with another. One should salute Brahmanas every morning and evening.

देवागारे गवां मध्ये ब्राह्मणानां क्रियापथे।

स्वाध्याये भोजने चैव दक्षिणं पाणिमुद्धरेत्॥२०॥

In temple of gods, amid cows, in performing the rites of religion sanctioned for Brahmanas, in studying, the Vedas, and in Brahmanas, in studying, the Vedas, and in eating, the right hand should be raised.

सायं प्रातश्च विप्राणां पूजनं च यथाविधि।

पण्यानां शोभते पण्यं कृषीणां बाह्यते कृषिः॥२१॥

बहुकारं च सस्यानां बाह्ये बाह्ये गवां तथा।

The adoration of Brahmanas, morning and evening, according to due rites, yields great merit. Through such worship the stock of the merchant, and the produce of the agriculturist, become profuse. The produce of all sorts of corn and the supply of all articles of enjoyment also become profuse.

सम्पन्नं भोजने नित्यं पानीये तर्पणं तथा॥२२॥

सु शृतं पायसे ब्रूयाद् यवागवां कसरे तथा।

श्मश्रुकर्मणि सम्प्राप्ते क्षुते स्नानेऽथ भोजने।

व्याधितानां च सर्वेषामायुष्यमभिनन्दनम्॥२३॥

One should say, while giving food to another.—‘Is it sufficient?’ One should ask, when presenting drink,—Will it please?—One should ask, when giving sweetened milk and rice, or sugared gruel of barley, or milk with sesame or peas,—Has it fallen?—People should respectfully adore Brahmanas, after shaving, after spitting, after bathing, and after eating. Such adoration is sure to grant longlife to sickly men.

प्रत्यादित्यं न मेहेत न पश्येदात्मनः शकृत्।

सह स्त्रियाथ शयनं सह भोज्यं च वर्जयेत्॥२४॥

One should not pass urine with face turned towards the Sun, nor should one see his own excreta. One should not lie on the same bed with a woman, nor eat with her.

त्वंकारं नामधेयं च ज्येष्ठानां परिवर्जयेत्।

अवराणां समानानामुभयेषां न दुष्यति॥२५॥

One should never Thou-Thee their elders, while addressing them, nor take their names. Thou-,thee-,ing, or taking of names, is only allowable in addressing inferiors or one's compeers.

हृदयं पापवृत्तानां पापमाख्याति वैकृतम्।

ज्ञानपूर्वं विनश्यन्ति गूहमाना महाजने॥२६॥

The hearts of sinful men betray the sins committed by them. Those sinful men who conceal their conscious sins from good men meet with destruction.

ज्ञानपूर्वकृतं पापं छादयत्यबहुश्रुतः।

नैनं मनुष्याः पश्यन्ति पश्यन्त्येव दिवौकसः॥२७॥

Only ignorant fools try to conceal the sins which they commit knowingly. It is true that men do not see those sins, but the gods see them.

पापेनापिहितं पापं पापमेवानुवर्तते।

धर्मेणापिहितो धर्मो धर्ममेवानुवर्तते।

धार्मिकेण कृतो धर्मो धर्ममेवानुवर्तते॥२८॥

A sin concealed by another sin begets fresh sins. Again, an act of merit increases the merit, if concealed by an act of merit. The acts of a virtuous man always follow Virtue.

पापं कृतं न स्मरतीह मूढो

विवर्तमानस्य तदेति कर्तुः।

राहुयथा चन्द्रमुपैति चापि

तथाबुधं पापमुपैति कर्म॥२९॥

A man shorn of understanding never thinks of the sins committed by him. Those sins, however, overtake the doer who has disregarded the scriptures. As Rahu comes to Chandra, those sinful acts come to the foolish man.

आशया संचितं द्रव्यं दुःखेनैवोपभुज्यते।

तद् बुधा न प्रशंसन्ति मरणं न प्रतीक्षते॥३०॥

If the wealth is preserved with the hope of some desire, its end is painful. The wise are not in favour of that. The death does not wait for desire.

मानसं सर्वभूतानां धर्ममाहुर्मनीषिणः।

तस्मात् सर्वेषु भूतेषु मनसा शिवमाचरेत्॥३१॥

The objects that are the righteousness of all creatures is a quality of the mind. One should, therefore, in his hand, do good to all.

एक एव चरेद् धर्मं नास्ति धर्मो सहायता।

केवलं विधिमासाद्य सहायः किं करिष्यति॥३२॥

One should practise virtue alone. In the practice of virtue one need not seek the help of others. If one follows only the ordinances of the scriptures, what can companion do.

धर्मो योनिर्मनुष्याणां देवानाममृतं दिवि।

प्रेत्यभावे सुखं धर्माच्छ्रुतैरुपभुज्यते॥३३॥

Righteousness is the origin of mankind. Righteousness is the nectar of the gods. After death, men enjoy, through Righteousness, eternal felicity.

CHAPTER 194

(MOKSHADHARMA PARVA)—

Continued

The spiritual science

युधिष्ठिर उवाच

अध्यात्मं नाम यदिदं पुरुषस्येह चिन्त्यते।

यदध्यात्मं यथा चैतत् तन्मे ब्रूहि पितामह॥१॥

Yudhishtira said—

Tell me, O grandfather, what and of what nature is that which passes by the name of Adhyatma (spiritual) and which is laid down for ever person.

कुतः सृष्टमिदं विश्वं ब्रह्मन् स्थावरजङ्गमम्।

प्रलये कथमभ्येति तन्मे वक्तुमिहार्हसि॥२॥

O you who are acquainted with Brahma, whence has this universe, consisting of mobile and immobile objects, been created? When universal dissolution sets in, to whom does it go? You should describe this subject to me.

भीष्म उवाच

अध्यात्ममिति मां पार्थ यदेतदनुपृच्छसि।

तद् व्याख्यास्यामि ते तात श्रेयस्कर तमं सुखम्॥३॥

Bhishma said—

This Adhyatma, O son of Pritha, that you ask me about, I will presently describe. It is, O son, highly agreeable and productive of great happiness.

सृष्टिप्रलयसंयुक्तमाचार्यैः परिदर्शितम्।

यज्ज्ञात्वा पुरुषो लोके प्रीतिं सौख्यं च विन्दति।

फललाभश्च तस्य स्यात् सर्वभूतहितं च तत्॥४॥

(Great teachers have (before this) described the Creation and the Destruction (of the universe). Knowing those truths, a person may acquire, even in this world, great satisfaction and happiness. Such knowledge also bring on the acquisition of great fruits, and it is highly beneficial to all creatures.

पृथिवी वायुराकाशमापो ज्योतिश्च पञ्चमम्।

महाभूतानि भूतानां सर्वेषां प्रभवाप्ययौ॥५॥

Earth, air, space, water, and light as the fifth, are considered as Great Creatures. These form both the origin and the destruction of all created objects.

यतः सृष्टानि तत्रैव तानि यान्ति पुनः पुनः।

महाभूतानि भूतेभ्यः सागरस्योर्मयो यथा॥६॥

To Him from whom these great primal elements spring, they return again and again severing themselves from all creatures like the wave of the ocean.

प्रसार्य च यथाङ्गानि कूर्मः संहरते पुनः।

तद्वद् भूतानि भूतात्मा सृष्टानि हरते पुनः॥७॥

As the tortoise extends its limbs and withdraws them again, so the Supreme Soul creates all objects and again withdraws them into Himself.

महाभूतानि पञ्चैव सर्वभूतेषु भूतकृत्।

अकरोत् तेषु वैषम्यं तनु जीवो न पश्यति॥८॥

The Creator places the five primary elements in all created objects in different proportions. The living creature, however, does not mark it.

शब्दः श्रोत्रं तथा स्वानि त्रयमाकाशयोनिजम्।

वायोः स्पर्शस्तथा चेष्टा त्वक् चैव त्रितयं स्पृतम्॥९॥

Sound, the organ of hearing, and all holes,—these three,—originate from Space Touch, action, and skin are the three-fold attributes of the Wind.

रूपं चक्षुस्तथा पाकस्त्रिविधं तेज उच्यते।

रसः क्लेदश्च जिह्वा च त्रयो जलगुणाः स्पृताः॥१०॥

Form, eye, and digestion are the three-fold attributes of Fire or Energy. Taste all liquid

secretions, and the tongue are the three attributes of Water.

घ्रेयं घ्राणं शरीरं च एते भूमिगुणास्त्रयः।

महाभूतानि पञ्चैव षष्ठं च मन उच्यते॥११॥

Smell, the nose, and the body are the three properties, of Earth. The great elements are five. The mind is the sixth.

इन्द्रियाणि मनश्चैव विज्ञानान्यस्य भारत।

सप्तमी बुद्धिरित्याहुः क्षेत्रज्ञः पुनरष्टमः॥१२॥

The senses and the mind, O Bharata are the organs through which the cognition of a living creature is made. The seventh is the understanding; and the eight is the soul.

चक्षुरालोचनायैव संशयं कुरुते मनः।

बुद्धिरध्यवसानाय क्षेत्रज्ञः साक्षिवत् स्थितः॥१३॥

The senses are for perceiving; the mind creates uncertainty. The understanding brings all knowledge to certainty. The Soul exists as a witness.

उर्ध्वं पादतलाभ्यां यदर्वाक्चोर्ध्वं च पश्यति।

एतेन सर्वमेवेदं विद्वद्भिव्याप्तमन्तरम्॥१४॥

All that is above the two feet, all that is behind, and all that is above, are witnessed by the Soul. Know that the Soul permeates the entire being without left vacant.

पुरुषैरिन्द्रियाणीह वेदितव्यानि कृत्स्नशः।

तमो रजश्च सत्त्वं च तेऽपि भावास्तदाश्रिताः॥१५॥

All men should know fully the senses, the mind and the understanding. The three universal tendencies or qualities called Goodness, Darkness and Ignorance, exist, dependent on the senses, the mind, and the understanding.

एतां बुद्ध्वा नरोबुद्ध्या भूतानामागतिं गतिम्।

समवेक्ष्य शनैश्चैव लभते शममुत्तमम्॥१६॥

Man, by understanding with the help of his intelligence, the manner in which creatures come and leave the world, is sure to attain by and by to steadfast peace.

गुणैर्नेनीयते बुद्धिर्बुद्धेरेवन्द्रियाण्यपि।

मनःषष्ठानि सर्वाणि तदभावे कुतो गुणाः॥१७॥

The three qualities lead the understanding to worldly attachments. In this matter, the Understanding is identical with the Senses and the Mind. The Understanding, therefore, is identical with the six (the five senses and the mind), and also with the objects cognised by it. When, however, the Understanding is destroyed, the three qualities cannot produce action.

इति तन्मयमेवैतत् सर्वं स्थावरजङ्गमम्।

प्रलीयते चोद्भवति तस्मान्निर्दिष्यते तथा॥१८॥

This universe of mobile and immobile objects consists of that Intelligence. It is from that Intelligence that everything originates and it is into it that everything originates and it is into it that everything subsides. The scriptures point out, therefore, that everything is a manifestation of Intelligence.

येन पश्यति तच्चक्षुः शृणोति श्रोत्रमुच्यते।

जिघ्रति घ्राणमित्याहू रसं जानाति जिह्वया॥१९॥

That by which one sees, that is eye hears is the ear. That by which one smells is called the organ of smell, and that by which one distinguishes the tastes is called the tongue.

त्वचा स्पर्शयते स्पर्शं बुद्धिर्विक्रियतेऽसकृत्।

येन प्रार्थयते किञ्चित् तदा भवति तन्मनः॥२०॥

One acquires perception of touch by the skin that covers the body. That which is called the Intelligence undergoes changes. When the Intelligence desires anything it is called Mind.

अधिष्ठानानि बुद्धेर्हि पृथगर्थानि पञ्चधा।

इन्द्रियाणीति यान्याहुस्तान्यदृश्योऽर्थितिष्ठति॥२१॥

The foundations of the Intelligence are five in number, each serving a different purpose. They are called the sense. The invisible principle, viz., Intelligence, Depends on them.

पुरुषे तिष्ठती बुद्धिस्त्रिषु भावेषु वर्तते।

कदाचिल्लभते प्रीतिं कदाचिदनुशोचति॥२२॥

The Intelligence that exists in a living creature embraces the three qualities. Sometimes it obtains happiness and sometimes misery.

न सुखेन न दुःखेन कदाचिदपि वर्तते।

एवं नराणां मनसि त्रिषु भावेष्ववस्थिता॥२३॥

Sometimes it becomes shorn of both joy and misery. Thus Intelligence exists on the minds of all men.

सेयं भावात्मिका भावांस्त्रीनेतानतिवर्तते।

सरितां सागरो भर्ता महावेलाभिवोर्मिमान्॥२४॥

Sometimes the Intelligence which is made up of the three qualities, transcends them (by Yoga), like the Ocean with his surges, transgressing his high continents.

अतिभावगता बुद्धिर्भावे मनसि वर्तते।

प्रवर्तमानं तु रजस्तद्भावमनुवर्तते॥२५॥

That Intelligence which transcends the three qualities exists in the mind in a pure state, of (unmodified) existence alone. The quality of Darkness, however, that leads to action, soon pursues it.

इन्द्रियाणि हि सर्वाणि प्रवर्तयति सा तदा।

ततः सत्त्वं तमोभावः प्रीतियोगात् प्रवर्तते॥२६॥

प्रीतिः सत्त्वं रजः शोकस्तमो मोहस्तु ते त्रयः।

At that time the Intelligence sets and the senses to action. The properties of the three are these : happiness dwell in Goodness; sorrow in Darkness; delusion in Ignorance.

ये ये च भावा लोकेऽस्मिन् सर्वेष्वेतेषु वै त्रिषु॥२७॥

इति बुद्धिगतिः सर्वा व्याख्याता तव भारता।

All the states of the mind are included in the three qualities. I have now, O Bharata, described to you the course of the understanding.

इन्द्रियाणि च सर्वाणि विजेतव्यानि धीमता॥२८॥

सत्त्वं रजस्तमश्चैव प्राणिनां संश्रिताः सदा।

An intelligent man should control all his senses. The three qualities of Goodness, Darkness and Ignorance are always attached to living creatures.

त्रिविधा वेदना चैव सर्वसत्त्वेषु दृश्यते॥२९॥

सात्त्विकी राजसी चैव तामसी चेति भारता।

Three kinds of intelligence also are seen in every creature, viz., that which depends upon Goodness, that upon darkness, and that upon Ignorance, O Bharata.

सुखस्पर्शः सत्त्वगुणो दुःखस्पर्शो रजोगुणः।

तमोगुणेन संयुक्तौ भवतोऽव्यावहारिकौ॥३०॥

The quality of goodness brings happiness; the quality of Darkness produces sorrow; and if these two combine with the quality of Ignorance then neither happiness nor sorrow is produced.

तत्र यत् प्रीतिसंयुक्ते काये मनसि वा भवेत्।

वर्तते सात्त्विको भाव इत्याचक्षीत तत् तथा॥३१॥

Every state of happiness that appears in the body or the mind is due to the quality of Goodness.

अथ यद् दुःखसंयुक्तमप्रीतिकरमात्मनः।

प्रवृत्तं रज इत्येव तत्र संरभ्य चिन्तयेत्॥३२॥

A disagreeable state of sorrow to oneself, is due to nothing but the quality of Darkness. One should never think of it in fear.

अथ यन्मोहसंयुक्तमव्यक्तविषयं भवेत्।

अप्रतर्क्यमविज्ञेयं तमस्तदुपधारयेत्॥३३॥

That state, which is full of delusion and error, and for which one knows not what to do, which is unascertainable and unknown, should be regarded as belonging to the quality of Ignorance.

प्रहर्षः प्रीतिरानन्दः सुखं संशान्तचित्तता।

कथंचिदभिवर्तन्त इत्येते सात्त्विका गुणाः॥३४॥

Joy, satisfaction, delight, happiness, tranquillity of heart, these are the properties of the state of Goodness. Man sometimes acquires a portion of them.

अतुष्टिः परितापश्च शोको लोभस्तथाक्षमा।

लिङ्गानि रजसस्तानि दृश्यन्ते हेत्वहेतुभिः॥३५॥

Discontent, heart-burning, grief, cupidity, vindictiveness, are all marks of darkness. They are seen with or without sufficient causes for producing them.

अवमानस्तथा मोहः प्रमादः स्वप्नतन्द्रिता।

कथंचिदभिवर्तन्ते विविधास्तामसा गुणाः॥३६॥

Disgrace, delusion, error, sleep and stupefaction, that befall one through excess of ill-luck, are various properties of the state of Ignorance.

दूरगं बहुधागामि प्रार्थनासंशयात्मकम्।

मनः सुनियतं यस्य स सुखी प्रेत्य चेह च॥३७॥

That person whose mind is far-reaching, capable of going on all directions, not confident about acquiring the objects it desires, and well-controlled, is happy both here and hereafter.

सत्त्वक्षेत्रज्ञयोरेतदन्तरं पश्य सूक्ष्मयोः।

सृजते तु गुणानेक एको न सृजते गुणान्॥३८॥

Mark the differences between those two subtle things, viz., Intelligence and the Soul. One of these viz., Intelligence (displays of qualities. The other viz., the Soul) does nothing of the kind.

मशकोदुम्बरौ वापि सम्प्रयुक्तौ यथा सदा।

अन्योन्यमेतौ स्यातां च सम्प्रयोगस्तथा तयोः॥३९॥

A gnat and a fig may be seen to be united with each other. Though united, each, however, is separate from the other.

पृथग्भूतौ प्रकृत्या तौ सम्प्रयुक्तौ च सर्वदा।

यथा मत्स्यो जलं चैव सम्प्रयुक्तौ तथैव तौ॥४०॥

Likewise, Intelligence and Soul, though different from each other, by their by their respective natures, yet they may always be seen to exist in a state of union. A fish and water exist together. But each, however, the case with Intelligence and Soul.

न गुणा विदुरात्मानं स गुणान् वेत्ति सर्वशः।

परिदृष्टा गुणानां तु संसृष्टान्मन्यते तथा॥४१॥

The qualities do not know the Soul, but the Soul knows them all. The Soul is the spectator of the qualities and consider them all as emanating from itself.

इन्द्रियैस्तु प्रदीपार्थं कुस्ते बुद्धिसप्तमैः।

निर्विचेष्टैरजानद्भिः परमात्मा प्रदीपवत्॥४२॥

Acting through the senses, the mind, and the understanding which is the seventh, all of which are inactive and have no self-consciousness, the Soul discovers the objects like a lamp showing all objects around it by shedding its rays through an opening in the covering.

सृजते हि गुणान् सत्त्वं क्षेत्रज्ञः परिपश्यति।

सम्प्रयोगस्तयोरेष सत्त्वक्षेत्रज्ञयोर्ध्रुवः॥४३॥

The understanding or Intelligence creates all the qualities. The Soul only sees them. Such is certainly the connection between the Intelligence and the Soul.

आश्रयो नास्ति सत्त्वस्य क्षेत्रज्ञस्य च कश्चन।

सत्त्वं मनः संसृजते न गुणान् वै कदाचन॥४४॥

There is no resort of either Intelligence or Soul. The understanding creates the mind, but never the qualities.

रश्मींस्तेषां स मनसा यदा सम्यङ्निच्यच्छति।

तदा प्रकाशतेऽस्यात्मा घटे दीपो ज्वलन्निव॥४५॥

When the Soul, by means of the mind, sufficiently controls the rays that proved from the senses, it is then that it becomes visible (to the Understanding) like a lamp burning within a cover.

त्यक्त्वा यः प्राकृतं कर्म नित्यमात्मरतिर्मुनिः।

सर्वभूतात्मभूतस्मात् स गच्छेदुत्तमां गतिम्॥४६॥

That person who renounces all ordinary acts, practises penances, devotes himself to study the Soul, taking a delight in it, and regards himself as the Soul of all creatures, acquires a supreme end.

यथा वारिचरः पक्षी सलिलेन न लिप्यते।

एवमेव कृतप्रज्ञो भूतेषु परिवर्तते॥४७॥

As an aquatic bird while moving over the waters, is never wetted, so does a wise person move among creatures.

एवं स्वभावमेवैतत् स्वबुद्ध्या विहरेन्नरः।

अशोचन्नप्रहृष्यंश्च समो विगतमत्सरः॥४८॥

One should act in the world, by the help of his intelligence, in this way, without grief, without joy, without distinction of personality, for all, and shorn of malice and envy.

स्वभावयुक्त्या युक्तस्तु स नित्यं सृजते गुणान्।

उर्णनाभिर्यथा सूत्रं विज्ञेयास्तन्नुवद् गुणाः॥४९॥

One living in this way creates the qualities (i.e. transcends them), like a spider creating threads. The qualities should indeed, be considered as the threads of the spider.

प्रध्वस्ता न निवर्तन्ते निवृत्तिर्नोपलभ्यते।

प्रत्यक्षेण परोक्षं तदनुमानेन सिध्यति॥५०॥

एवमेकेऽध्यवस्यन्ति निवृत्तिरिति चापरे।

उभयं सम्प्रधार्यैतद् व्यवस्येत यथामति॥५१॥

Some say that the qualities of such men are not lost. Some say that they are all lost. Those who say that they are not lost rely upon the Shrutis, which do not contain any declaration to the contrary. They, however, who say, that the qualities are all lost rely on the Smृतis. One should taking into consideration both these opinions, judge as to which of them is right.

इतीमं हृदयग्रन्थिं बुद्धिभेदमयं दृढम्।

विमुच्य सुखमासीत न शोचेच्छिन्नसंशयः॥५२॥

One should thus solve the knotty question which is capable of shaking the understanding by doubt, and thereby acquire happiness. When that doubt will be removed, one will no longer have to grieve.

मलिनाः प्राप्नुयुः शुद्धिं यथा पूर्णां नदीं नराः।

अवगाह्य सुविद्वांसो विद्धि ज्ञानमिदं तथा॥५३॥

Men of impure hearts may by knowledge acquire success like persons plunging in a full river purifying themselves of all dirt.

महानद्या हि पारङ्गस्तप्यते न तदन्यथा।

न तु तुष्यति तत्त्वज्ञः फले ज्ञाते तरत्युत॥५४॥

One who has to get over large river, does not feel happy at only seeing the other shore. If the case were otherwise, (i. e., if by merely seeing the other shore he could reach it) then might one become happy. It is quite different

with one acquainted with truth. The mere knowledge of Truth will give him happiness. As soon as such knowledge begins to fructify, the person may be considered to have reached the other shore. They who thus know the Soul as freed from all worldly objects and is but the One, are said to acquire high and excellent knowledge.

एनं ये विदुराध्यात्मं केवलं ज्ञानमुत्तमम्॥५५॥

By knowing the origin and the end of all creatures, a person which is such, and by thinking upon the subject, a person by and by obtains infinite reality.

एतां बुद्ध्वा नरः सर्वा भूतानामार्गतिं गतिम्।

अवेक्ष्य च शनैर्बुद्ध्या लभते शमनं ततः॥५६॥

He who has understood the three-fold objects and reflecting upon it, casts it away, succeeds by Yoga to see the Truth and secure perfect happiness.

त्रिवर्गो यस्य विदितः प्रेक्ष्य यश्च विमुञ्चति।

अन्विष्य मनसा युक्तस्तत्त्वदर्शी निरुत्सुकः॥५७॥

The Soul cannot be seen unless the senses, which are set on various objects and are difficult of being controlled, be all duly restrained.

न चात्मा शक्यते द्रष्टुमिन्द्रियैश्च विभागशः।

तत्र तत्र विसृष्टैश्च दुर्वार्यैश्चाकृतात्मभिः॥५८॥

He who knows this, is really wise. What other mark is there of a wise man? Acquiring this knowledge, intelligent men considered themselves to be crowned with success.

एतद् बुद्ध्वा भवेद् बुद्धः किमन्यद् बुद्धलक्षणम्।

विज्ञाय तद्धि मन्यन्ते कृतकृत्या मनीषिणः॥५९॥

That which strikes the Ignorant with fear can never create fear in persons of Knowledge. There is no higher and for anybody than Liberation. The sages say that on account of the excess or otherwise of good qualities, differences are seen regarding the degree of Liberation.

न भवति विदुषां ततो भयं

यदविदुषां सुमहद्भयं भवेत्।

न हि गतिरधिकास्ति कस्यचित्

सति हि गुणे प्रवदन्त्यतुल्यताम्॥६०॥

A person succeeds, by acting without expecting fruits, (by those acts) in destroying his pristine sinful acts. To a wise man, the acts of a former life and those of this life also, do not yield any disagreeable result. But how can acts, if he continues to be engaged in them, bring about what is agreeable (viz., Liberation.)

यः करोत्यनभिसंधिपूर्वकं

तच्च निर्णुदति यत्पुराकृतम्।

नाप्रियं तदुभयं कुतः प्रियं

तस्य तज्जनयतीह सर्वतः॥६१॥

People blame a person who is possessed of lust, envy, and other evil passions). Those vices draw the person down in his next life into various sorts of inferior births.

लोकमातुरमसूयते जन-

स्तस्य तज्जनयतीह सर्वतः॥६२॥

लोक आतुरजनान्निरावशं

स्तत्तदेव बहु पश्य शोचतः।

तत्र पश्य कुशलानशोचतो

ये विदुस्तदुभयं पदं सताम्॥६३॥

Mark attentively the vicious in this world who grieve exceedingly for the loss of their possessions. See also those who are gifted with judgement and who never grieve when placed in similar circumstances! Those who are conversant with both, deserve to be called truly wise.

CHAPTER 195

(MOKSHADHARMA PARVA)—

Continued

The four kinds of Yoga

भीष्म उवाच

हन्त वक्ष्यामि ते पार्थ ध्यानयोगं चतुर्विधम्।

यं ज्ञात्वा शाश्वतीं सिद्धिं गच्छन्तीह महर्षयः॥१॥

यथा स्वनुष्ठितं ध्यानं तथा कुर्वन्ति योगिनः।

महर्षयो ज्ञानतृप्ता निर्वाणगतमानसाः॥२॥

Bhishma said—

'I shall not, O son of Pritha, describe to you for four kinds of Yoga meditation. Obtaining a knowledge of the same, the great Rishis, attain to eternal success even in this world. Pleased with knowledge, with hearts engaged in Liberation, and conversant with Yoga, great Rishis, act in such a way that their Yoga meditation may get on properly.

नावर्तन्ते पुनः पार्थ मुक्ताः संसारदोषतः।

जन्मदोषपरिक्षीणाः स्वभावे पर्यवस्थिताः॥३॥

O son of Pritha, being freed from the faults of the world, these are not born again. Freed from liability to re-birth, they live in their state of original purity.

निर्वन्धा नित्यसत्त्वस्था विमुक्ता नियमस्थिताः।

असङ्गान्यविवादीनि मनःशान्तिकराणि च॥४॥

Freed from the influence of all pairs of opposite (such as heat and cold, joy and sorrow, etc.), ever existing in their own (pure) state, freed (from attachments), never accepting anything (in gift), they live in places separated from their wives and children, without others with whom disputes may arise, and favourable to perfect tranquillity of hearts.

तत्र ध्यानेन संश्लिष्टमेकाग्रं धारयेन्मनः।

पिण्डीकृत्येन्द्रियग्राममासीनः काष्ठवन्मुनिः॥५॥

There restraining speech, such a person sits like a piece of wood, killing all the senses, and with mind immersed in the Supreme Self by the help of meditation.

शब्दं न विन्देच्छ्रोत्रेण स्पर्शं त्वचा न वेदयेत्।

रूपं न चक्षुषा विद्याज्जिह्वया न रसांस्तथा॥६॥

He has no perception of sound through the ear; no perception of touch through the skin no perception of form through the eye; no perception of taste through the tongue.

ध्रेयाण्यपि च सर्वाणि जह्याद् ध्यानेन योगवित्।

पञ्चवर्गप्रमाथीनि नेच्छेच्चैतानि वीर्यवान्॥७॥

He has no perception also of scents through the organ of smell. He would, immersed in Yoga and meditation, renounce all things.

ततो मनसि संगृह्य पञ्चवर्गं विचक्षणः।

समादध्यान्मनो भ्रान्तमिन्द्रियैः सह पञ्चभिः॥८॥

Possessed of great energy of mind, he has no desire for anything that works up the five senses. The wise man, then should, withdrawing his five senses into the mind, fix the unstable mind with the five senses (into the Intellect).

विसंचारि निरालम्बं पञ्चद्वारं चलाचलम्।

पूर्वं ध्यानपथे धीरः समादध्यान्मोऽन्तरा॥९॥

The Yogin should possessed of patience, fix his mind which always wanders, so that his five gates may be made firm regarding things that are themselves unstable. He should, in this sky of the heart, fix his mind into the path of meditation, making it independent of the body or any other refuge.

इन्द्रियाणि मनश्चैव यदा पिण्डीकरोत्ययम्।

एष ध्यानपथः पूर्वो मया समनुवर्णितः॥१०॥

I have spoken of the path of meditation as the first, since the Yogin has first to destroy his senses and the mind.

तस्य तत् पूर्वसंरुद्धमात्मनः षष्ठमान्तरम्।

स्फुरिष्यति समुद्भ्रान्ता विद्युदम्बुधरे यथा॥११॥

The mind, which constitutes the sixth, when thus controlled, tries of flash out like the capricious and fickle lightning playing among the clouds.

जलबिन्दुर्यथा लोलः पर्णस्थः सर्वतश्चलः।

एवमेवास्य चित्तं च भवति ध्यानवर्त्मनि॥१२॥

As a drop of water on a leaf in unstable and moves about on all sides, so becomes the Yogin's mind when first fix on the path of meditation.

समाहितं क्षणं किञ्चिद् ध्यानवर्त्मनि तिष्ठति।

पुनर्वायुपथं भ्रान्तं मनो भवति वायुवत्॥१३॥

When fixed, for some time the mind stays in that path. When, however, it goes astray

again into the path of the wind, it becomes as fleet as the wind.

अनिर्वेदो गतक्लेशो गततन्द्रिमत्सरी।

समादध्यात् पुनश्चेतो ध्यानेन ध्यानयोगवित्॥१४॥

The person who has mastered the science of Yoga,—without losing his heart by this, never regarding the loss of the toil undergone, shaking off idleness and malice,—should, again, direct his mind to meditation.

विचारश्च विवेकश्च वितर्कश्च प्रजायते।

मुनेः समादधानस्य प्रथमं ध्यानमादितः॥१५॥

When one observing the vow of silence, begins to set his mind of Yoga, then discrimination, knowledge, and power to avoid evil follow him in the trail.

मनसा क्लिश्यमानस्तु समाधानं च कारयेत्।

न निर्वेदं मुनिर्गच्छेत् कुर्यादिवात्मनो हितम्॥१६॥

He should, though disturbed by the fickleness of his mind, fix it in meditation. The Yogin should never despair, but seek own his well-being.

पांसुभस्मकरीषाणां यथा वै राशयश्चिताः।

सहसा वारिणा सिक्ता न यान्ति परिभावनम्॥१७॥

किञ्चित् स्निग्धं यथा च स्याच्छुष्कचूर्णमभावितम्।

क्रमशस्तु शनैर्गच्छेत् सर्वं तत्परिभावनम्॥१८॥

एवमेवेन्द्रियग्रामं शनैः सम्परिभावेत्।

सहरेत् क्रमशश्चैव स सम्यक् प्रशमिष्यति॥१९॥

As when drenched with water, a mass of dust or ashes or of a burnt cow-dung, does not seem to be soaked, as it remains dry if drenched partially, and requires continued drenching before it becomes thoroughly soaked, so should the Yogin gradually control all his senses. He should gradually withdraw them (from all objects). The man who acts thus succeeds in controlling them.

स्वयमेव मनश्चैवं पञ्चवर्गं च भारत।

पूर्वं ध्यानपथे स्थाप्य नित्ययोगेन शाम्यति॥२०॥

One succeeds, O Bharata, by directing one's mind and senses to the path of

meditation, in controlling them perfectly by steadfast Yoga.

न तत्पुरुषकारेण न च दैवेन केनचित्।

सुखमेष्यति तत् तस्य यदेवं संयतात्मनः॥२१॥

The happiness that he feels who has succeeded in controlling his mind and senses is such that its like can never be experienced through exertion or Destiny.

सुखे तेन संयुक्तो रंस्यते ध्यानकर्मणि।

गच्छन्ति योगिनो ह्येवं निर्वाणं तन्निरामयम्॥२२॥

Enjoying such felicity, he continues to find pleasure in the act of meditation. Yogins attain, in this way, to the highly blessed state of Nirvana.'

CHAPTER 196

(MOKSHADHARMA PARVA)—

Continued

The rules of silent recitation

युधिष्ठिर उवाच

चातुराश्रम्यमुक्तं ते राजधर्मास्तथैव च।

नानाश्रयाश्च बहव इतिहासाः पृथग्विधाः॥१॥

Yudhishtira said—

You have described the four modes of life and their duties. You have also spoken of the duties of kings. You have recounted many histories of various kinds and on various subjects.

श्रुतास्त्वत्तः कथाश्चैव धर्मयुक्ता महामते।

संदेहोऽस्ति तु कश्चिन्मे तद् भवान् वक्तुमर्हति॥२॥

I have also heard from you, O you of great intelligence, many discourses about morality. I have, however, one doubt. You should remove it.

जापकानां फलावाप्तिं श्रोतुमिच्छामि भारत।

कं फलं जपतामुक्तं क्व वा तिष्ठन्ति जापकाः॥३॥

I wish, O Bharata, to hear of the fruits which silent Reciters of sacred Mantras acquire. what are the fruits that have been shorn for such men? What is that region to which they repair after death?

जप्यस्य च विधिं कृत्स्नं वक्तुमर्हसि मेऽनघ।

जापका इति किञ्चैतत् सांख्ययोगक्रियाविधिः॥४॥

You should, also, O sinless one, tell me all the rules that have been laid down regarding such silent recitation? When the word Reciter is uttered, what shall I understand by it? Is such a man to be considered as following the ordinances of Vedanta or Yoga or Work.

किं यज्ञविधिरेवैष किमेतज्जप्यमुच्यते।

एतन्मे सर्वमाचक्ष्व सर्वज्ञो ह्यसि मे मतः॥५॥

Or, is such a man to be considered as following the ordinances of (mental) sacrifices? How is the path of the Reciters to be called? You possess universal knowledge. Tell me all this.

भीष्म उवाच

अत्राप्युदाहरन्तीममितिहासं पुरातनम्।

यमस्य यत् पुरावृत्तं कालस्य ब्राह्मणस्य च॥६॥

Bhishma said—

‘Regarding it is cited the old history of Yama, Time and a certain Brahmana.

सांख्ययोगौ तु यावुक्तौ मुनिभिर्मोक्षदर्शिभिः।

संन्यास एव वेदान्ते वर्तते जपनं प्रति॥७॥

Sages who knows the means of attaining to Liberation have spoken of two methods, viz., the Vedanta and the Yoga. Amongst these, in the Vedanta System Renunciation has been described as the result of silent recitation. The declarations of the Vedas hold that absent of rites, yields tranquillity, and secures Brahma.

वेदवादाश्च निर्वृत्ताः शान्ता ब्रह्मण्यवस्थिताः।

सांख्ययोगौ तु यावुक्तौ मुनिभिः समदर्शिभिः॥८॥

Indeed, the two paths pointed out by sages bent on acquiring what is for their well-being viz., Vedanta and Yoga, are such that they are both concerned and again unconcerned (with silent recitations).

मार्गौ तावप्युभावेतौ संश्रितौ न च संश्रितौ।

यथा संश्रूयते राजन् कारणं चात्र वक्ष्यते॥९॥

मनःसमाधिरत्रापि तथेन्द्रियजयः स्मृतः।

सत्यमग्निपरीचारो विविक्तानां च सेवनम्॥१०॥

ध्यानं तपो दमः क्षान्तिरनसूया मिताशनम्।

विषयप्रतिसंहारो मितजल्पस्तथा शमः॥११॥

I shall not explain the manner in which silent recitation is connected (with each of the two paths) and the cause. In both, as in the case of silent recitation, it is necessary to subdue the senses and fix the mind (after withdrawal from external objects; as also to have truth, keeping up of the (sacred) fire, residence in solitude, meditation, penance, self control, forgiveness, benevolence, self-restriction of food, withdrawal from worldly attachments, the absence of garrulousness, and tranquillity. These from a Sacrifice in acts. Listen now to the course which consists of abstention (from acts).

एष प्रवर्तको यज्ञो निवर्तकमथो शृणु।

यथा निवर्तते कर्म जपतो ब्रह्मचारिणः॥१२॥

I will presently describe the manner in which the acts of the reciter observing the vow of Brahmacharya may cease. Such a person should behave in every way according to what has been (already) said by me.

एतत् सर्वमशेषेण यथोक्तं परिवर्तयेत्।

निवृत्तं मार्गमासाद्य व्यक्ताव्यक्तमनाश्रयम्॥१३॥

Follow the path of abstention, he should try to do away with his dependence on both the External and the Internal.

कुशोच्चयनिषण्णः सन् कुशहस्तः कुशैः शिखी।

कुशैः परिवृतस्तस्मिन् मध्ये छत्रः कुशैस्तथा॥१४॥

Sitting on Kusha grass, with Kusha in hand, and binding his hairs with Kusha, he should surround himself with Kusha and have Kusha for robes.

विषयेभ्यो नमस्कुर्याद् विषयान्न च भावयेत्।

साम्यमुत्पाद्य मनसा मनस्येव मनो दधत्॥१५॥

He should, bowing to all earthly matters, take leave of them and never think of them. He should, acquiring equanimity of, mind, fix his mind on the mind itself.

तद् धिया ध्यायति ब्रह्म जपन् वै संहिताम् हिताम्।
संन्यस्यत्यथवा तां वै समाधौ पर्यवस्थितः॥१६॥

He should, reciting the highly beneficial verse (viz., the Gayatri), meditate with the help of his intellect on Brahma alone. Afterwards he should even leave off that, being then absolutely immersed in contemplation.

ध्यानमुत्पादयत्यत्र संहिताबलसंश्रयात्।

शुद्धात्मा तपसा दान्तो निवृत्तद्वेषकामवान्॥१७॥

His dependence on the Gayatri which he recites, will give him this concentrated contemplation. He attains by penances to purity of soul, and self-control, and cessation of hatred and desire.

अरागमोहो निर्द्वन्द्वो न शोचति न सज्जते।

न कर्ता कारणानां च न कार्याणामिति स्थितिः॥१८॥

Freed from attachment and delusion, being above the influence of all pairs of opposites, he ever grieves and never suffers himself to be attracted towards worldly objects. He does not consider himself as the actor nor as the enjoyer of sufferer of the fruits of his acts.

न चाहङ्कारयोगेन मनः प्रस्थापयेत् क्वचित्।

न चार्थग्रहणे युक्तो नावमानी न चाक्रियः॥१९॥

He never, out of selfishness, fixes his mind on anything. Without being engaged in the acquisition of wealth, he abstains also from disregarding or insulting others, but not from work.

ध्यानक्रियापरो युक्तो ध्यानवान् ध्याननिश्चयः।

ध्याने समाधिमुत्पाद्य तदपि त्यजति क्रमात्॥२०॥

The work in which he is engaged is that of meditation; he is devoted to meditation, and seeks meditation. By meditation he acquires concentrated contemplation, and then gradually leaves off meditation itself.

स वै तस्मावस्थायां सर्वत्यागकृतः सुखम्।

निरिच्छस्त्यजति प्राणान् ब्राह्मीं संविशते तनुम्॥२१॥

He enjoys, in that state, the happiness which follows Renunciation. Having thoroughly controlled his desires, he casts off

his life-breaths and merges into the Brahmic body.

अथवा नेच्छते तत्र ब्रह्मकायनिषेवणम्।

उत्क्रामति च मार्गस्थो नैव क्वचन जायते॥२२॥

Or, if he does not desire to merge into the Brahmic body, he at once goes upwards into the region of Brahma and is never born again.

आत्मबुद्ध्या समास्थाय शान्तीभूतो निरामयः।

अमृतं विरजः शुद्धमात्मानं प्रतिपद्यते॥२३॥

Having become tranquillity's self, and being freed from all sorts of calamity, such a person, by depending upon his own intelligence, attains to that Soul which is pure and immortal and which is without a stain.'

CHAPTER 197

(MOKSHADHARMA PARVA) — Continued

The end of the recitors

युधिष्ठिर उवाच

गतीनामुत्तमा प्राप्तिः कथितां जापकेष्विह।

एकैवैषा गतिस्तेषामुत यान्त्यपरामपि॥१॥

Yudhishtira said—

You have described the very high end to which the Recitors attain. I beg to enquire whether this is their only end or there is any other to which they attain.

भीष्म उवाच

शृणुष्वावहितो राजन् जापकानां गतिं विभो।

यथा गच्छन्ति निरयाननेकान् पुरुषर्षभा॥२॥

Bhishma said—

Listen with rapt attention, O powerful king, to the end that silent Recitors attain, and to the various kinds of hell into which they sink, O foremost of men.

यथोक्तपूर्वं पूर्वं यो नानुतिष्ठति जापकः।

एकदेशक्रियश्चात्र निरयं स च गच्छति॥३॥

That Reciter who does not at first act according to the rules which have been laid

down, and who cannot complete the ritual or course of discipline laid down, has to go to hell.

अवमानेन कुस्ते न प्रीयति न हृष्यति।

ईदृशो जापको याति निरयं नात्र संशयः॥४॥

That Reciter who work without faith, who is not contented with his work, and who takes no pleasure in it, forsooth, goes to hell.

अहङ्कारकृतश्चैव सर्वे निरयगामिनः।

परावमानी पुरुषो भविता निरयोपगः॥५॥

They who follow the ritual with pride in their hearts, all go to hell. That Reciter who insults and disregards others has to go to hell.

अभिध्यापूर्वकं जप्यं कुस्ते यश्च मोहितः।

यत्राभिध्यां स कुस्ते तं वै निरयमुच्छति॥६॥

That man who makes silent recitation under the influence of stupefaction and from desire of fruit, acquires all those things which he seeks at heart.

अथैश्वर्यप्रवृत्तेषु जापकस्तत्र रज्यते।

स एव निरयस्तस्य नासौ तस्मात् प्रमुच्यते॥७॥

That Reciter who seeks at heart the supreme power of Yoga, has to go to hell and never becomes freed from it.

रागेण जापको जप्यं कुस्ते तत्र मोहितः।

यत्रास्य रागः पतति तत्र तत्रोपपद्यते॥८॥

That Reciter who makes recitation under the influence of attachments, obtain those objects which he seeks for.

दुर्बुद्धिरकृतप्रज्ञश्चले मनसि तिष्ठति।

चलामेव गतिं याति निरयं वा नियच्छति॥९॥

That Reciter of wicked understanding and uncleaned soul who engages in work with an unstable mind, obtains an unstable end or goes into hell.

अकृतप्रज्ञको बालो मोहं गच्छति जापकः।

स मोहान्निरयं याति तत्र गत्वानुशोचति॥१०॥

The Reciter who is not gifted with wisdom and who is foolish, becomes stupefied or deluded; and for such delusion has to go to hell where he is obliged to grieve.

दृढग्राही करोमीति जाप्यं जपति जापकः।

न सम्पूर्णो न संयुक्तो निरयं सोऽनुगच्छति॥११॥

If a person even of fixed heart, determining in to complete the discipline, makes, recitation, but fails to come to the end, for his having freed himself from attachments by a violent stretch without genuine conviction of their worthlessness of harmful character, he also has to go to hell.

युधिष्ठिर उवाच

अनिवृत्तं परं यत्तदव्यक्तं ब्रह्मणि स्थितम्।

तद्भूतो जापकः कस्मात् स शरीरमिहाविशेत्॥१२॥

Yudhishtira said—

When the Reciter attains to the essence of that which exists in its own nature, which is Supreme, which is beyond description and comprehension, and which dwells in the syllable. OM forming the subject of both recitation and meditation, why is it that they have a gain to take birth in embodied forms?

भीष्म उवाच

दुष्प्रज्ञानेन निरया बहवः समुदाहृताः।

प्रशस्तं जापकत्वं च दोषाश्चैते तदात्मकाः॥१३॥

Bhishma said—

Reciters, for want of true knowledge and wisdom, go to various descriptions of hell. The discipline followed by Reciters is surely very superior. These, however, that I have spoken of are their weak points.

CHAPTER 198

(MOKSHADHARMA PARVA)—

Continued

The same subject

युधिष्ठिर उवाच

कीदृशं निरयं याति जापको वर्णयस्व मे।

कौतूहलं हि राजन् मे तद् भवान् वक्तुमर्हति॥१॥

Yudhishtira said—

Tell me what sort of hell is obtained by a Reciter? I am curious, O king, to know this. You should describe this subject to me.

भीष्म उवाच

धर्मस्यांशप्रसूतोऽसि धर्मिष्ठोऽसि स्वभावतः।

धर्ममूलाश्रयं वाक्यं शृणुष्वावहितोऽनघ॥२॥

Bhishma said—

‘You have originated from a portion of the good of righteousness. You are by nature observant of righteousness. Listen, O sinless one, with undivided attention, to these words having righteousness for their root.

अमूनि यानि स्थानानि देवानां परमात्मनाम्।

नानासंस्थानवर्णानि नानारूपफलानि च॥३॥

दिव्यानि कामचारीणि विमानानि सभास्तथा।

आक्रीडा विविधा राजन् पद्मिन्यश्चैव काञ्चनाः॥४॥

चतुर्णां लोकपालानां शुक्रस्याथ बृहस्पतेः।

मरुतां विश्वदेवानां साध्यानामश्विनोरपि॥५॥

रुद्रादित्यवसूनां च तथान्येषां दिवौकसाम्।

एते वै निरयास्तात स्थानस्य परमात्मनः॥६॥

Those regions that are owned by the great gods, that are of various aspects and colours, of various descriptions and productive of various fruits, and that are of great excellence, those cars again that move at the desire of the riders, those beautiful palaces and hells, those various pleasure-gardens decorated with golden lotuses, those regions that belong to the four Regents and Shukra and Brihaspati and the Maruts and Vishvedevas and Saddhyas and the Ashvins, and the Rudras and the Adityas and the Vasus, and other dwellers of heaven, are, O sire, spoken of as hells, when compared with the region of the Supreme Self.

अभयं चानिमित्तं च न तत् क्लेशसमावृतम्।

द्वाभ्यां मुक्तं त्रिभिर्मुक्तमष्टाभिस्त्रिभिरेव च॥७॥

चतुर्लक्षणवर्जं तु चतुष्कारणवर्जितम्।

अप्रहर्षमनानन्दमशोकं विगतक्लमम्॥८॥

The region last spoken of it shorn of fear, increate, without pain of any sort, without any agreeable or disagreeable element, beyond the reach of the three qualities, freed from the eight things (viz., the five primal elements, the

senses, the mind, and the intellect), without the three (distinctions between the knower, the known, and act knowing); freed also from the four attributes (seeing, hearing, thinking, and knowing), without the fourfold causes (of knowledge) without joy and delight and sorrow and disease.

कालः सम्पद्यते तत्र कालस्तत्र न वै प्रभुः।

स कालस्य प्रभू राजन् स्वर्गस्यापि तथेश्वरः॥९॥

Time makes it appearance there for use. Time is not the ruler there. That supreme region is the ruler of Time as also of Heaven.

आत्मकेवलतां प्राप्तस्तत्र गत्वा न शोचति।

ईदृशं परमं स्थानं निरयास्ते च तादृशाः॥१०॥

That Reciter who becomes identified with his Soul (by withdrawing everything into it) goes there. He has, after this, never to experience any sorrow. This region is called Supreme. The other regions are hell.

एते ते निरयाः प्रोक्ताः सर्व एव यथातथम्।

तस्य स्थानवरस्येह सर्वे निरयसंज्ञिताः॥११॥

I have not told you of all those regions that are called hell. Indeed, as compared with that foremost of regions all the others are called hell.’

CHAPTER 199

(MOKSHADHARMA PARVA)—

Continued

The discourse of the subject by Savitri

युधिष्ठिर उवाच

कालमृत्युयमानां ते इक्ष्वाकोर्बाह्मणस्य च।

विवादो व्याहतः पूर्वं तद् भवान् वक्तुमर्हति॥१॥

Yudhishtira said—

You had mentioned the dispute between Time, Mrityu, Yama, Ikshaku, and a Brahmana. You should describe the story in full.

भीष्म उवाच

अत्राप्युदाहरन्तीमपितिहासं पुरातनम्।

इक्ष्वाकोः सूर्यपुत्रस्य तद् वृत्तं ब्राह्मणस्य च॥२॥
कालस्य मृत्योश्च तथा यद् वृत्तं तन्निबोध मे।
यथा स तेषां संवादो यस्मिन् स्थानेऽपि चाभवत्॥३॥

Bhishma said—

Regarding this subject that I am describing, is cited the old story of what took place between Surya's son Ikshvaku and a certain Brahmana, and Time and Mrityu. Listen to me as to what happened, and what was the conversation that took place between them and the place where it happened.

ब्राह्मणो जापकः कश्चिद् धर्मवृत्तो महायशः।
षडङ्गविन्महाप्राज्ञः पैप्पलादिः स कौशिकः॥४॥

There was a certain the highly famous and pious Brahmana. He was a Reciter. Greatly wise, he was conversant with the six branches (of the Vedas). He was of the Kushika race and son of Pippalada.

तस्यापरोक्षं विज्ञानं षडङ्गेषु बभूव ह।
वेदेषु चैव निष्णातो हिमवत्पादसंश्रयः॥५॥

He acquired (by his austerities) spiritual insight into the various branches of the Vedas. Residing at the foot of Himavat, he was devoted to the Vedas.

सोढं ब्राह्मं तपस्तेपे संहितां संयतो जपन्।
तस्य वर्षसहस्रं तु नियमेन तथा गतम्॥६॥

He practised, silently reciting the Gayatri, severe austerities for attaining to Brahma. A thousand years passed away while he was engaged in the observance of vows and fasts.

स देव्या दर्शितः साक्षात् प्रीतास्मीति तदा किल।
जप्यमावर्तयंस्तूष्णीं न स तां किञ्चिदब्रवीत्॥७॥

The goddess (of Gayatri or Savitri) appeared before him and said,—I am pleased with you.—Continuing to recite the sacred Mantra, the Brahmana remained silent and spoke not a word to the goddess.

तस्यानुकम्पया देवी प्रीता समभवत् तदा।
वेदमाता ततस्तस्य तज्जप्यं समपूजयत्॥८॥

The goddess felt mercy for him and became highly pleased. Then the mother of the Vedas

spoke highly of that recitation in which the Brahmana had been engaged.

समाप्तजप्यस्तूथाय शिरसा पादयोस्तदा।
पपात देव्या धर्मात्मा वचनं चेदमब्रवीत्॥९॥
दिष्ट्या देवि प्रसन्ना त्वं दर्शनं चागता मम।
यदि चापि प्रसन्नासि जप्ये मे रमतां मनः॥१०॥

After finishing his recitation the Brahmana stood up and, lowering his head, laid himself down before the goddess's feet. The pious Reciter, addressing the goddess, said,—By good luck, O goddess, you have been pleased with me and shown yourself to me. If, indeed, you are pleased with me, the boon I ask is that my heart may find pleasure in the act of recitation.

सावित्र्युवाच

किं प्रार्थयसि विप्रर्षे किं चेष्टं करवाणि ते।
प्रब्रूहि जपतां श्रेष्ठ सर्वं तत् ते भविष्यति॥११॥

Savitri said—

What do you ask, O twice-born Rishi? What wish of yours shall I make good? Tell me, O foremost of Reciters, everything will be as you wish.

इत्युक्तः स तदा देव्या विप्रः प्रोवाच धर्मवित्।
जप्यं प्रति ममेच्छेयं वर्धत्विति पुनः पुनः॥१२॥

Thus addressed by the goddess, the Brahmana, conversant with duties, replied, saying,—Let me wish about continuing my recitation s go on increasing every day.

मनसश्च समाधिर्मे वर्धेताहरहः शुभे।
तत् तथेति ततो देवी मधुरं प्रत्यभाषत॥१३॥

Let also, O auspicious goddess, my Samadhi be more complete!—The goddess sweetly said,—Let it be as you wish.

इदं चैवापरं प्राह देवी तत्त्रियकाम्यया।
निरयं नैव याता त्वं यत्र याता द्विजर्षभाः॥१४॥

Desiring to do good to the Brahmana, the goddess once again said to him—You shall not have to go to hell, i.e., there where great Brahmanas go.

यास्यसि ब्रह्मणः स्थानमनिमित्तमनिन्दितम्।

साधये भविता चैतद् यत्त्वयाहमिहार्थिता॥१५॥

You shall go to the region of Brahma which is increate and free from every fault. I go hence, but that which you have asked me shall take place.

नियतो जप चैकाग्रो धर्मस्त्वां समुपैष्यति।

कालो मृत्युर्यमश्चैव समायास्यन्ति तेऽन्तिकम्॥१६॥

Go on reciting with controlled soul and rapt attention. The god Dharma will in person come to you. Time, Mrityu, and Yama also will come to you. There will be a dispute of morality.'

भविता च विवादोऽत्र तव तेषां च धर्मतः।

भीष्म उवाच

एवमुक्त्वा भगवती जगाम भवनं स्वकम्॥१७॥

ब्राह्मणोऽपि जपन्नास्ते दिव्यं वर्षशतं तथा।

सदा दान्तो जितक्रोधः सत्यसंधोऽनसूयकः॥१८॥

Bhishma said—

The goddess, having said these words returned to her own house. The Brahmana continued in recitation for a thousand divine years. Restraining anger, and always controlling self, he passed his time firmly devoting himself to truth and shorn of malice.

समाप्ते नियमे तस्मिन्नथ विप्रस्य धीमतः।

साक्षात् प्रीतस्तदा धर्मो दर्शयामास तं द्विजम्॥१९॥

Upon the completion of the observance by the intelligent Brahmana, Dharma, pleased with him, appeared before that twice-born one.

धर्म उवाच

द्विजाते पश्य मां धर्ममहं त्वां द्रष्टुमागतः।

जप्यस्यास्य फलं यत्तत् सम्प्राप्तं तच्च मे शृणु॥२०॥

Dharma said—

O twice-born one, see me who am Dharma. I have come here for seeing you. You have acquired the meed of this recitation in which you had been engaged. Listen to me as to what that rewards is.

जिता लोकास्त्वया सर्वे ये दिव्या ये च मानुषाः।

देवानां निलयान् साधो सर्वानुत्क्रम्य यास्यसि॥२१॥

You have acquired all the regions of felicity which belong to either gods or men. O good man, you shall ascend above all the abodes of the gods.

प्राणत्यागं कुरु मुने गच्छ लोकान् यथेप्सितान्।

त्यक्त्वाऽऽत्मनः शरीरं च ततो लोकानवाप्स्यसि॥२२॥

O ascetic, cast off your vital breaths then, and to go whatever regions you please. By casting off your body you will acquire many regions of felicity.

ब्राह्मण उवाच

किं नु लोकैर्हि मे धर्मं गच्छ त्वं च यथासुखम्।

बहुदुःखसुखं देहं नोत्सृजेयमहं विभो॥२३॥

The Brahmana said—

What have I to do which those regions of felicity of which you speak. O Dharma, go wherever you like. I will not, O powerful lord, cast off this body which is subject to much happiness and misery.

धर्म उवाच

अवश्यं भोः शरीरं ते त्यक्तव्यं मुनिपुङ्गव।

स्वर्गमारोह भो विप्र किं वा वै रोचतेऽनघ॥२४॥

Dharma said—

Your body, O foremost of ascetics, should certainly be cast off. Do you ascend to heaven, O Brahmana. Or, tell us what else would please you, O sinless one.

ब्राह्मण उवाच

न रोचये स्वर्गवासं विना देहमहं विभो।

गच्छ धर्म न मे श्रद्धा स्वर्गं गन्तुं विनाऽऽत्मना॥२५॥

The Brahmana said—

I do not, O powerful lord, wish to live in heaven itself without this body of mine. Leave, me, O Dharma. I have no desire to go to heaven itself without my own body.

धर्म उवाच

अलं देहे मनः कृत्वा त्यक्त्वा देहं सुखी भव।

गच्छ लोकानरजसो यत्र गत्वा न शोचसि॥२६॥

Dharma said

Without setting your heart on your body, cast it off and be happy. Go into regions that are free from the quality of Ignorance. Indeed, going there, you shall never have to experience any misery.

ब्राह्मण उवाच

रमे जपन् महाभाग किं नु लोकैः सनातनैः।
सशरीरेण गन्तव्यं मया स्वर्गं न वा विभो॥२७॥

The Brahmana said—

O highly-blessed one, I take great pleasure in recitation. What necessity have I for those eternal regions of which you speak? Indeed, O powerful lord, I do not wish to go to heaven even with this body of mine.

धर्म उवाच

यदि त्वं नेच्छसे त्यक्तुं शरीरं पश्य वै द्विज।
एष कालस्तथा मृत्युर्यमश्च त्वामुपागताः॥२८॥

Dharma said—

If you do not wish to cast off your body, behold O twice-born one, there is Time, and there is Mrityu, and there is Yama, who are all approaching you.

भीष्म उवाच

अथ वैवस्वतः कालो मृत्युश्च त्रितयं विभो।
ब्राह्मणं तं महाभागमुपगम्येदमब्रुवन्॥२९॥

Bhishma said—

After Dharma has said this, the three Vivasvat's son (Yama), Time and Mrityu,—approached that Brahmana, O blessed king, and addressed him thus.

यम उवाच

तपसोऽस्य सुतप्तस्य तथा सुचरितस्य च।
फलप्राप्तिस्तव श्रेष्ठा यमोऽहं त्वामुपब्रुवे॥३०॥

Yama said—

I am Yama. I say to you that a high reward awaits you for these well-performed penances of yours and for this your pious conduct.

काल उवाच

यथावदस्य जप्यस्य फलं प्राप्तमुत्तमम्।

कालस्ते स्वर्गमारोढुं कालोऽहं त्वामुपागतः॥३१॥

Time said—

You have acquired a high reward which is, indeed, commensurate with the recitation that you have finished. The time is come for you to ascent to heaven. I am Time and I have come to you.

मृत्युरुवाच

मृत्युं मां विद्धि धर्मज्ञ रूपिणं स्वयमागतम्।
कालेन चोदितो विप्र त्वामितो नेतुमद्य वै॥३२॥

Mrityu said—

You who are conversant with righteousness, know me for Mrityu herself in her own proper form! I have come to you in person, urged by Time, for taking you hence, O Brahmana.

ब्राह्मण उवाच

स्वागतं सूर्यपुत्राय कालाय च महात्मने।
मृत्यवे चाथ धर्माय किं कार्यं करवाणि वः॥३३॥

The Brahmana said—

'Welcome to Surya's son, to great time, to Mrityu, and to Dharma. What shall I do for you all.

भीष्म उवाच

अर्घ्यं पादं च दत्त्वा स तेभ्यस्तत्र समागमे।
अब्रवीत् परमप्रीतः स्वशक्त्या किं करोमि वः॥३४॥

Bhishma said—

In that meeting, the Brahmana gave them water to wash their feet, and the usual articles of the Arghya. Highly pleased, he then addressed them, saying,—What shall I do for you all to the best of my power.

तस्मिन्नेवाथ काले तु तीर्थयात्रामुपागतः।

इक्ष्वाकुरगमत् तत्र समेता यत्र ते विभो॥३५॥

Just at that time, O monarch, (king) Ikshaku, who had started on a pilgrimage to holy waters and shrines, came there where those gods had been assembled together.

सर्वानिव तु राजर्षिः सम्पूज्याथ प्रणम्य च।

कुशलप्रश्नमकरोत् सर्वेषां राजसत्तमः॥३६॥

The royal sage Ikshaku bowed his head and adored them all. That best of king then enquired after the welfare of all of them.

तस्मै सोऽथासनं दत्त्वा पाद्यमर्घ्यं तथैव च।

अब्रवीद् ब्राह्मणो वाक्यं कृत्वा कुशलसंविदम्॥३७॥

The Brahmana offered the king a seat, as also water to wash his feet, and the usual Arghya. Having next made the usual enquiries of courtesy, he said,—

स्वागतं ते महाराज ब्रूहि यद् यदिहेच्छसि।

स्वशक्त्या किं करोमीह तद् भवान् प्रब्रवीतु माम्॥३८॥

You are welcome, O great king. communicate to me all your wishes. Let your noble self tell me what I shall have to do for you by putting forth my might.

राजोवाच

राजाहं ब्राह्मणश्च त्वं यदा षट्कर्मसंस्थितः।

ददानि वसु किञ्चित्ते प्रथितं तद् वदस्व मे॥३९॥

The king said—

I am a king. You are a Brahmana observing the six well-known duties. I will give you some wealth. That is well-known. Tell me how much I shall give you.

ब्राह्मण उवाच

द्विविधा ब्राह्मणा राजन् धर्मश्च द्विविधः स्मृतः।

प्रवृत्ताश्च निवृत्ताश्च निवृत्तोऽहं प्रतिग्रहात्॥४०॥

The Brahmana said—

There are two kinds of Brahmanas, O king, Morality or righteousness also is of two sorts : devotion to work, and abstention from work. As regards myself, I do not accept gifts.

तेभ्यः प्रयच्छ दानानि ये प्रवृत्ता नराधिप।

अहं न प्रतिगृह्णामि किमिष्टं किं ददामि ते।

ब्रूहि त्वं नृपतिश्रेष्ठ तपसा साधयामि किम्॥४१॥

Give presents to them, O king, who are given to the duty of work and acceptance. I shall not, therefore, accept any gift. On the

other hand, I ask you, what is for your well-being. What, indeed, shall I give you? Tell me, O foremost of kings, and I shall do it with the help of my penances.

राजोवाच

क्षत्रियोऽहं न जानामि देहीति वचनं क्वचित्।

प्रयच्छ युद्धमित्येवंवादिनः स्मो द्विजोत्तम॥४२॥

The king said—

I am a Kshatriya. I do not know how to say the word—Give. The only thing, O best of twice-born ones, that we can say is—Give (us) battle.—

ब्राह्मण उवाच

तुष्यसि त्वं स्वधर्मेण तथा तुष्टा वयं नृप।

अन्योन्यस्यान्तरं नास्ति यदिष्टं तत् समाचर॥४३॥

The Brahmana said—

You are content with the observance of the duties of your order. Likewise, I am content with the duties of mine, O king. there is, therefore, little difference between us. Do what you please.

राजोवाच

स्वशक्त्याहं ददानीति त्वया पूर्वमुदाहृतम्।

याचे त्वां दीयतां मह्यं जप्यस्यास्य फलं द्विज॥४४॥

The king said—

You gave vent to these words first, viz.,—I shall give you according to my might.—I, therefore, pray, O twice-born one,—Give me the fruits of this your recitation.

ब्राह्मण उवाच

युद्धं मम सदा वाणी याचतीति विकल्पसे।

न च युद्धं मया सार्धं किमर्थं याचसे पुनः॥४५॥

The Brahmana said—

You boasted that your words always pray for battle. Why then do you not pray for a battle with me.

राजोवाच

वाग्वज्रा ब्राह्मणाः प्रोक्ताः क्षत्रिया बाहुजीविनः।

वाग्युद्धं तदिदं तीव्रं मम विप्र त्वया सह॥४६॥

The king said—

It is said that Brahmanas are armed with the thunder of speech, and that Kshatriyas have might of arms. hence, O learned Brahmana, this wordy warfare has taken place between you and me.

ब्राह्मण उवाच

सैवाद्यापि प्रतिज्ञा मे स्वशक्त्या किं प्रदीयताम्।

बृहि दास्यामि राजेन्द्र विभवे सति मा चिरम्॥४७॥

The Brahmana said—

As regards myself, this is my resolution to-day. What shall I give you according to my might? Tell me, O king of kings, and I shall give you. Do not delay.

राजोवाच

यत्तद् वर्षशतं पूर्णं जप्यं वै जपता त्वया।

फलं प्राप्तं तत् प्रयच्छ मम दित्सुर्भवान् यदि॥४८॥

The king said—

If, indeed, you wish to give me anything, then give me the fruits you have acquired by practising recitation for these thousand years.

ब्राह्मण उवाच

परमं गृह्यतां तस्य फलं यज्जपितं मया।

अर्थं त्वमविचारेण फलं तस्य ह्यवाप्नुहि॥४९॥

The Brahmana said—

Take the greatest fruit of the recitations I have practised. Indeed, take half, without any hesitation the entire fruits of that recitation.

अथवा सर्वमेवेह मामकं जापकं फलम्।

राजन् प्राप्नुहि कामं त्वं यदि सर्वमिहेच्छसि॥५०॥

Or, O king, if you desire, take without any hesitation the entire fruits of my recitations.

राजोवाच

कृतं सर्वेण भद्रं ते जप्यं यद् याचितं मया।

स्वस्ति तेऽस्तु गमिष्यामि किञ्च तस्य फलं वद॥५१॥

The king said—

Blessed be you, I have no necessity for the fruits of your recitations which I have begged.

Blessings on your head. I am about to leave you. Tell me, however, what those fruits are.

ब्राह्मण उवाच

फलप्राप्तिं न जानामि दत्तं यज्जपितं मया।

अयं धर्मश्च कालश्च यमो मृत्युश्च साक्षिणः॥५२॥

The Brahmana said—

I have no knowledge of the fruits I have acquired. I have, however, given you those fruits that I have acquired by recitation. These, viz., Dharma and time and Yama, and Mrityu, are witnesses.

राजोवाच

अज्ञातमस्य धर्मस्य फलं किं मे करिष्यति।

फलं ब्रवीषि धर्मस्य न चेज्जप्यकृतस्य माम्।

प्राप्नोतु तत् फलं विप्रो नाहमिच्छे ससंशयम्॥५३॥

The king said—

I will not accept any other word (from you). I have given you the fruits of my recitations. Let, O royal sage, both your words and mine prove true.

ब्राह्मण उवाच

नाददेऽपरवक्तव्यं दत्तं चास्य फलं मया।

वाक्यं प्रमाणं राजर्षे ममाद्य तव चैव हि॥५४॥

Brahmana said—

I will not accept any words, as I have given the fruit of recitations. O king of sages, these words only are considered as authoritative.

नाभिसंधिर्मया जप्ये कृतपूर्वः कदाचन।

जप्यस्य राजशार्दूल कथं वेत्स्याम्यहं फलम्॥५५॥

As regards my recitations, I never entertained any particular desire to do. How then, O foremost of kings, should I have any knowledge of what are the fruits of those recitations?

ददस्वेति त्वया चोक्तं ददानीति मया तथा।

न वाचं दूषयिष्यामि सत्यं रक्ष स्थिरो भव॥५६॥

You said,—Give!—I said,—I give!—I shall not falsify these words. Keep the truth. Be calm.

अथैवं वदतो मेऽद्य वचनं न करिष्यसि।

महानधर्मो भविता तव राजन् मृषा कृतः॥५७॥

If you refuge to keep my word, O king, great sin of untruth will visit you.

न युक्तं तु मृषा वाणी त्वया वक्तुमरिदम्।

तथा मयाप्यभिहितं मिथ्या कर्तुं न शक्यते॥५८॥

O chastiser of foes, you should not utter what is untrue. Likewise, I dare not falsify what I have said.

संश्रुतं च मया पूर्वं ददानीत्यविचारितम्।

तद् गृहीष्याविचारेण यदि सत्ये स्थितो भवान्॥५९॥

I have, before this, unhesitatingly said, I give! If, therefore, you are firm in truth, accept my gift.

इहागम्य हि मां राजन् जाप्यं फलमयाचथाः।

तन्मे निसृष्टं गृहीष्व भव सत्ये स्थिरोऽपि च॥६०॥

Coming here, O king, you begged of me the fruits of my recitations. Therefore, take what I have given away, if, indeed, you are truthful.

नायं लोकोऽस्ति न परो न च पूर्वान् स तारयेत्।

कुत एव जनिष्यांस्तु मृषावादपरायणः॥६१॥

He who is given to falsehood has neither this world nor the next. Such a person cannot rescue his departed manes. How again shall he succeed in doing good to progeny?

न यज्ञाध्ययने दानं नियमास्तारयन्ति हि।

यथा सत्यं परे लोके तथेह पुरुषर्षभ॥६२॥

The rewards of sacrifices and gifts, as also of fasts and religious observances, are not so powerful in rescuing as truth, O foremost of men, in both this and the next world.

तपांसि यानि चीर्णानि चरिष्यन्ति च यत् तपः।

शतैः शतसहस्रैश्च तैः सत्यान् विशिष्यते॥६३॥

All the penances that have been practised by you and all those that you will practise in the future of hundreds and thousands of years are more efficacious than truth.

सत्यमेकाक्षरं ब्रह्म सत्यमेकाक्षरं तपः।

सत्यमेकाक्षरो यज्ञः सत्यमेकाक्षरं श्रुतम्॥६४॥

Truth is the one undecaying Brahma. Truth is the one undecaying Penance. Truth is the one undecaying Sacrifice. Truth is the one undecaying Veda.

सत्यं वेदेषु जागर्ति फलं सत्ये परं स्मृतम्।

सत्याद् धर्मो दमश्चैव सर्वं सत्ये प्रतिष्ठितम्॥६५॥

Truth is awake in the Vedas. The fruits attached to truth have been described as the highest. From truth originate Righteousness and Self-control. Everything depends on truth.

सत्यं वेदास्तथाङ्गानि सत्यं विद्यास्तथा विधिः।

व्रतचर्या तथा सत्यमोङ्कारः सत्यमेव च॥६६॥

Truth is the Vedas and their branches. Truth is knowledge. Truth is the Ordinance. Truth is the observance of vows and fasts. Truth is the Prime Syllable OM.

प्राणिनां जननं सत्यं सत्यं संततिरेव च।

रत्येन वायुरभ्येति सत्येन तपते रविः॥६७॥

Truth is the origin of creatures. Truth is their progeny. It is by truth that the Wind moves. It is by truth that the Sun gives heat.

सत्येन चाग्निर्दहति स्वर्गः सत्ये प्रतिष्ठितः।

सत्यं यज्ञस्तपो वेदाः स्तोभा मन्त्राः सरस्वती॥६८॥

It is by truth that Fire burns. It is on truth that Heaven rests. Truth is Sacrifice. Penance, Vedas, the verses of Samans, Mantras, and Sarasvati.

तुलामारोपिता धर्मः सत्यं चैवेति नः श्रुतम्।

समकक्षां तुलयतो यतः सत्यं ततोऽधिकम्॥६९॥

We have heard that once on a time truth and all religious observances were weighted in a scale. When both were weighted, that scale on which truth was, proved heavier.

यतो धर्मस्ततः सत्यं सर्वं सत्येन वर्धते।

किमर्थमनृतं कर्म कर्तुं राजंस्त्वमिच्छसि॥७०॥

There is truth where Righteousness is. Everything multiplies through truth. Why, O king, do you wish to do false act.

सत्ये कुरु स्थिरं भावं मा राजन्ननृतं कृथाः।

कस्मात्त्वमनृतं वाक्यं देहीति कुरुष्वेऽशुभम्॥७१॥

Be firm in truth. Do not fact falsely, O king. Why do you falsify the words—Give (me)!—which you have said?

यदि जप्यफलं दत्तं मया नैषिष्यसे नृप।

धर्मेभ्यः सम्परिभ्रष्टो लोकाननुचरिष्यसि॥७२॥

If you refuse, O king, to accept the fruits that I have given you of my recitations, you shall then have to wander over the world, fallen away from Righteousness.

संश्रुत्य यो न दिस्सेत याचित्वा यश्च नेच्छति।

उभावानृतिकावेतौ न मृषा कर्तुमर्हसि॥७३॥

That person who does not give after having promised, and he also that does not accept after having begged, are both stained with falsehood. You should not, therefore, falsify your own words.

राजोवाच

योद्धव्यं रक्षितव्यं च क्षत्रधर्मः किल द्विज।

दातारः क्षत्रियाः प्रोक्ता गृहीयां भवतः कथम्॥७४॥

The king said—

To fight and to protect from the duties of Kshatriyas. It is said that Kshatriyas are givers. How then shall I take anything from you.

ब्राह्मण उवाच

न च्छन्दयामि ते राजन्नापि ते गृहमाव्रजम्।

इहागम्य तु याचित्वा न गृहीषे पुनः कथम्॥७५॥

The Brahmana said—

I never pressed you, O king. I did not seek your house. Yourself, coming here, coming here, you yourself begged of me, Why then do you not take?

धर्म उवाच

अविवादोऽस्तु युवयोर्वित्तं मां धर्ममागतम्।

द्विजो दानफलैर्युक्तो राजा सत्यफलेन च॥७६॥

Dharma said—

Know you both that I am Dharma himself. Let there be no dispute between you. Let the Brahmana possess the reward of gift, and let the king also obtain the merit of truth.

स्वर्ग उवाच

स्वर्गं मां विद्धि राजेन्द्र रूपिणं स्वयमागतम्।

अविवादोऽस्तु युवयोरुभौ तुल्यफलौ युवाम्॥७७॥

Heaven said—

Know, O great king, that I am Heaven's self-incarnate, come here in person. Let this dispute between you cease. You are both equal in respect of the merit or rewards that you have acquired.

राजोवाच

कृतं स्वर्गेण मे कार्यं गच्छ स्वर्गं यथागतम्।

विप्रो यदीच्छते गन्तुं चीर्णं गृह्णातु मे फलम्॥७८॥

The king said—

I have no use with heaven. Go, O Heaven, to the place you have come from. If this learned Brahmana wishes to go to you, let him take the rewards that I have acquired.

ब्राह्मण उवाच

बाल्ये यदि स्यादज्ञानान्मया हस्तः प्रसारितः।

निवृत्तलक्षणं धर्ममुपासे संहितां जपन्॥७९॥

The Brahmana said—

In the boyhood I had, through Ignorance, stretched my hand for accepting gifts. Now, however, I recite the Gayatri, observing the duty of abstention.

निवृत्तं मां चिराद्वाजन् विप्रलोभयसे कथम्।

स्वेन कार्यं करिष्यामि त्वत्तो नेच्छे फलं नृप।

तपःस्वाध्यायशीलोऽहं निवृत्तश्च प्रतिग्रहात्॥८०॥

Why do you, O king, tempt me thus, me who have for a long time followed duty of abstention? I shall myself do what my duty is. I do not wish to participate in the rewards acquired by you, O king. I am given to penances and to the study of the Vedas, and I have abstained from acceptance.

राजोवाच

यदि विप्रं विसृष्टं ते जप्यस्य फलमुत्तमम्।

आवयोर्यत् फलं किञ्चित् सहितं नौ तदस्त्वह॥८१॥

The king said—

If, O Brahmana, you are really prepared to give me the excellent reward of your recitation, then let half that reward be mine, you also take at the same time half the reward that I myself have gained by my acts.

द्विजाः प्रतिग्रहे युक्ता दातारो राजवंशजाः।

यदि धर्मः श्रुतो विप्र सहैव फलमस्तु नौ॥८२॥

Brahmanas follows the duty of acceptance. Persons born in the royal order follow the duty of giving. If you are not unaware of the duties, let our fruits be equal.

मा वा भूत् सहभोज्यं नौ मदीयं फलमाप्नुहि।

प्रतीच्छ मत्कृतं धर्मं यदि ते मय्यनुग्रहः॥८३॥

Or, if you do not wish to be my equal regarding our rewards, that I may have gained. Do take the merit I have gained if you wish to show me favour.'

भीष्म उवाच

ततो विकृतवेषौ द्वौ पुरुषौ समुपस्थितौ।

गृहीत्वान्योन्यमावेष्ट्य कुचैलावूचतुर्वचः॥८४॥

Bhishma continued—

'At this time two very ugly persons came there. Each had his arm upon the other's shoulder; both were ill-dressed. They said these words—

न मे धारयसीत्येको धारयामीति चापरः।

इहास्ति नौ विवादोऽयमयं राजानुशासकः॥८५॥

You owe me nothing!—I really owe you!—If we dispute in this way, here is the king, who governs men.

सत्यं ब्रवीम्यहमिदं न मे धारयते भवान्।

अनृतं वदसीह त्वमृणं ते धारयाम्यहम्॥८६॥

I say truly, you owe me nothing!— You speak falsely. I owe you a debt!

तावुभौ सुभृशं तप्तौ राजानमिदमूचतुः।

परीक्ष्य त्वं यथा स्यादो नावामिह विगर्हितौ॥८७॥

Both of them, greatly exercised in dispute, then addressed the king, saying,—See, O king, that none of us may be visited by sin!

विरूप उवाच

धारयामि नरव्याघ्र विकृतस्येह गोः फलम्।

ददतश्च न गृह्णाति विकृतो मे महीपते॥८८॥

Virupa said—

I owe my companion Vikrita, O king, the merits of the gift of a cow. I am willing to satisfy that debt. This Vikrita, however, refuses to accept repayment.

विकृत उवाच

न मे धारयते किञ्चिद् विरूपोऽयं नराधिप।

मिथ्या ब्रवीत्ययं हि त्वां सत्याभासं नराधिप॥८९॥

Vikrita said—

This Virupa, O king, owes me nothing. He speaks an untruth under the appearance of truth, O King.

राजोवाच

विरूप किं धारयते भवानस्य ब्रवीतु मे।

श्रुत्वा तथा करिष्येऽहमिति मे धीयते मनः॥९०॥

The king said—

Tell me, O Virupa, what is that which you owe your friend here. I wish to first hear you and then do what is proper.

विरूप उवाच

शृणुष्वावहितो राजन् यथैतद् धारयाम्यहम्।

विकृतस्यास्य राजर्षे निखिलेन नराधिप॥९१॥

Virupa said—

Hear attentively, O king, all the circumstances fully about how I owe my companion, viz., this Vikrita, O king.

अनेन धर्मप्राप्त्यर्थं शुभा दत्ता पुरानघ।

धेनुर्विप्राय राजर्षे तपःस्वाध्यायशीलिने॥९२॥

This Vikrita had, in days gone by, for the sake of acquiring merit, O sinless one, given away an auspicious cow, O royal sage, to a Brahmana given to penances and the study of the Vedas.

तस्याश्चायं मया राजन् फलमभ्येत्य याचितः।

विकृतेन च मे दत्तं विशुद्धेनान्तरात्मना॥९३॥

Going to him, O king, I begged of him the reward of that act. With a pure heart, Vikrita made a gift to me of that reward.

ततो मे सुकृतं कर्म कृतमात्मविशुद्धये।

गावौ च कपिले क्रीत्वा वत्सले बहुदोहने॥१४॥

I then, for my purification, did some good acts. I also bought two Kapila cows with calves, both of which used to give large quantities of milk.

ते चोच्छ्रवृत्तये राजन् मया समपवर्जिते।

यथाविधि यथाश्रद्धं तदस्याहं पुनः प्रभो॥१५॥

इहाद्यैव गृहीत्वा तु प्रयच्छे द्विगुणं फलम्।

एवं स्यात् पुरुषव्याघ्र कः शुद्धः कोऽत्र दोषवान्॥१६॥

I then presented according to due rites and with proper devotion, those two cows to a poor Brahmana living by picking solitary grains. Having formerly accepted the gift from my companion, I wish, O lord, even here, to give him in return twice the reward. The circumstances being such, O foremost of men, who amongst us two shall be innocent and who guilty?

एवं विवदमानौ स्वस्त्वामिहाभ्यागतौ नृप।

कुरु धर्ममधर्मं वा विनये नौ समादध॥१७॥

Disputing with each other about this, we have both come to you, O King, Whether you judge rightly or wrongly, settle our dispute and put us in peace.

यदि नेच्छति मे दानं यथा दत्तमेनेन वै।

भवानत्र स्थिरो भूत्वा मार्गे स्थापयिताद्य नौ॥१८॥

If this my companion does not wish to take from me in return a gift equal to what he gave me, you shall have to judge patiently and put us both on the right road.

राजोवाच

दीयमानं न गृह्णासि ऋणं कस्मात् त्वमद्य वै।

यथैव तेऽभ्यनुज्ञातं तथा गृह्णीष्व मा चिरम्॥१९॥

The king said—

Why do you not accept payment that is sought to be made for the debt that he owes to you? Do not delay, but accept payment of what you know, to be your due!

विकृत उवाच

धारयामीत्यनेनोक्तं ददानीति तथा मया।

नायं मे धारयत्यद्य गच्छतां यत्र वाञ्छति॥१००॥

Vikrita said—

This one says that he owes me. I tell him that what I gave I give away. He does not, therefore, owe me anything, Let him go wherever he likes.

राजोवाच

ददतोऽस्य न गृह्णासि विषमं प्रतिभाति मे।

दण्ड्यो हि त्वं मम मतो नास्त्यत्र खलु संशयः॥१०१॥

He is ready to give you. You are, however, reluctant to take. It does not appear proper to me! I think you should be punished for this. There is little doubt in this.

विकृत उवाच

मयास्य दत्तं राजर्षे गृह्णीयां तत् कथं पुनः।

काममत्रापराधो मे दण्डमाज्ञापय प्रभो॥१०२॥

I made a gift to him, O royal sage! How can I take it back? If I am guilty in this, do you declare the punishment, O powerful one.

विरूप उवाच

दीयमानं यदि मया नेषिष्यसि कथञ्चन।

नियंस्यन्ति त्वां नृपतिरयं धर्मानुशासकः॥१०३॥

Virupa said—

If you refuse to take when I am ready to give, this king will, forsooth, punish you, for he is an upholder of justice. Vikrita said—

विकृत उवाच

स्वं मया याचितेनेह दत्तं कथमिहाद्य तत्।

गृह्णीयां गच्छतु भवानभ्यनुज्ञां ददानि ते॥१०४॥

Vikrita said—

Begged by him I gave him what was my own. How shall I now take it back. You may go away. I permit you.

ब्राह्मण उवाच

श्रुतमेतत्त्वया राजन्नयोः कथितं द्वयोः।

प्रतिज्ञातं मया यत्ते तद् गृहाणाविचारितम्॥१०५॥

The Brahmana said—

You have heard, O king, the words of these two. Do you take unhesitatingly what I have promised to give you.

राजोवाच

प्रस्तुतं सुमहत् कार्यमनयोर्गह्वरं यथा।

जापकस्य दृढीकारः कथमेतद् भविष्यति॥१०६॥

The king said—

This subject is, indeed, as deep as an unfathomable pit. How will the tenaciousness of this Reciter end.

यदि तावन्न गृह्णामि ब्राह्मणेनापवर्जितम्।

कथं न लिप्येयमहं पापेन महताद्य वै॥१०७॥

If I do not take what has been given by this Brahmana, how shall I avoid being polluted with a great sin?

तौ चोवाच स राजर्षिः कृतकार्यौ गमिष्यथः।

नेदानीं मामिहासाद्य राजधर्मो भवेन्मृषा॥१०८॥

The royal sage then said to the two disputants,—having acquired your respective objects, go you both. I should see that kingly duties, which are in me, may not become useless.

स्वधर्मः परिपाल्यस्तु राज्ञामिति विनिश्चयः।

विप्रधर्मश्च गहनो मामनात्मानमाविशत्॥१०९॥

It is settled that kings should follow the duties sanctioned for them. To my misfortune, however, the course of duties laid down for Brahmanas has affected my wretched self.

ब्राह्मण उवाच

गृहाण धारयेऽहं च याचितं संश्रुतं मया।

न चेद् ग्रहीष्यसे राजञ्शपिष्ये त्वां न संशयः॥११०॥

The Brahmana said—

Accept, O king! I owe you, You begged it of me, and I also have promised! If, however, you refuse to take, O king, I shall forsooth curse you.

राजोवाच

धिग्राजधर्मं यस्यायं कार्यस्येह विनिश्चयः।

इत्यर्थं मे ग्रहीतव्यं कथं तुल्यं भवेदिति॥१११॥

The king said—

Fie on royal duties, the fixed action of which is even such! I should, however, take what you give only for making the two sorts of duty exactly equal.

एष पाणिरपूर्वं मे निक्षेपार्थं प्रसारितः।

यन्मे धारयसे विप्र तदिदानीं प्रदीयताम्॥११२॥

This my hand, that was never before expanded, is not stretched forth. Give me what you owe me.

ब्राह्मण उवाच

संहितां जपता यावान् गुणः कश्चित् कृतो मया।

तत् सर्वं प्रतिगृह्णीष्व यदि किञ्चिदिहास्ति मे॥११३॥

The Brahmana said—

If I have acquired any fruits by reciting the Gayatri, accept them all.

राजोवाच

जलमेतन्निपतितं मम पाणौ द्विजोत्तम।

सममस्तु सहैवास्तु प्रतिगृह्णातु वै भवान्॥११४॥

The king said—

These drops of water, see, O foremost of Brahmanas, have fallen upon my hand. I also wish to give you. Accept my gift. Let us both stand equal.

विरूप उवाच

कामक्रोधौबिद्धिनौ त्वमावाभ्यां कारितो भवान्।

सहेति च यदुक्तं ते समा लोकास्तवास्य च॥११५॥

Virupa said—

Know, O king, that we two are Desire and Anger. We have induced you to act thus! You have made a gift in return to the Brahmana. Let there be equality between you and this twice-born one regarding blessed regions in the next world.

नायं धारयते किञ्चिज्जिज्ञासा त्वत्कृते कृता।

कालो धर्मस्तथा मृत्युः कामक्रोधौ तथा युवाम्॥११६॥

सर्वमन्योन्यनिष्कर्षं निघृष्टं पश्यतस्तवा।

गच्छ लोकान् जितान् स्वेन कर्मणा यत्रवाञ्छसि॥११७॥

This Vikrita really does not owe me anything. We appealed to you for your own sake. Time, Dharma, Mrityu, and we two, have examined everything about you, here in your very presence, by creating this quarrel between you and that Brahmana. go now, as you like, to those regions of happiness which you have acquired by means of your deeds.

जापकानां फलावाप्तिर्मया ते सम्प्रदर्शिता।

गतिः स्थानं च लोकाश्च जापकेन यथा जिताः॥११८॥

Bhishma said—

I have now told you how Reciters win the fruits (of their recitation) and what, indeed, is their object, what the place, and what the region of surya.

प्रयाति संहिताध्यायी ब्रह्माणं परमेष्ठिनम्।

अथवाग्निं समायाति सूर्यमाविशतेऽपि वा॥११९॥

A Reciter of Gayatri goes to the supreme god Brahman, or to Agni or enters the regions, that a Reciter may acquire.

स तैजसेन भावेन यदि तत्र रमत्युत।

गुणास्तेषां समाधत्ते रागेण प्रतिमोहितः॥१२०॥

If he plays there in his new form, then stupefied by such attachment, he is affected by the attributes of those particular regions.

एवं सोमे तथा वायौ भूम्याकाशशरीरगः।

सरागस्तत्र वसति गुणास्तेषां समाचरन्॥१२१॥

He is equally affected if he goes to Soma, or Vayu, or Earth, or Space. The fact is, he lives in all these, with attachment, and shows the attributes peculiar to those regions.

अथ तत्र विरागी स गच्छति त्वथ संशयम्।

परमव्ययमिच्छन् स तमेवाविशते पुनः॥१२२॥

If, however, after having freed himself from attachments, he goes to those regions and does not trust the happiness he enjoys) and wishes for That Which is Supreme and Immutable, he then enters even That.

अमृताच्यामृतं प्राप्तः शान्तीभूतो निरात्मवान्।

ब्रह्मभूतः स निर्द्वन्द्वः सुखी शान्तो निरामयः॥१२३॥

In that case he acquires the ambrosia of ambrosia, to a state free from desire and individual consciousness. He becomes Brahma's self, freed from the influence of the pairs of opposites, happy, tranquil, the without pain.

ब्रह्मस्थानमनावर्तमेकमक्षरसंज्ञकम्।

अदुःखमजरं शान्तं स्थानं तत् प्रतिपद्यते॥१२४॥

Indeed, he acquires that state which is free from pain, which is tranquil, which is called Brahma, whence there is no return, and which is called the One and Immutable.

चतुर्भिर्लक्षणैर्हीनं तथा षड्भिः सषोडशैः।

पुरुषं तपतिक्रम्य आकाशं प्रतिपद्यते॥१२५॥

He becomes freed from the four means of perception, viz., Direct knowledge (through the senses), Revelation, Inference, and Intuition, the six conditions, (Hunger, Trust, Grief, Delusion, Disease, and Death), and also the other six and ten senses, attributes, viz., five breaths, the ten senses, and the mind. Transcending the Creator (Brahman), he becomes at one with the One Supreme Soul.

अथ नेच्छति रागात्मा सर्वं तदधिष्ठिति।

यच्च प्रार्थयते तच्च मनसा प्रतिपद्यते॥१२६॥

Or, if moved by attachments, he does not wish for such absorption, but wishes to have a separate existence depending on that Supreme Cause of everything, then he gets the fruition of all his desires.

अथवा चेक्षते लोकान् सर्वान् निरयसंज्ञितान्।

निस्पृहः सर्वतो मुक्तस्तत्र वै रमते सुखम्॥१२७॥

Or, if he hates all regions of happiness, which have been called hells, he then, driving off desire and freed from everything, enjoys supreme happiness even in those very regions.

एवमेषा महाराज जापकस्य गतिर्यथा।

एतत् ते सर्वमाख्यातं किं भूयः श्रोतुमिच्छसि॥१२८॥

Thus, O king, I have described to you about the end acquired by Reciters. I have told you everything. What else do you wish to hear from me?

CHAPTER 200

(MOKSHADHARMA PARVA)—
Continued

The reply of the Brahmana to Virupa

युधिष्ठिर उवाच

किमुत्तरं तदा तौ स्म चक्रतुस्तस्य भाषिते।

ब्राह्मणो वायवा राजा तन्मे ब्रूहि पितामह॥१॥

Yudhishtira said—

Tell me, O grandfather, what reply was given by either the Brahmana or the king to Virupa after he had finished his speech.

अथवा तौ गतौ तत्र यदेतत् कीर्तिं त्वया।

संवादो वा तयोः कोऽभूत् किं वा तौ तत्र चक्रतुः॥२॥

What king of end was it, amongst those described by you, that they acquired? What, indeed, was the conversation that took place between them, and what did they do there?"

भीष्म उवाच

तथेत्येवं प्रतिश्रुत्य धर्मं सम्पूज्य च प्रभो।

यमं कालं च मृत्युं च स्वर्गं सम्पूज्य चार्हतः॥३॥

Bhishma said—

Saying,—Let it be as you have said, the Brahmana, adored Dharma and Yama and Time and Mrityu and Heaven all of whom deserved adorations.

पूर्वं ये चापरे तत्र समेता ब्राह्मणर्षभाः।

सर्वान् सम्पूज्य शिरसा राजानं सोऽब्रवीद् द्विजः॥४॥

फलेनानेन संयुक्तो राजर्षे गच्छ मुख्यताम्।

भवता चाभ्यनुज्ञातो जयेयं भूय एव ह॥५॥

He also adored all those foremost of Brahmanas that had come there by bending his head to them. Addressing the king then, he said,—Gifted with the reward of my recitation, O royal sage, acquire an eminent position. With your permission I shall set myself to my recitations again.

वश्च मम पूर्वं हि दत्तो देव्या महाबल।

श्रद्धा ते जपतो नित्यं भवत्विति विशाम्पते॥६॥

O you of great power, the goddess Savitri gave me a boon, saying,—Let, your devotion to recitation be continuous.

राजोवाच

यद्येवमफला सिद्धिः श्रद्धा च जपितुं तव।

गच्छ विप्र मया सार्धं जापकं फलमाप्नुहि॥७॥

The King said—

If your success has become futile, and if your heart is bent upon practising again, go, O learned Brahmana, half and half with me, and you alone enjoy the reward of the recitations.

ब्राह्मण उवाच

कृतः प्रयत्नः सुमहान् सर्वेषां संनिधाविह।

सह तुल्यफलावां गच्छावो यत्र नौ गतिः॥८॥

The Brahmana said—

You have exerted your best before all these men. Let us then become equal regarding our rewards, and let us go to receive our end.

भीष्म उवाच

व्यवसायं तयोस्तत्र विदित्वा त्रिदशेश्वरः।

सह देवैरुपययौ लोकपालैस्तथैव च॥९॥

Apprised of these determination, the king of the celestials came there, accompanied by the gods and the Regents of the world.

साध्याश्च विश्वे मस्तौ वाद्यानि सुमहान्ति च।

नद्यः शैलाः समुद्राश्च तीर्थानि विविधानि च॥१०॥

तपांसि संयोगविधिर्वेदाः स्तोभाः सरस्वती।

नारदः पर्वतश्चैव विश्वावसुर्हहाहुः॥११॥

गन्धर्वश्चित्रसेनश्च परिवारगणैर्युतः।

नागाः सिद्धाश्च मुनयो देवदेवः प्रजापतिः॥१२॥

विष्णुः सहस्रशीर्षश्च देवोऽचिन्त्यः समागमत्।

अवाद्यन्तान्तरिक्षे च भेर्यस्तूर्याणि वा विभो॥१३॥

The Sadhyas, the Vishvas, the Mantras, various sorts of loud and sweet music, the Rivers, the Mountains, the Seas, the Sacred Waters, the Penances, the Ordinances about Yoga, the Vedas, the Sounds accompanying the singing of the Samans, Sarasvati, Narada, Parvata, Vishvavasu, the Hahas, the Huhus, the

Gandharva Chitrasena with all the members of his family, the Nagas, the Siddhas, the Munis, the god of gods, viz., Prajapati, and the inconceivable and thousand-headed Vishnu himself, came there. Drums and trumpets were beat and blown in the sky.

पुष्पवर्षाणि दिव्यानि तत्र तेषां महात्मा।

ननुतुश्चाप्सरःसंघास्तत्र तत्र समन्ततः॥१४॥

Celestial flowers were poured upon those great beings. Beavies of Apsaras danced all around.

अथ स्वर्गस्तथा रूपी ब्राह्मणं वाक्यमब्रवीत्।

संसिद्धस्त्वं महाभाग त्वं च सिद्धस्तथा नृप॥१५॥

Heaven, in his embodied form, came there. Addressing the Brahmana, he said,—You have acquired success. You are highly blessed.—Then addressing the king, he said,—You have also, O king acquired success.

अथ तौ सहितौ राजन्नन्योन्यविधिना ततः।

विषयप्रतिसंहारमुभावेव प्रचक्रतुः॥१६॥

O king having done good to each other, the king and the Brahmana, withdrew their senses from the objects of the world.

प्राणापानौ तथोदानं समानं व्यानमेव च।

एवं तौ मनसि स्थाप्य दधतुः प्राणयोर्मनः॥१७॥

Fixing the vital airs Prana, Apana Samana, Udana, and Vyana in the heart, they fixed the mind in Prana and Apana united together.

उपस्थितकृतौ तौ च नासिकाग्रमथो भ्रुवोः।

भ्रुकुट्या चैव मनसा शनैर्धारयतस्तदा॥१८॥

They then placed the two united airs in the abdomen, and fixed their eyes on the tip of the nose and then immediately below the nose and then immediately below the two eye-brows. They next saw the two airs, with the help of the mind, in the interstice between the two eye-brows, bringing them there by and by.

निश्चेष्टाभ्यां शरीराभ्यां स्थिरदृष्टी समाहितौ।

जितात्मानौ तथाऽऽद्याय मूर्धन्यात्मानमेव च॥१९॥

With bodies perfectly motionless they were absorbed with fixed gaze. Having controlled

their souls, they then placed the soul within the brain.

तालुदेशमथोद्गत्य ब्राह्मणस्य महात्मनः।

ज्योतिर्ज्वाला सुमहती जगाम त्रिदिवं तदा॥२०॥

Then passing the crown of the great Brahmana a fiery flame of great effulgence went up to heaven.

हाहाकारस्तथा दिक्षु सर्वेषां सुमहानभूत्।

तज्ज्योतिः स्तूयमानं स्म ब्राह्मणं प्राविशत् तदा॥२१॥

Loud exclamations of sorrow, uttered by all creatures, were then heard on all sides. Lauded by all, that splendour then entered Brahmana's self.

ततः स्वागतमित्याह तत् तेजः प्रपितामहः।

प्रादेशमात्रं पुरुषं प्रत्युद्गम्य विशाम्यते॥२२॥

Coming forward, the great grandfather addressed that splendour which had become like a span in size saying,—Welcome.

भूयश्चैवापरं प्राह वचनं मधुर तदा।

जापकैस्तुल्यफलता योगानां नात्र संशयः॥२३॥

And again he uttered these sweet words: Verily, Reciters acquire the same end with the Yogins.

योगस्य तावदेतेभ्यः प्रत्यक्षं फलदर्शनम्।

जापकानां विशिष्टं तु प्रत्युत्थानं समाहितम्॥२४॥

When the Yogins attains his end he gets a direct vision unto all these (here assembled). Regarding Reciters, however, there is this distinction, that they are honoured by Brahmana's advancing forward to receive them.

उच्यतां मयि चेत्युक्त्वाचेतयत् सततं पुनः।

अशास्यं प्रविवेशास्य ब्राह्मणो विगतज्वरः॥२५॥

Live you in me,—Thus spoke Brahman and once more gave consciousness to that splendour. Indeed, then, freed from all anxieties, the Brahmana entered the mouth of the Creator.

राजाप्येतेन विधिना भगवन्तं पितामहम्।

यथैव द्विजशार्दूलस्तथैव प्राविशत् तदा॥२६॥

The king Ikshaku, too, in the same way, entered the divine Grandfather like that best of Brahmanas.

स्वयम्भुवमथो देवा अभिवाद्य ततोऽब्रुवन्।

जापकानां विशिष्टं तु प्रत्युत्थानं समाहितम्॥२७॥

The deities saluted the self-create and said,

A very superior end is, indeed, laid down for Reciters.

जापकार्थमयं यत्नो यदर्थं वयमागताः।

कृतपूजाविमौ तुल्यौ त्वया तुल्यफलाविमौ॥२८॥

This your exertion is for Reciters. We only came here for seeing it. You have made these two equal, honoured them equally, and granted them an equal end.

योगजापकयोर्दृष्टं फलं सुमहदद्य वै।

सर्वान् लोकानतिक्रम्य गच्छेतां यत्र वाञ्छितम्॥२९॥

We have seen to-day the high end that is reserved for both. Yogins and Reciters. Transcending all happy regions, these two are capable of going wherever they like.

ब्रह्मोवाच

महास्मृतिं पठेद् यस्तु तथैवानुस्मृतिं शुभाम्।

तावप्येतेन विधिना गच्छेतां मत्सलोकताम्॥३०॥

Brahmana said—

He also who would read the great Smriti (viz., the Vedas) and he too who would read the other sacred Smritis that follow the former, (viz., Manu's and the rest), would, similarly attain to the same region with me.

यश्च योगे भवेद् भक्तः सोऽपि नास्त्यत्र संशयः।

विधिनानेन देहान्ते मम लोकानवाप्नुयात्।

साधये गम्यतां चैव यथास्थानानि सिद्धये॥३१॥

He also, who is devoted to Yoga, will, forsooth, acquire likewise, after death, my own regions. I go hence. Go ye all to your respective abodes for the accomplishment of your ends.

भीष्म उवाच

इत्युक्त्वा स तदा देवस्तत्रैवान्तरधीयत।

आमन्त्र्य च ततो देवा ययुः स्वं स्वं निवेशनम्॥३२॥

Bhishma said—

Having said so that foremost of gods disappeared there and then. Having obtained a leave from him beforehand the gods returned to their respective quarters.

ते च सर्वे महात्मानो धर्मं सत्कृत्य तत्र वै।

पृष्ठतोऽनुययू राजन् सर्वे सुप्रीतचेतसः॥३३॥

Having honoured Dharma, all those great beings proceeded with well-pleased hearts, O king, walking behind that great god.

एतत् फलं जापकानां गतिश्चैषा प्रकीर्तिता।

यथाश्रुतं महाराज किं भूयः श्रोतुमिच्छसि॥३४॥

These are the rewards of reciters and this their end. I have described them to you as I myself had heard of them. What else, O king, do you wish to hear of?

CHAPTER 201

(MOKSHADHARMA PARVA)—

Continued

The fruits of Jnana Yoga

युधिष्ठिर उवाच

किं फलं ज्ञानयोगस्य वेदानां नियमस्य च।

भूतात्मा च कथं ज्ञेयस्तन्मे ब्रूहि पितामह॥१॥

Yudhishtira said—

What are the fruits of the Jnana Yoga, of all the Vedas, and of the (various) observances and vows? How also may the individual soul be known? Tell me this, O grand father.

भीष्म उवाच

अत्राप्युदाहरन्तीममितिहासं पुरातनम्।

मनोः पजापतेर्वादं महर्षेः बृहस्पतेः॥२॥

Bhishma said—

Regarding it is cited the old narrative of the conversation between that lord of creatures, viz., Manu, and the great Rishi Brihaspati.

प्रजापतिं श्रेष्ठतमं प्रजानां

देवर्षिसंघप्रवरो महर्षिः।

बृहस्पतिः प्रश्नमिमं पुराणं

पप्रच्छ शिष्योऽथ गुरुं प्रणम्य॥३॥

यत्कारणं यत्र विधिः प्रवृत्तो

ज्ञाने फलं यत्प्रवदन्ति विप्राः।

यन्मन्त्रशब्दैरकृतप्रकाशं

तदुच्यतां मे भगवन् यथावत्॥४॥

In days of yore, the foremost of celestial Rishis, viz., Brihaspati, who was a disciple of Manu bowed to his preceptor and addressing that king and first of all creatures, said,—What is the origin of the universe? Whence have the ordinances originated? What are those fruits attributed by the learned to Knowledge? Tell me also truly, O illustrious one, what is that which the Vedas have not been able to show?

यच्चार्थशास्त्रागममन्त्रविद्धि-

र्यज्ञैरनेकैरथ गोप्रदानैः।

फलं महद्भिर्यदुपास्यते च

किं तत्कथं वा भविता क्व वा तत्॥५॥

What are those fruits which are respected by eminent sages conversant with the science of Artha, with the Vedas, and with the mantras, through sacrifices and profuse gifts of kine? Whence do those fruits originate? Where are they do be found?

मही महीजाः पवनोऽन्तरिक्षं

जलौकसश्चैव जलं दिवं च।

दिवौकसश्चापि यतः प्रसूता-

स्तदुच्यतां मे भगवन् पुराणम्॥६॥

Tell me also this old history, viz., whence have the Earth, all earthly objects, wind, sky aquatic animals, water, heaven, and the dwellers of heaven, all originated.

ज्ञानं यतः प्रार्थयते नरो वै

ततस्तदर्थं भवति प्रवृत्तिः।

न चाप्यहं वेद परं पुराणं

मिथ्याप्रवृत्तिं च कथं नु कुर्याम्।

Man is inclined towards that object which he seeks to know. I have no knowledge of that Ancient and Supreme Being. How shall I free myself from a false display of my leaning towards Him?

ऋक्सामसंघांश्च यजूंषि चापि

छन्दांसि नक्षत्रगतिं निरुक्तम्।

अधीत्य च व्याकरणं सकल्पं

शिक्षां च भूतप्रकृतिं न वेद्मि॥८॥

I have read the Riks, all the Samans, all the Yajuses, the Chhandas, Astronomy, Nirukta, Grammar, Sankalpa, and Shiksha. But I have no knowledge of the nature of (the five principal elements which form everything.

स मे भवान् शंसतु सर्वमेतत्

सामान्यशब्दैश्च विशेषणैश्च।

स मे भवान् शंसतु तावदेत-

ज्ञाने फलं कर्मणि वा यदस्ति॥९॥

Describe to me all I have asked you, by making only simple statements and using qualifying adjectives or attributes. Tell me what the fruits are of Knowledge, sacrifices and other religious rites. Explain to me how also an embodied being leaves his body and acquires a new one.

यथा च देहाच्च्यवते शरीरी

पुनः शरीरं च यथाभ्युपैति।

मनुरुवाच

यद् यत्त्रियं यस्य सुखं तदाहु-

स्तदेव दुःखं प्रादन्त्यनिष्टम्।

Manu said—

What is agreeable to one constitutes his happiness. Likewise what is disagreeable to one forms his misery, feeling—"By this I shall acquire happiness and prevent misery"—men perform all religious acts.

इष्टं च मे स्यादितरच्च न स्या-

देतत्कृते कर्मविधिः प्रवृत्तः।

इष्टं त्वनिष्टं च न मां भजेते-

त्येतत्कृते ज्ञानविधिः प्रवृत्तः॥११॥

The efforts for the acquisition of Knowledge, however, originate from a desire for avoiding both happiness and misery.

कामात्मकाश्छन्दसि कर्मयोगा

एभिर्विमुक्तः परमशुचीत।

नानाविधे कर्मपथे सुखार्थी

नरः प्रवृत्तो न परं प्रयाति॥१२॥

The ordinances about sacrifices and other observances, which are in the Vedas, all originate from desire. He, however, who frees himself from desire of acquiring happiness, performs various acts is constrained to go to hell.

बृहस्पतिरुवाच

इष्टं त्वनिष्टं च सुखामुखे च

साशीस्त्वबच्छन्दति कर्मभिश्च।

Brihaspati said—

Men aspire to acquire the agreeable which ends in happiness, to avoid the disagreeable which begets misery. Such acquisition and such avoidance again are brought about by acts.

मनुरुवाच

एभिर्विमुक्तः परमाविवेश

एतत् कृते कर्मविधिः प्रवृत्तः।

कामात्मकाश्छन्दति कर्मयोग

एभिर्विमुक्तः परमाददीत॥१३॥

Manu said—

By freeing oneself from acts that a man succeeds in entering into Brahma. The injunctions of Karma or acts are laid down for that very end. The ordinances of Karma tempt only those whose hearts are not shorn of desire. By freeing oneself from acts one wins the highest state.

आत्मादिभिः कर्मभिरिच्छ्यमानो

धर्मे प्रवृत्तो द्युतिमान् सुखार्थी।

परं हि तत् कर्मपथादपेतं

निराशिषं ब्रह्मपरं ह्यवेति॥१४॥

By performing religious rites, one who wishes liberation becomes purified (from attachments, for these acts have for their object

the purification of the soul, and at last acquires great splendour. By freeing oneself from acts, one acquires the highest end, viz., Brahma, which reigns Supreme over the reward which acts give.

प्रजाः सृष्टा मनसा कर्मणा च

द्वावेवैतौ सत्यथौ लोकजुष्टौ।

दृष्टं कर्म शाश्वतं चान्तवच्च

मनस्त्यागः कारणं नान्यदस्ति॥१५॥

Creatures have all been engendered by Mind and Act. These are the two best paths adored of all. External acts yields fruits that are both transitory as also eternal. For acquiring the latter there is no other means than relinquishing the desire for fruits by the mind,

स्वेनात्मना चक्षुरिव प्रणेता

निशात्यये तमसा संवृतात्मा।

ज्ञानं तु विज्ञानगुणेन युक्तं

कर्माशुभं पश्यति वर्जनीयम्॥१६॥

As the eye, when night passes away and the veil of darkness is gone, leads its possessor by its own power, so the Understanding, when it becomes endued with Knowledge, sees all evils which should be shunned.

सर्पान्कुशाग्राणि तथोदपानं

ज्ञात्वा मनुष्याः परिवर्जयन्ति।

अज्ञानतस्तत्र पतन्ति केचि-

ज्ञाने फलं पश्य यथा विशिष्टम्॥१७॥

Men avoid snakes, sharp blades, of Kusha and pits, when they find them on their way. If some tread upon or fall into them, they do so by ignorance. Mark the superiority of the fruits of knowledge.

कृत्स्नस्तु मन्त्रो विधिवत् प्रयुक्तो

यथा यथोक्तास्त्विह दक्षिणाश्च।

अन्नप्रदानं मनसः समाधिः

पञ्चात्मकं कर्मफलं वदन्ति॥१८॥

Duly administered Mantras, sacrifices, the presents called Dakshina, gift of food and

concentration of the mind are the five acts which yield fruits, there being none else.

गुणात्मकं कर्म वदन्ति वेदा-

स्तस्मान्मन्त्रो मन्त्रपूर्वं हि कर्म।

विधिर्विधेयं मनसोपपत्तिः

फलस्य भोक्ता तु तथा शरीरी॥१९॥

Acts have the three Gunas (of Satva Rajas, and Tamas) for their soul. The Vedas say this. The Mantras, therefore, have the same three qualities, since it is with Mantras that acts are performed. The ritual also is possessed by the same three qualities. The fruits of action depend upon the mind. It is the embodied creature who enjoys those fruits.

शब्दाश्च रूपाणि रसाश्च पुण्याः

स्पर्शाश्च गन्धाश्च शुभास्तथैव।

नरो न संस्थानगतः प्रभुः स्या-

देतत् पुलं सिद्ध्यति कर्मलोके॥२०॥

All excellent sorts of sound, form, tastes, touch, and scent, are the fruits of acts, being acquired in the region of acts. As for, however, the fruits of knowledge, man acquires them even here before death.

यद् यच्छरीरेण करोति कर्म

शरीरयुक्तः समुपाश्नुते तत्।

शरीरमेवायतनं सुखस्य

दुःखस्य चाप्यायतनं शरीरम्॥२१॥

Whatever acts are performed by means of the body, one enjoys the fruits thereof in this body. The body is, indeed, the structure to which adhere both happiness and misery.

वाचा तु यत्कर्म करोति किञ्चिद्

वाचैव सर्वं समुपाश्नुते तत्।

मनस्तु यत् कर्म करोति किञ्चिद्

मनःस्थ एवायमुपाश्नुते तत्॥२२॥

Whatever acts are performed by means of words, their fruits are enjoyed in a state in which words can be spoken. Likewise, whatever acts are performed by the mind, their fruits are enjoyed in a state in which one is not freed from the mind.

यथा यथा कर्मगुणं फलार्थी

करोत्ययं कर्मफले निविष्टः।

तथा तथायं गुणसम्प्रयुक्तः

शुभाशुभं कर्मफलं भुनक्ति॥२३॥

Seeking the fruits of acts, whatever acts (Satvika or Rajasika or Tamasika) a person performs, the fruits, good or bad, that he actually enjoys are permeated by their nature.

मत्स्यो यथा स्रोत इवाभिपाती

तथा कृतं पूर्वमुपैति कर्म।

शुभे त्वसौ तुष्यति दुष्कृते तु

न तुष्यते वै परमः शरीरी॥२४॥

Like fishes going against a current of water, pristine acts visit the actor. The embodied creature enjoys happiness for his good acts, and suffers misery for his evil ones.

यतो जगत् सर्वमिदं प्रसूतं

ज्ञात्वाऽऽत्मवन्तो व्यतियान्ति यत् तत्।

यन्मन्त्रशब्दैरकृतप्रकाशं

तदुच्यमानं शृणु मे परं यत्॥२५॥

I will now describe Him from whom this universe has originated, Him by knowing whom persons of purified souls cross this world, Him who has not been expressed by Vedic Mantras and Words. Listen to me as I speak of that greatest of the great.

रसैर्विमुक्तं विविधैश्च गन्धै

रशब्दमस्पर्शमरूपवच्च।

अग्राह्यमव्यक्तमवर्णमेकं

पञ्चप्रकारान् ससृजे प्रजानाम्॥२६॥

Himself freed from the several sorts of taste and scent, and sound and touch and form, He is incapable of being comprehended by the senses, unmanifest, without colour, the One, and He has created the five kinds of objects for His creatures.

न स्त्री पुमान् नापि नपुंसकं च

न सन्न चासत् सदसच्च तन्न।

पश्यन्ति यद् ब्रह्मविदो मनुष्या-

स्तदक्षरं न क्षरतीति विद्धि॥१२७॥

He is neither female, nor male, nor of the neuter sex. He is neither existent, nor non-existent, nor existent-non-existent. Only those that are acquainted with Brahma see Him. He knows no deterioration.

CHAPTER 202

(MOKSHADHARMA PARVA)—

Continued

The origin of the elements and the formation of the bodies

मनुरुवाच

अक्षरात् खं ततो वायुस्ततो ज्योतिस्ततो जलम्।

जलात् प्रसूता जगती जगत्यां जायते जगत्॥१॥

Manu said—

From that eternal and undecaying. One first originated Space; from space came Wind; from wind came Light; from light came Water. From water originated the Universe; and from the universe, all things that exist in it.

एतैः शरीरैर्जलमेव गत्वा

जलाच्च तेजः पवनोऽन्तरिक्षम्

खाद् वै निर्वर्तन्ति न भाविनस्ते

मोक्षं च ते वै परमाप्नुवन्ति॥२॥

The bodies of all (earthly) objects, thence to light or heat, thence to the wind, and thence to space. The who seek liberation have not to return from space. On the other hand, they attain to Brahma.

नोष्णं न शीतं मृदु नापि तीक्ष्णं

नाम्लं कषायं मधुरं न तिक्तम्।

न शब्दवन्नापि च गन्धवत्त-

न्न रूपवत्तत् परमस्वभावम्॥३॥

The refuge of liberation, viz., Brahma, is neither hot, nor cold, neither mild nor fierce, neither sour nor astringent, neither sweet nor bitter. He is not endued with sound, or scent, or

form. He transcends all these and everything, and is without size.

स्पर्शं तनुर्वेद रसं च जिह्वा

घ्राणं च गन्धान् श्रवणौ च शब्दान्।

रूपाणि चक्षुर्न च तत्परं यद्

गृह्णन्त्यनध्यात्मविदो मनुष्याः॥४॥

The skin perceives touch; the tongue, taste; the nose, scent; the ears, sounds; and the eye, forms. Men not conversant with Adhyatma succeed not in seeing what is above these.

निर्वर्तयित्वा रसनां रसेभ्योः

घ्राणं च गन्धाच्छ्रवणौ च शब्दात्।

स्पर्शात् त्वचं रूपगुणात् तु चक्षु-

स्ततः परं पश्यति स्वं स्वभावम्॥५॥

Having withdrawn the tongue from tastes, the nose from scents, the ears from sounds, and the eye from forms, one sees his ownself.

यतो गृहीत्वा हि करोति यच्च

यस्मिंश्च तामारभते प्रवृत्तिम्।

यस्मिंश्च यद् केन च यश्च कर्ता

यत् कारणं ते समुदायमाहुः॥६॥

It has been said that which is the Cause of the actor, the act, the material with which the act is done, the place and the time of the act, and the inclinations and propensities about happiness and misery, is called the Self (or Soul).

यद् व्याप्यभूद् व्यापकं साधकं च

यन्मन्त्रवत् स्थास्यति चापि लोके।

यः सर्वहितुः परमात्मकारी

तत् कारणं कार्यमतो यदन्यत्॥७॥

That which permeates everything which does everything, that which exists in the universe even as the Mantras say, that which is the cause of all, that which is the highest of the high, and that which is One without a second and does all things, is the Cause. Every thing else is effect.

यथा हि कश्चित् सुकृतैर्मनुष्यः

शुभाशुभं प्राप्नुतेऽथाविरोधात्।

एवं शरीरेषु शुभाशुभेषु

स्वकर्मजैर्ज्ञानमिदं निबद्धम्॥८॥

It is seen that person, on account of the acts performed by him, reaps fruits both good and evil, which exist harmoniously. Indeed, as the good and evil fruits begotten by their own acts live together in the bodies of creatures which are their refuge, so Knowledge lives in the body.

यथा प्रदीप्तः पुरतः प्रदीपः

प्रकाशमन्यस्य करोति दीप्यन्।

तथेह पञ्चेन्द्रियदीपवृक्षा

ज्ञानप्रदीप्ताः परवन्त एव॥९॥

As a lighted lamp, while burning, sees other objects before it, so the five senses which are like lamps fixed on high trees, find out their respective objects when lighted by Knowledge.

यथा च राज्ञा बहवो ह्यमात्याः

पृथक् प्रमाणं प्रवदन्ति युक्ताः।

तद्वच्छरीरेषु भवन्ति पञ्च

ज्ञानैकदेशः परमः स तेभ्यः॥१०॥

As the various ministers of a king, in a body, give him advice so the five senses which exist in the body all obey Knowledge. The latter is superior to all of them.

यथार्चिषोऽग्नेः पवनस्य वेगो

मरीचयोऽर्कस्य नदीषु चापः।

गच्छन्ति चायान्ति च संचरन्त्य-

स्तद्वच्छरीराणि शरीरिणां तु॥११॥

As the flames of fire, the current of the wind, the rays of the sun, and the waters of rivers, go and come, again and again, so the bodies of embodied creatures are going and coming repeatedly.

यथा च कश्चित् परशुं गृहीत्वा

धूमं च पश्येज्ज्वलनं च काष्ठे।

तद्वच्छरीरोदरपाणिपादं

छित्त्वा न पश्यन्ति ततो यदन्यत्॥१२॥

As a person by taking up an axe cannot, by cutting open a piece of wood, see either smoke or fire in it, so one cannot, by cutting open the arms, feet and stomach of a person, cannot see the principle of knowledge, which, does not partake of the nature of stomach, the arms, and feet.

तान्येव काष्ठानि यथा विमथ्य

धूमं च पश्येज्ज्वलनं च योगात्।

तद्वत् सबुद्धिः सममिन्द्रियात्मा

बुधः परं पश्यति तं स्वभावम्॥१३॥

As again one sees both smoke and fire in wood by rubbing it against another piece, so a person endued with true intelligence and wisdom, by uniting the senses and the soul, may see the Supreme Soul which, of course, exists in its own nature.

यथात्मनोऽङ्गं पतितं पृथिव्यां

स्वप्नान्तरे पश्यति चात्मनोऽन्यत्।

श्रोत्रादियुक्तः सुमनाः सुबुद्धि-

र्लिङ्गस्तथा गच्छति लिङ्गमन्यत्॥१४॥

As in the midst of a dream one sees his own body lying on the ground something distinct from one's own self, so a person, having the five senses, the mind, and the understanding, sees (after death) his own body and then goes from one into another form.

उत्पत्तिवृद्धिव्ययसंनिपातै-

र्न युज्यतेऽसौ परमः शरीरी।

अनेन लिङ्गेन तु लिङ्गमन्यद्

गच्छत्यदृष्टः फलसंनियोगात्॥१५॥

The Soul does not undergo birth, growth, decay, and destruction. Acts of life being followed by effects, the Soul, clothed in body into another, unseen by others.

न चक्षुषा पश्यति रूपमात्मनो

न चापि संस्पर्शमुपैति किञ्चित्।

न चापि तैः साध्यते तु कार्यं

ते तं न पश्यन्ति स पश्यते तान्॥१६॥

No one can see with the eye the form of the Soul. The Soul again, is not touched by another. With the senses, the Soul performs no act. The senses do not approach the Soul. The Soul, however, apprehends them all.

यथा समीपे ज्वलतोऽनलस्य

संतापजं रूपमुपैति कश्चित्।

न चान्तरं रूपगुणं बिभर्ति

तथैव तद् दृश्यति रूपमस्या॥१७॥

As anything, placed in a burning fire before a spectator, assumes a certain colour on account of the light and heat that acts upon it, without taking any other colour or attribute, even so the Soul's form is seen to take its colour from the body.

तथा मनुष्यः परिमुच्य काय-

मदृश्यमन्यद् विशते शरीरम्।

विसृज्य भूतेषु महत्सु देहं

तदाश्रयं चैव बिभर्ति रूपम्॥१८॥

Likewise, men, renouncing one body, enters another, unseen by all. Indeed, casting off his body to the five great principal elements, he assumes a form that is likewise made of the same elements.

खं वायुमग्निं सलिलं तथोर्वी

समन्ततोऽभ्याविशते शरीरी।

नानाश्रयाः कर्मसु वर्तमानाः

श्रोत्रादयः पञ्च गुणान् श्रयन्ते॥१९॥

Upon the destruction of his body the embodied creature enters space, wind, fire, water, and earth in such a way that each particular element in his body mingles with the particular element (out of his body) partaking of its nature. The senses also, which are engaged in various occupations and depend on the five elements enter their five elements what call forth their functions.

श्रोत्रं खतो घ्राणमथो पृथिव्या-

स्तेजोमयं रूपमथो विपाकः।

जलाश्रयं स्वेदमुक्तं रसं च

वाय्वात्मकः स्पर्शकृतो गुणश्च॥२०॥

The ear derives its power from space; and the smell from the earth. From, which is the property of the eye, is the outcome of light or fire. Fire or heat depends on water. The tongue which has for its property taste, is merged in water. The skin which has touch for its property, is lost in the wind whose nature it partakes.

महत्सु भूतेषु वसन्ति पञ्च

पञ्चेन्द्रियार्थाश्च तथेन्द्रियाणि।

सर्वाणि चैतानि मनोऽनुगानि

बुद्धिं मनोऽवेति मतिः स्वभावम्॥२१॥

The fivefold attributes, (viz., sound, etc.) dwell in the five principal elements. Those fivefold objects of the senses (viz., space, etc.,) live in the (five) senses. All these again follow the mind. The mind follows the Understanding, and the Understanding follows That which exists in its true and pure nature, viz., the Supreme Self.

शुभाशुभं कर्म कृतं यदन्यत्

तदेव प्रत्याददते स्वदेहे।

मनोऽनुवर्तन्ति परावराणि

जलौकसः स्रोत इवानुकूलम्॥२२॥

The actor in his new body receives all the good and bad acts done by him here, as also all acts done by him in his pristine existence. All these acts done in this life and the next ones follow the mind even as aquatic animals pass along a current.

चलं यथा दृष्टिपथं परैति

सूक्ष्मं महद् रूपमिवाभिभाति।

स्वरूपमालोचयते च रूपं

परं तथा बुद्धिपथं परैति॥२३॥

As a quickly-moving restless object comes in view, as a minute object appears huge

(when seen through spectacles), as a mirror shows a person his own face, so the soul becomes an object of the Understanding's apprehension.

CHAPTER 203 (MOKSHADHARMA PARVA)— Continued

The Soul and the three Gunas

मनुस्वाद्य

यदिन्द्रियैस्तूपहितं पुरस्तात्

प्राप्तान् गुणान् सस्मरते चिराय

तेष्विन्द्रियेषूपहतेषु पश्चात्

स बुद्धिरूपः परमः स्वभावः॥१॥

Manu said—

The mind united with the senses, remembers after a long time the impressions of objects received in the past. When the action of the senses is suspended, the Supreme Soul in the form in the Understanding, exists in its own true nature.

यथेन्द्रियार्थान् युगपत् समस्ता-

नोपेक्षते कृत्स्नमतुल्यकालम्।

तथाचलं संचरते स विद्वां-

स्तस्मात् स एकः परमः शरीरी॥२॥

When the Soul does not in the least regard all those objects for their simultaneity or otherwise in point of time but collecting them from all directions holds them before it together, it necessarily happens that he wanders among all incongruous things. He is, therefore, the Witness. Hence the Soul put in body is something having a distinct and independent existence.

रजस्तमः सत्त्वमथो तृतीयं

गच्छत्यसौ स्थानगुणान् विरूपान्।

तथेन्द्रियाण्याविशते शरीरी

हुताशनं वायुरिवेच्यनस्थम्॥३॥

There is Rajas, there is Tamas, and there is Satva the third. There are again three

conditions of the understanding, viz., waking, dreaming, and sound sleep. The Soul perceives the pleasures and pains, which are all contradictory, of those states, and which partake of the nature of the three-fold qualities first mentioned. The Soul enters the senses like the wind entering the fire in piece of wood.

न चक्षुषा पश्यति रूपमात्मनो

न पश्यति स्पर्शनमिन्द्रियेन्द्रियम्।

न श्रोत्रलिङ्गं श्रवणेन दर्शनं

तथा कृतं पश्यति तद् विनश्यति॥४॥

One cannot see the form of the Soul by his eye, nor can the sense of touch, amongst the senses, apprehend it. The Soul, is not, again, perceived by the ear. It may, however, be seen by the help of the Shrutis and the instructions of the wise. As for senses, that particular senses which apprehends it, loses upon such apprehension its existence as a sense.

श्रोत्रादीनि च पश्यन्ति स्वं स्वमात्मानमात्मना।

सर्वज्ञः सर्वदर्शी च सर्वज्ञस्तानि पश्यति॥५॥

The senses cannot themselves apprehend their respective forms. The Soul is omniscient. It sees all things. Being omniscient, it is the Soul that sees the senses.

यथा हिमवतः पार्श्वं पृष्ठं चन्द्रमसो यथा।

न दृष्टपूर्वं मनुजैर्न च तन्नास्ति तावता॥६॥

Nobody has seen the other side of the Himavat mountains, nor the reverse of the moon's disc. Yet it cannot be said that they do not exist.

तद्वद् भूतेषु भूतात्मा सूक्ष्मो ज्ञानात्मवानसौ।

अदृष्टपूर्वश्चक्षुर्भ्यां न चासौ नास्ति तावता॥७॥

Likewise though never apprehended by the senses, yet nobody can say that the Soul, which dwells in all creatures, which is subtile, and which has knowledge for its essence, does not exist.

पश्यन्नपि यथा लक्ष्म जगत् सोमे न विन्दति।

एवमस्ति न चोत्पन्नं न च तन्न परायणम्॥८॥

People see the world reflected on the moon's disc in the shape of spots. Though seeing, they do not know that it is the world that is so reflected there. Such is the knowledge of the Soul. That knowledge must come of itself. The Soul depends upon the Soul itself.

रूपवन्तमरूपत्वादुदयास्तमने बुधाः।

धिया समनुपश्यन्ति तद्गताः सवितुर्गतिम्॥१॥

Reflecting on the formlessness of visible objects before birth and after destruction, wise men behold by the help of intelligence, the formlessness of objects that have visible forms. Similarly although the Sun's motion cannot be seen, yet persons, by watching its rising and setting, conclude that the sun has motion.

तथा बुद्धिप्रदीपेन दूरस्थं सुविपश्चितः।

प्रत्यासन्नं निनीषन्ति ज्ञेयं ज्ञानाभिसंहितम्॥१०॥

Likewise learned and wise men see the Soul by the help of the lamp of intelligence, though it is at a great distance from them, and seek to merge the fivefold elements, which are near, into Brahma.

न हि खल्वनुपायेन कश्चिदर्थोऽभिसिद्ध्यति।

सूत्रजालैर्यथा मत्स्यान् बध्नन्ति जलजीविनः॥११॥

Verily, an object cannot be performed without the application of means. Fishermen catch fish by means of nets made of strings.

मृगैर्मृगाणां ग्रहणं पक्षिणां पक्षिभिर्यथा।

गजानां च गजैरेव ज्ञेयं ज्ञानेन गृह्यते॥१२॥

Animals are caught by employing animals as the agents. Birds are caught by employing birds as the agents. Elephants are taken by employing elephants. In this way the Soul may be apprehended by the principle of Knowledge.

अहिरेव ह्यहेः पादान् पश्यतीति हि नः श्रुतम्।

तद्वन्मूर्तिषु मूर्तिस्थं ज्ञेयं ज्ञानेन पश्यति॥१३॥

It is heard that only a snake can see a snake's legs. Likewise one sees, through Knowledge, the Soul encased in subtle form and living within the gross body.

नोत्सहन्ते यथा वेत्तुमिन्द्रियैरिन्द्रियाण्यपि।

तथैवेह परा बुद्धिः परं बोध्यं न पश्यति॥१४॥

People cannot, through their senses, know the senses. Likewise mere Intelligence at its highest cannot see the Soul which is supreme.

यथा चन्द्रो ह्यमावास्यामलिङ्गत्वाच्च दृश्यते।

न च नाशोऽस्य भवति तथा विद्धि शरीरिणम्॥१५॥

The moon, on the fifteenth day of the dark fortnight, cannot be seen on account of its form being hidden. It cannot be said, however, that destruction overtakes it. Such is the case with the Soul living in the body.

क्षीणकोशो ह्यमावास्यां चन्द्रमा न प्रकाशते।

तद्वन्मूर्तिविमुक्तोऽसौ शरीरी नोपलभ्यते॥१६॥

On the fifteenth day of the dark fortnight, the gross body of the moon is seen. Similarly the Soul, when freed from the body, cannot be apprehended.

यथाऽऽकाशान्तरं प्राप्य चन्द्रमा भ्राजते पुनः।

तद्वल्लिङ्गान्तरं प्राप्य शरीरी भ्राजते पुनः॥१७॥

As gaining another point in the sky, the moon begins to shine once more, similarly the soul, acquiring a new body, begins to manifest itself once more.

जन्म वृद्धिः क्षयश्चास्य प्रत्यक्षेणोपलभ्यते।

सा तु चान्द्रमसी वृत्तिर्न तु तस्य शरीरिणः॥१८॥

The birth, growth, and disappearance of the moon can all be directly perceived by the eye. These phenomena, however, belong to the gross form of that luminary. The like are not the attributes of the Soul.

उत्पत्तिवृद्धिवयसा यथा स इति गृह्यते।

चन्द्र एव त्वमावास्यां तथा भवति मूर्तिमान्॥१९॥

The moon, when it appears after its disappearance on the fifteenth day of the dark fortnight, is considered as the same luminary that had become invisible. Similarly despite the changes represented by birth, growth, and age, a person is considered as the same individual without any doubt of his identity.

नोपसर्पद् विपुञ्जद् वा शशिनं दृश्यते तमः।

विसृजञ्चोपसर्पञ्च तद्वत् पश्य शरीरिणम्॥२०॥

It is not distinctly seen how Rahu approaches and leaves the moon. Likewise the

Soul cannot be seen how it leaves one body and enters another.

यथा चन्द्रार्कसंयुक्तं तमस्तदुपलभ्यते।

तद्वच्छरीरसंयुक्तः शरीरीत्युपलभ्यते॥२१॥

Rahu becomes visible only when it exists with the sun or the moon. Likewise the Soul is apprehended only when it exists with the body.

यथा चन्द्रार्कनिर्मुक्तः स राहुर्नोपलभ्यते।

तद्वच्छरीरनिर्मुक्तः शरीरी नोपलभ्यते॥२२॥

When freed from the sun or the moon, Rahu is no longer seen. Likewise the Soul, freed from the body, can no longer be seen.

यथा चन्द्रो ह्यमावास्यां नक्षत्रैर्युज्यते गतः।

तद्वच्छरीरनिर्मुक्तः फलैर्युज्यति कर्मणः॥२३॥

Then again, as the moon, even when it disappears on the fifteenth day of the dark fortnight, is not left by the constellations and the stars, the Soul also, even though separated from the body, is not deserted by the fruits of the acts it has won in that body.

CHAPTER 204

(MOKSHADHARMA PARVA)—

Continued

The same subject

मनुरुवाच

यथा व्यक्तमिदं शेते स्वप्ने चरति चेतनम्।

ज्ञानमिन्द्रियसंयुक्तं तद्वत् प्रेत्य भवामवौ॥१॥

Manu said—

As in a dream this body (inactive) and the enlivening spirit in its subtle form, separating itself from the former, walks forth, so, in the state called deep sleep (or death), the subtle form with all the senses becomes inactive, and the Understanding, separated from it, remains awake. The same is the case with Existence and Non-Existence.

यथाम्भसि प्रसन्ने तु रूपं पश्यति चक्षुषा।

तद्वत्प्रसन्नेन्द्रियत्वाज्ज्ञेयं ज्ञानेन पश्यति॥२॥

As when a sheet of water is clear, images reflected in it can be seen by the eye, similarly,

if the senses be undisturbed, the Soul is capable of being seen by the understanding.

स एव लुलिते तस्मिन् यथा रूपं न पश्यति।

तथेन्द्रियाकुलीभावे ज्ञेयं ज्ञाने न पश्यति॥३॥

If, however, the piece of water is agitated, the person standing by it can no longer see those images. Likewise, if the senses become disturbed, the Soul can no longer be seen by the understanding.

अबुद्धिरज्ञानकृता अबुद्ध्या कृष्यते मनः।

दुष्टस्य मनसः पञ्च सम्प्रदुष्यन्ति मानसाः॥४॥

Ignorance produces Delusion. Delusion possesses the mind. When the mind becomes impure, the five senses which have the mind for their refuge become corrupted also.

अज्ञानतृप्तो विषयेष्ववगाढो न तृप्यते।

अदृष्टदृष्टं भूतात्मा विषयेभ्यो निवर्तते॥५॥

Overfilled with Ignorance, and sunk in their mire of worldly objects, one cannot enjoy the sweets of contentment or tranquillity. The Soul with its good and evil acts, returns again and again to the objects of the world.

तर्षच्छेदो न भवति पुरुषस्येह कल्मषात्।

निवर्तते तदा तर्षः पापमन्तगतं यदा॥६॥

On account of sin one's thirst is never satisfied. One's thirst is then satisfied when one's sin is dissipated.

विषयेषु तु संसर्गाच्छाश्वतस्य तु संश्रयात्।

मनसा चान्यथा काङ्क्षन् परं न प्रतिपद्यते॥७॥

On account of attachment to earthly objects, which has a tendency, to multiply itself, one wishes for things other than those for which one should wish, and accordingly fails to attain to the Supreme.

ज्ञानमुत्पद्यते पुंसां क्षयात् पापस्य कर्मणः।

यथाऽऽदर्शितले प्रख्ये पश्यत्यात्मानमात्मनि॥८॥

From the destruction of all sinful acts, knowledge originates in men. When Knowledge arises a person sees his Soul in his understanding even as one sees his own image in a polished mirror.

प्रसृतैरिन्द्रियैर्दुःखी तैरेव नियतैः सुखी।

तस्मादिन्द्रियरूपेभ्यो यच्छेदात्मानमात्मना॥१॥

One reaps misery for his senses being not controlled. One acquires happiness on account of his senses being restrained. Therefore, a person should control his mind by self-exertion from objects apprehended by the senses.

इन्द्रियेभ्यो मनः पूर्वं बुद्धिः परतरा ततः।

बुद्धेः परतरं ज्ञानं ज्ञानात् परतरं महत्॥१०॥

Above the senses is the mind; above the mind is the understanding; above the understanding is the Soul; above the Soul is the Supreme.

अव्यक्तात् प्रसृतं ज्ञानं ततो बुद्धिस्ततो मनः।

मनः श्रोत्रादिभिर्युक्तं शब्दादीन् साधु पश्यति॥११॥

From the Unmanifest originates the Soul; from the Soul has originated the understanding; from the understanding has originated the mind. When the mind is united with the senses, than it apprehends sound and the other objects of the senses.

यस्तांस्त्यजति शब्दादीन् सर्वाश्च व्यक्तस्तथा।

विमुञ्चेत् प्राकृतान्ग्रामांस्तान् मुक्त्वा मृतमश्नुते॥१२॥

He who renounces those objects as well as all those that are manifest, he who liberates himself from all things that arise from primordial matter, enjoys immortality.

उद्यन् हि सविता यद्वत्सृजते रश्मिमण्डलम्।

स एवास्तमपागच्छंस्तदेवात्मनि यच्छति॥१३॥

The Sun rising spreads his rays. When he sets, he withdraws to himself those very rays that were spread by him.

अन्तरात्मा तथा देहमाविश्येन्द्रियरश्मिभिः।

प्राप्येन्द्रियगुणान् पञ्च सोऽस्तमावृत्य गच्छति॥१४॥

Similarly, the Soul, entering the body, obtains the fivefold objects of the senses by spreading over them his rays represented by the senses. When, however, he turns back, he is said to set by withdrawing those rays to himself.

प्रणीतं कर्मणा मार्गं नीयमानः पुनः पुनः।

प्राप्नोत्ययं कर्मफलं प्रवृत्तं धर्ममाप्तवान्॥१५॥

Continually driven along the path that is created by acts, he reaps the fruit of his acts for his having followed the practice of acts.

विषया विनिवर्तन्ते निराहारस्य देहिनः।

रसवर्जं रसोऽप्यस्य परं दृष्ट्वा निवर्तते॥१६॥

Desire for the object of the senses does not affect a person who has no such desire. Desire, leaves him who has seen his soul, which, of course, is entirely free from desire.

बुद्धिः कर्मगुणैर्हीना यदा मनसि वर्तते।

तदा सम्पद्यते ब्रह्म तत्रैव प्रलयं गतम्॥१७॥

When the Understanding, shorn of the attachment to the objects of the senses, is concentrated in the mind, then does one succeed in attaining to Brahma, for it is there that the mind with the understanding withdrawn into it can possibly be destroyed.

अस्पर्शनम शृण्वानमनास्वादमदर्शनम्।

अघ्राणमवितर्कं च सत्त्वं प्रविशते परम्॥१८॥

Brahma is not an object of touch or of hearing, or of taste, or of sight, or of smell, or of any other inference. Only the Understanding can get it.

मनस्याकृतयो मग्ना मनस्त्वभिगतं मतिम्।

मतिस्त्वभिगता ज्ञानं ज्ञानं चाभिगतं परम्॥१९॥

All objects that the mind apprehends through the senses can be withdrawn into the mind; the mind can be withdrawn into the understanding; the Understanding can be withdrawn into the Soul, and the Soul into the Supreme.

नेन्द्रियैर्मनसः सिद्धिर्न बुद्धिं बुद्ध्यते मनः।

न बुद्धिर्बुद्ध्यतेऽव्यक्तं सूक्ष्मं त्वेत्तानि पश्यति॥२०॥

The senses cannot lead to the success of the mind. The mind cannot apprehend the Understanding. The Understanding cannot apprehend the manifested Soul. The Soul, however, which is subtle, sees these all.

CHAPTER 205

(MOKSHADHARMA PARVA)—
Continued

Worthlessness of physical and mental sorrow. he value of wisdom

मनुरुवाच

दुःखोपघाते शारीरे मानसे चाप्युपस्थिते।

यस्मिन् न शक्यते कर्तुं यत्नस्तं नानुचिन्तयेत्॥१॥

Manu said—

When physical and mental sorrow, appear one cannot practise Yoga. Therefore, one should not brood over such sorrow.

भैषज्यमेतद् दुःखस्य यदेतन्नानुचिन्तयेत्।

चिन्त्यमानं हि चाप्येति भूयश्चापि प्रवर्तते॥२॥

The medicine for sorrow is abstention from brooding over it. When sorrow is brooded over, it becomes multiplied.

प्रज्ञया मानसं दुःखं हन्याच्छारीरमौषधैः।

एतद् विज्ञानसामर्थ्यं न बालैः समतामियात्॥३॥

One should remove mental sorrow by wisdom, and physical sorrow should be cured by medicines. Wisdom teaches this. One should not, while under sorrow, act like a child.

अनित्यं यौवनं रूपं जीवितं द्रव्यसंचयः।

आरोग्यं प्रियसंवासो गृह्येत तत्र न पण्डितः॥४॥

A wise man should never hanker after youth, beauty, longevity, accumulation of riches, health, and the companionship of those that are dear, all of which are transitory.

न जानपदिकं दुःखमेकः शोचितुमर्हति।

अशोचन् प्रतिकुर्वीत यदि पश्येदुपक्रमम्॥५॥

One should not only grieve for a sorrow that affects a whole community. Without grieving, one should, if he finds an opportunity, seek to use a remedy.

सुखाद् बहुतरं दुःखं जीविते नास्ति संशयः।

स्निग्धस्य चेन्द्रियार्थेषु मोहान्मरणमप्रियम्॥६॥

Forsooth, sorrow is much greater than happiness in life. Death which is disagreeable comes for his stupefaction to one who is content with the object of the senses.

परित्यजति यो दुःखं सुखं वाप्युभयं नरः।

अप्येति ब्रह्म सोऽत्यन्तं न ते शोचन्ति पण्डिताः॥७॥

That man who avoids both sorrow and happiness attain to Brahma. Such wise persons have never to grieve.

दुःखमर्था हि युज्यन्ते पालनेन च ते सुखम्।

दुःखेन चाधिगम्यन्ते नाशमेषां न चिन्तयेत्॥८॥

Worldly belongings beget sorrow. In protecting them one can enjoy no happiness. They are again acquired with misery. One should not, therefore, mind their loss.

ज्ञानं ज्ञेयाभिनिर्वृत्तं विद्धि ज्ञानगुणं मनः।

प्रज्ञाकरणसंयुक्तं ततो बुद्धिः प्रवर्तते॥९॥

Pure Knowledge, exists in the various objects of knowledge. Know that mind is only an attribute of Knowledge. When the mind is united with the faculties of knowledge, then the understanding sets in.

यदा कर्मगुणैर्हीना बुद्धिर्मनसि वर्तते।

तदा प्रज्ञायते ब्रह्म ध्यानयोगसमाधिना॥१०॥

When freed from the attributes of action, the understanding is directed towards the mind; then does it succeed in knowing Brahma by meditation or Yoga ending in complete absorption (Samadhi).

सेयं गुणवती बुद्धिर्गुणेष्वेवाभिवर्तते।

अपरादभिनिःसृत्य गिरेः शृङ्गादिवोदकम्॥११॥

The Understanding, originating from Ignorance, and endued with the senses and attributes, runs towards external objects, like a river originating from a mountain summit and flowing towards other quarters.

यदा निर्गुणमाप्नोति ध्यानं मनसि पूर्वजम्।

तदा प्रज्ञायते ब्रह्म निकषं निकषे यथा॥१२॥

When the understanding, with-drawn into the mind, succeeds in absorbing itself into contemplation that is shorn of attributes, it acquires a knowledge of Brahma like the touch of gold on a touch-stone.

मनस्त्वपहंतं पूर्वमिन्द्रियार्थनिदर्शकम्।

न समक्षगुणापेक्षि निर्गुणस्य निदर्शकम्॥१३॥

The mind apprehends the objects of the senses. It must first be extinguished. Depend upon the attributes of objects that are before it, the mind can never show that which is without attributes.

सर्वाण्येतानि संवार्य द्वाराणि मनसि स्थितः।

मनस्येकाग्रतां कृत्वा तत्परं प्रतिपद्यते॥१४॥

Closing all the doors formed by the senses the Understanding should be with-drawn into the mind. In this condition when absorbed in contemplation, it acquires the knowledge of Brahma.

यथा महान्ति भूतानि निवर्तन्ते गुणक्षये।

तथेन्द्रियाण्युपादाय बुद्धिर्मनसि वर्तते॥१५॥

As upon the destruction of the attributes by which they are known, the fivefold great creatures are contracted into their subtle forms, so the Understanding may dwell in the mind alone, with the senses all withdrawn from their objects.

यदा मनसि सा बुद्धिर्वर्ततेऽन्तरचारिणी।

व्यवसायगुणोपेता तदा सम्पद्यते मनः॥१६॥

When the Understanding, though endued with the quality of certainty, lives in the mind, busied with the internal, even then it is nothing but the mind.

गुणवद्भिर्गुणोपेतं यदा ध्यानगुणं मनः।

तदा सर्वान् गुणान् हित्वा निर्गुणं प्रतिपद्यते॥१७॥

When the mind of consciousness, which attains to perfection through contemplation, succeeds in identifying qualities with their possessors, then can it cast off all attributes and attain to Brahma which is without qualities.

अव्यक्तस्थेह विज्ञाने नास्ति तुल्यं निदर्शनम्।

यत्र नास्ति पदन्यासः कस्तं विषयमाप्नुयात्॥१८॥

There is no indication that which can give a knowledge of the Unseen. That which cannot be described in language, cannot be acquired by anyone.

तपसा चानुमानेन गुणैर्जात्या श्रुतेन च।

निनीषेत् परमं ब्रह्म विशुद्धेनान्तरात्मना॥१९॥

With purified soul, one should try to approach the Supreme Brahma, through the help afforded by penances, by inferences, by self-control, by the practices and observances sanctioned for one's own order, and by the Vedas.

गुणहीनो हि तं माग बहिः समनुवर्तते।

गुणाभावात् प्रकृत्या वा निस्तर्क्य ज्ञेयसम्मितम्॥२०॥

Persons of clear vision seek him in even external forms by freeing themselves from qualities. The Supreme, which is called by the name of what should be known, on account of the absence of all qualities, or of its own nature, can never be apprehended by argument.

नैर्गुण्याद् ब्रह्म चाप्नोति सगुणत्वान्निवर्तते।

गुणप्रचारिणी बुद्धिर्हृताशन इवेत्यने॥२१॥

When the Understanding becomes freed from qualities, then only can it attain to Brahma. When it is endued with qualities, it falls back from the Supreme. Indeed, such is the nature of the understanding that it rushes towards qualities and moves among them like fire among fuel.

यथा पञ्च विमुक्तानि इन्द्रियाणि स्वकर्मभिः।

तथा हि परमं ब्रह्म विमुक्तं प्रकृतेः परम्॥२२॥

As in the state of deep and dreamless sleep the five senses exist freed from their respective works, similarly the Supreme Brahma exists high above Prakriti, freed from all its qualities.

एवं प्रकृतिः सर्वे प्रवर्तन्ते शरीरिणः।

निवर्तन्ते निवृत्तौ च स्वर्गं चैवोपयान्ति च॥२३॥

Embodied creatures perform various actions on account of attributes. When they abstain therefrom, they acquire liberation. Some again go to heaven.

पुरुषः प्रकृतिर्बुद्धिविषयाश्चेन्द्रियाणि च।

अहंकारोऽभिमानश्च समूहो भूतसंज्ञकः॥२४॥

The living creature, primordial nature, the understanding, the objects of the senses, the senses, consciousness, consciousness of Ego, are called creatures.

एतस्याद्या प्रवृत्तिस्तु प्रधानात् सम्प्रवर्तते।

द्वितीया मिथुनव्यक्तिमविशेषान्नियच्छति॥२५॥

The original creation of all these proceeded from the Supreme. Their second creation is due to the union of couples or pairs and is confined to all things except the principal five, and is governed by law for which the same species produce the same species.

धर्मादुत्कृष्यते श्रेयस्तथाश्रेयोऽप्यधर्मतः।

रागवान् प्रकृतिं ह्येति विरक्तो ज्ञानवान् भवेत्॥२६॥

From righteousness creatures obtain a great end, and from sinfulness they earn a low end. He who is not freed from attachments, goes through rebirth; while he who is freed therefrom, attains to Knowledge (or Brahma).

CHAPTER 206

(MOKSHADHARMA PARVA)—

Continued

The divine Vishnu

मनुरुवाच

यदा तैः पञ्चभिः पञ्च युक्तानि मनसा सहा।

अथ तद् रक्ष्यते ब्रह्म मणौ सूत्रमिवापितम्॥२७॥

Manu said—

When the five attributes are united with the five senses and the mind, then is Brahma seen by the individual like a thread passing through a gem.

तदेव च यथा सूत्रं सुवर्णं वर्तते पुनः।

मुक्तास्वथ प्रवालेषु मृन्मये राजते तथा॥२८॥

तद्वद् गोऽश्वमनुष्येषु तद्वद्वस्तिमृगादिषु।

तद्वत् कीटपतङ्गेषु प्रसक्तात्मा स्वकर्मभिः॥२९॥

As a thread may lie within gold or a pearl or a coral or any earthen object, so one's soul, for his own acts, may live within a cow, a horse, a man, an elephant or any other animal, or with a worm or an insect.

येन येन शरीरेण यद्यत्कर्म करोत्ययम्।

तेन तेन शरीरेण तत् तत् फलमुपाश्रुते॥३०॥

The good deeds with a person performs in a particular body yield rewards that the individual enjoys in that particular body.

यथा ह्येकरसा भूमिरोषध्यर्थानुसारिणी।

तथा कर्मानुगा बुद्धिरन्तरात्मानुदर्शिनी॥३१॥

A soil, seemingly drenched with one particular kind of liquid, supplies to each different sort of Herb or plant that grows on it the sort of juice it requires for itself. Similarly, the Understanding, whose course is witnessed by the Soul, is obliged to follow the path marked out by pristine deeds.

ज्ञानपूर्वा भवेत्लिप्सा लिप्सापूर्वाभिसंधिता।

अभिसंधिपूर्वकं कर्म कर्ममूलं ततः फलम्॥३२॥

From knowledge originates desire. From desire originates resolution. From resolution proceeds action. From action proceed fruits.

फलं कर्मात्मकं विद्यात् कर्म ज्ञेयात्मकं तथा।

ज्ञेयं ज्ञानात्मकं विद्याज्ञानं सदसदात्मकम्॥३३॥

Fruits, therefore, have actions as their cause. Actions have the understanding for their root. The understanding has knowledge for its root, and knowledge has the Soul for its cause.

ज्ञानानां च फलानां च ज्ञेयानां कर्मणां तथा।

क्षयान्ते यत् फलं विद्याज्ञानं ज्ञेयप्रतिष्ठितम्॥३४॥

That excellent outcome which is gained by the destruction of knowledge, of fruits, of the understanding, and of acts is called knowledge of Brahma.

महद्भिः परमं भूतं यत् प्रपश्यन्ति योगिनः।

अबुधास्तं न पश्यन्ति ह्यात्मस्थं गुणबुद्ध्यः॥३५॥

High indeed is that self-existent Essence which Yogins witness. They who are devoid of wisdom,—and whose understandings are addicted to worldly objects never see that which exists in the soul itself.

पृथिवीरूपतो रूपमपामिह महत्तरम्।

अद्भ्यो महत्तरं तेजस्तेजसः पवनो महान्॥३६॥

Water is superior to the Earth; Light is superior to Water; Wind is superior to Light.

पवनाच्च महद् व्योम तस्मात् परतरं मनः।

मनसो महती बुद्धिर्बुद्धेः कालो महान् स्मृतः॥११॥

Space is superior to Wind; Mind is superior to Space; Understanding is superior to Mind; Time is superior to Understanding.

कालात् स भगवान् विष्णुर्यस्य सर्वमिदं जगत्।

नादिर्न मध्यं नैवान्तस्तस्य देवस्य विद्यते॥१२॥

The Divine Vishnu, who is identical with this universe, is superior to Time. That god is without beginning, middle, and end.

अनादित्वादमध्यत्वादनन्तत्वाच्च सोऽव्ययः।

अत्येति सर्वदुःखानि दुःखं ह्यन्तवदुच्यते॥१३॥

For his being without beginning, middle, and end, he is Unchangeable. He is above all sorrow, for sorrow has limits.

तद् ब्रह्म परमं प्रोक्तं तद्धाम परमं पदम्।

तद् गत्वा कालविषयाद् विमुक्ता मोक्षमाश्रिताः॥१४॥

That Vishnu is called the Supreme Brahma. He is the refuge or object of what is called the Highest. Knowing Him, they who are wise, freed from everything which is under the influence of Time, acquire liberation.

गुणेष्वेते प्रकाशने निर्गुणत्वात् ततः परम्।

निवृत्तिलक्षणो धर्मस्तथाऽऽनन्त्याय कल्पते॥१५॥

What we perceive is displayed in attributes. That which is called Brahma, being without attributes, is superior to these. Abstention from acts constitutes the greatest religion. That religion is sure to bring on deathlessness.

ऋचो यजूंषि सामानि शरीराणि व्यपाश्रिताः।

जिह्वाग्रेषु प्रवर्तन्ते यत्नसाध्या विनाशिनः॥१६॥

The Richs, the yajuses and the Samans depend on the body. They flow from the end of the tongue. They cannot be acquired without exertion and are subject to destruction.

न चैवमिष्यते ब्रह्म शरीराश्रयसम्भवम्।

न यत्नसाध्यं तद् ब्रह्म नादिमध्यं न चान्तवत्॥१७॥

Brahma, however, cannot be acquired in this way, for it depends upon that (Soul) which has the body for its refuge. Without beginning, middle, or end, Brahma cannot be acquired by effort.

ऋचामादिस्तथा साम्नां यजुषामादिरुच्यते।

अन्तश्चादिमतां दृष्टो न त्वादिर्ब्रह्मणः स्मृतः॥१८॥

The Richs, the Samans, the Yajuses, have each a beginning. Those that have a beginning have also an end. But Brahma is said to be without beginning.

अनादिन्वादनन्तत्वात्तदन्तमथाव्ययम्।

अव्ययत्वाच्च निर्दुःखं द्वन्द्वाभावस्ततः परम्॥१९॥

And because Brahma has neither beginning nor end, it is said to be infinite and unchangeable. On account of unchangeableness, Brahma transcends all sorrow as also pairs of opposites.

अदृष्टतोऽनुपायाच्च प्रतिसंशेषश्च कर्मणः।

न तेन मर्त्याः पश्यन्ति येन गच्छन्ति तत् पदम्॥२०॥

Through unfavourable destiny, through inability to find out the proper expedient, and through the obstacles put in by acts, men cannot see the path by which Brahma may be reached.

विषयेषु च संसर्गाच्छाश्वतस्य च दर्शनात्।

मनसा चान्यदाकाङ्क्षन् परं न प्रतिपद्यते॥२१॥

On account of attachment to worldly objects, in view of the joys of the highest heaven, and for seeking something other than Brahma, men do not attain to the Supreme.

गुणान् यदिह पश्यन्ति तदिच्छन्त्यपरे जनाः।

परं नैवाभिकाङ्क्षन्ति निर्गुणत्वाद् गुणार्थिनः॥२२॥

Others seeing worldly objects seek their possession. When they hanker after such objects, they do not see Brahma inasmuch as it is shorn of all attributes.

गुणैर्यस्त्ववरैर्युक्तः कथं विद्यात् परान् गुणान्।

अनुमानाद्धि गन्तव्यं गुणैरवयवैः परम्॥२३॥

How can one who is endued with inferior qualities, acquire a knowledge of him who is

possessed of superior qualities? It is by inference that one can arrive at a knowledge of Him who transcends all things in attributes and form.

सूक्ष्मेण मनसा विद्वो वाचा वक्तुं न शक्नुमः।

मनो हि मनसा ग्राह्यं दर्शनेन च दर्शनम्॥२४॥

We can know him only. By subtle intelligence, we cannot describe Him in words. The mind is caught by the mind, the eye by the eye.

ज्ञानेन निर्मलीकृत्य बुद्धिं बुद्ध्या मनस्तथा।

मनसा चेन्द्रियग्राममक्षरं प्रतिपद्यते॥२५॥

By knowledge the understanding can be purged off of its impurities. The understanding may be engaged for purifying the mind. The senses should be restrained by the mind. Performing all this, one may attain to the Unchangeable.

बुद्धिप्रवीणो मनसा समृद्धो

निराशिवं निर्गुणमभ्युपैति।

परं त्यजन्तीह विलोड्यमाना

हुताशनं वायुरिवेच्छनस्थम्॥२६॥

One who has, by contemplation, become freed from attachments, and who has the wealth of a discerning mind, succeeds in attaining to Brahma which is without desire and above all attributes. As the wind does not touch the fire that lies within a piece of wood, so persons, who are moved (by desire for worldly objects stand aloof from that which is Supreme).

गुणादाने विप्रयोगे च तेषां

मनः सदा बुद्धिपरावराभ्याम्।

अनेनैव विधिना सम्प्रवृत्तो

गुणापाये ब्रह्म इतीर मेति॥२७॥

When all earthly objects are destroyed, the mind always attains to That which is higher than the Understanding; while upon their separation the mind always acquires that which is below the Understanding. Therefore, a person, who, according to the method already described, becomes engaged in destroying earthly objects, becomes immersed in Brahma.

अव्यक्तात्मा पुरुषो व्यक्तकर्मा

सोऽव्यक्तत्वं गच्छति ह्यन्तकाले।

तैरेवायं चेन्द्रियैर्वर्धमानै-

र्त्तायद्विर्वाऽऽवर्ततेऽकामरूपः॥२८॥

Though the Soul is unmanifest, yet when endued with qualities, its acts become manifest. When dissolution sets in it once more becomes unmanifest. The Soul is really inactive. It exists, endued with the senses which create either happiness or misery.

सर्वैरयं चेन्द्रियैः सम्प्रयुक्तो

देहं प्राप्तः पञ्चभूताश्रयः स्यात्।

नासामर्थ्याद् गच्छति कर्मणेह

हीनस्तेन परमेणाव्ययेन॥२९॥

United with all the senses and body, it takes refuge in the five primal elements. It cannot, however, act through want of power, however, when it is deprived of force by the Supreme and Unchangeable.

पृथ्व्यां नरः पश्यति नान्तमस्या

ह्यन्तश्चास्या भविता चेति विद्धि।

परं नयन्तीह विलोड्यमानं

यथा प्लवं वायुरिवार्णवस्थम्॥३०॥

No man sees the end of this earth, but know this, viz., that the Earth's end will surely come. Man moved here (by attachments) is surely led to his last resort like the wind leading a vessel, tossed on the sea to a safe harbour at last.

दिवाकरो गुणमुपलभ्य निर्गुणो

यथा भवेदपगतश्चिमण्डलः।

तथा ह्यसौ मुनिरिह निर्विशेषवान्

स निर्गुणं प्रविशति ब्रह्म चाव्ययम्॥३१॥

Diffusing his rays the sun becomes the possessor of an attribute, withdrawing his rays he once more becomes an object shorn of attributes. Similarly a person casting off all distinctions and practising penances, at last enters the indestructible Brahma which is shorn of all attributes.

अनागतं सुकृतवतां परां गतिं

स्वयम्भुवं प्रभवनिधानमव्ययम्।

सनातनं यदमृतमव्ययं ध्रुवं

निचाय्य तत् परममृतत्वमश्नुते॥३२॥

By knowing Him who is without birth, who is the highest refuge of all pious men, who is self-creat, from whom everything originates and to whom everything returns, who is unchangeable, who is without beginning, middle, and end, and who is self and supreme, a person attains to immortality.'

CHAPTER 207

(MOKSHADHARMA PARVA)—

Continued

An account of the Creator

युधिष्ठिर उवाच

पितामह महाप्राज्ञ पुण्डरीकाक्षमच्युतम्।

कर्तारमकृतं विष्णुं भूतानां प्रभवाप्ययम्॥१॥

नारायणं हृषीकेशं गोविन्दमपराजितम्।

तत्त्वेन भरतश्रेष्ठ श्रोतुमिच्छामि केशवम्॥२॥

Yudhishtira said—

O grandfather, O you of great wisdom, I wish to hear fully, O chief of the Bharatas, of that lotus-eyed and indestructible one, who is the Creator of all but who has been created by none, who is called Vishnu, who is the origin of all creatures and to whom all creatures return, who is known by the names of Narayana and Hrishiksha and Govinda and Keshava, and who is incapable of being defeated by any one.

भीष्म उवाच

श्रुतोऽयमर्थो रामस्य जामदग्न्यस्य जल्पतः।

नारदस्य च देवर्षेः कृष्णद्वैपायनस्य च॥३॥

Bhishma said—

'I have heard of this subject from Jamadagni's son Rama while he described it from the celestial saint Narada and from Krishna-Dvaipayana.

असितो देवलस्तात वाल्मीकिश्च महातपाः।

मार्कण्डेयश्च गोविन्दे कथयन्त्यद्भुतं महत्॥४॥

Asita-Devala, O son, Valmiki of austere penances and Markandeya, describe Govinda as the most Wonderful and the Supreme.

केशवो भरतश्रेष्ठ भगवानीश्वरः प्रभुः।

पुरुषः सर्वमित्येव श्रूयते बहुधा विभुः॥५॥

Keshava, O chief of Bharata's race, is the divine and powerful Lord of all. He is called Purusha, and is present in everything, having multiplied himself.

किं तु यानि विदुर्लोकै ब्राह्मणाः शार्ङ्गधन्वनि।

माहात्म्यानि महाबाहो शृणु तानि युधिष्ठिर॥६॥

Listen now, O Yudhishtira of powerful arms, to those attributes which great Brahmanas say are to be seen in the great wielder of Sharnga.

यानि चाहुर्मनुष्येन्द्र ये पुराणविदो जनाः।

कर्माणि त्विह गोविन्दे कीर्तयिष्यामि तान्यहम्॥७॥

I shall also, O king recite to you those acts which persons well-read in old histories attribute to Govinda.

महाभूतानि भूतात्मा महात्मा पुरुषोत्तमः।

वायुर्ज्योतिस्तथा चापः खं च गां चान्वकल्पयत्॥८॥

He is the soul of all creatures, the great one, and the foremost of all beings. He created (by his will) the five elements viz., Wind, Light, Water, Space and Earth.

स सृष्ट्वा पृथिवीं चैव सर्वभूतेश्वरः प्रभुः।

अप्स्वेव भवनं चक्रे महात्मा पुरुषोत्तमः॥९॥

Having created the Earth that powerful Lord of all things, that great one, that foremost of all beings, lay on the surface of the waters.

सर्वतेजोमयस्तस्मिञ्शयानः पुरुषोत्तमः।

सोऽग्रजं सर्वभूतानां संकर्षणमकल्पयत्॥१०॥

While thus floating upon the waters, that foremost of all beings, that resort of every sort of energy and splendour, created consciousness, the first-born of all beings in the universe.

आश्रयं सर्वभूतानां मनसेतीह शुश्रुमा।

स धारयति भूतानि उभे भूतभविष्यती॥११॥

We have heard that He created consciousness with the mind,— Consciousness which is the resort of all created things. That Consciousness maintains all creatures and both the past and the future.

ततस्तस्मिन् महाबाहौ प्रादुर्भूते महात्मनि।

भास्करप्रतिमं दिव्यं नाभ्यां पद्मजायत॥१२॥

After that great Being, O mighty-armed one, viz., Consciousness originated a highly beautiful lotus effulgent like the Sun out of the navel of the Supreme Being.

स तत्र भगवान् देवः पुष्करे भ्राजयन् दिशः।

ब्रह्मा समभवत् तात् सर्वभूतपितामहः॥१३॥

Then, O son the illustrious and divine Brahman, the Grandfather of all creatures, came into being from that lotus, lighting all the points of the horizon with his effulgence.

तस्मिन्नपि महाबाहौ प्रादुर्भूते महात्मनि।

तमसा पूर्वजो जज्ञे मधुर्नाम महासुरः॥१४॥

After the high-souled Grandfather had, O mighty-armed one, thus originated from the primeval lotus, a great Asura of the name of Madhu, having no beginning, came into being from the quality of ignorance, (Tamas).

तमुग्रमुग्रकर्माणमुग्रं कर्म समास्थितम्।

ब्रह्मणोपचितिं कुर्वन् जघान पुरुषोत्तमः॥१५॥

The foremost of all Beings for helping Brahman, killed that dreadful Asura of terrific deeds, engaged even then in the fearful act of killing the Grandfather.

तस्य तात वधात् सर्वे देवदानवमानवाः।

मधुसूदनमित्याहुर्ऋषभं सर्वसात्वताम्॥१६॥

For slaying this demon, O son, all the gods and the Danavas and men called that foremost of all righteous person by the name of Madhusudana (slayer of Madhu).

ब्रह्मानुससृजे पुत्रान् मानसान् दक्षसप्तमान्।

मरीचिमत्र्यङ्गिरसं पुलस्त्यं पुलहं क्रतुम्॥१७॥

After this, Brahman, created, by his will, seven sons with Daksha at their head. They were Marichi, Atri, Angiras, Pulastya, Pulaha, Kratu.

मरीचिः कश्यपं तात पुत्रमग्रजमग्रजः।

मानसं जनयामास तैजसं ब्रह्मवित्तमम्॥१८॥

The eldest born, viz., Marichi, beget, by his will, a son named Kashyapa, highly energetic and the foremost of all person conversant with Brahman.

अङ्गुष्ठात् ससृजे ब्रह्मा मरीचेरपि पूर्वजम्।

सोऽभवद् भरतश्रेष्ठ दक्षो नाम प्रजापतिः॥१९॥

From his toe, Brahmana had, even before the birth of Marichi, created a son. That son, O Bharata's chief, was Daksha, the progenitor of creatures.

तस्य पूर्वमजायन्त दश तिस्रश्च भारता।

प्रजापतेर्दुहितरस्तासां ज्येष्ठाभवद् दितिः॥२०॥

Daksha begot thirteen daughters, O Bharata, the eldest of whom was called Diti.

सर्वधर्मविशेषज्ञः पुण्यकीर्तिर्महायशः।

मरीचः कश्यपस्तात सर्वासामभवत् पतिः॥२१॥

Marichi's son Kashyapa, O son, who was a master of duties and their distinctions, who was of righteous deeds and great fame, espoused them.

उत्पाद्य तु महाभागस्तासामवरजा दश।

ददौ धर्माय धर्मज्ञो दक्ष एव प्रजापतिः॥२२॥

The highly blessed Daksha next beget ten other daughters. That progenitor of creatures, viz., the righteous Daksha, conferred these upon Dharma.

धर्मस्य वसवः पुत्रा रुद्राश्चामिततेजसः।

विश्वेदेवाश्च साध्याश्च मरुत्वन्तश्च भारता॥२३॥

Dharma became father of the Vasus, the highly energetic Rudras the Vishvedevas, the Saddhyas, and the Maruts, O Bharata.

अपराश्च यवीयस्यस्ताभ्योऽन्याः सप्तविंशतिः।

सोमस्तासां महाभागः सर्वासामभवत् पतिः॥२४॥

Daksha next beget twenty-seven other younger daughters. The highly blessed Soma espoused them all.

इतरास्तु व्यजायन्त गन्धर्वास्तुरगान् द्विजान्।

गाश्च किंपुरुषान्मत्स्यानुद्भिज्जांश्च वनस्पतीन्॥२५॥

The other wives of Kashyapa gave births to Gandharvas, horses, birds, kine, Kimpurushas, fishes, and trees and plants.

आदित्यानदितिर्जज्ञे देवश्रेष्ठान् महाबलान्।

तेषां विष्णुर्वात्मनोऽभूद् गोविन्दश्चाभवत् प्रभुः॥२६॥

Aditi gave birth to the Adityas, the foremost ones among the gods, and highly powerful. Amongst them Vishnu was born in the form of a dwarf. Otherwise called Govinda, he became the foremost of them all.

तस्य विक्रमणाच्चापि देवानां श्रीर्व्यवर्धत।

दानवाश्च पराभूता दैतेयी चासुरी प्रजा॥२७॥

By his power the prosperity of the gods increased. The Danavas were defeated. The children of Diti were the Asuras.

विप्रचित्तिप्रधानांश्च दानवानसृजद् दनुः।

दितिस्तु सर्वानसुरान् महासत्त्वानजीजनत्॥२८॥

Danu gave birth to the Danavas having Viprachitti as their head. Diti gave birth to all the powerful Asuras.

अहोरात्रं च कालं च यथर्तुं मधुसूदनः।

पूर्वाह्णं चापराह्णं च सर्वमेवानुकल्पयत्॥२९॥

The destroyer of Madhu also created the Day and the Night, and the Seasons in their order, and the Morning and the Evening.

प्रध्याय सोऽसृजन्मेघांस्तथा स्थावरजङ्गमान्।

पृथिवीं सोऽसृजद् विश्वां सहितां भूरितेजसा॥३०॥

After meditation he also created the clouds, and all the immobile and mobile objects. Highly energetic he also created the Vishvas and the Earth with all things upon her.

ततः कृष्णो महाभागः पुनरेव युधिष्ठिर।

ब्राह्मणानां शतं श्रेष्ठं मुखादेवासृजत् प्रभुः॥३१॥

Then the highest used and powerful Krishna, O Yudhishtira, once again created from his mouth one hundred foremost Brahmins.

बाहुभ्यां क्षत्रियशतं वैश्यामानामूर्स्तः शतम्।

पद्भ्यां शूद्रशतं चैव केशवो भरतर्षभ॥३२॥

From his two arms, he created one hundred Kshatriyas, and from his thighs one hundred Vaishyas. Then, O foremost of Bharata's race, Keshava created from his two feet one hundred Shudras.

स एवं चतुरो वर्णान् समुत्पाद्य महातपाः।

अध्यक्षं सर्वभूतानां धातारमकरोत् स्वयम्॥३३॥

Endued with great ascetic merit, the destroyer of Madhu, having thus created the four orders of men, made (Dhatri Brahman) the master and ruler of all created beings.

वेदविद्याविधातारं ब्रह्माणममितद्युतिम्।

भूतमातृगणाध्यक्षं विरूपाक्षं च सोऽसृजत्॥३४॥

Of incomparable effulgence, Brahman became also the exponent of the Vedic lore. And Keshava made him called Virupaksha, the ruler of the spirits and ghosts and of those females called the Matrikas (mothers).

शासितारं च पापानां पितृणां समवर्तिनम्।

असृजत् सर्वभूतात्मा निधिपं च धनेश्वरम्॥३५॥

And he made Yama the ruler of the departed manes of all sinful men. The Supreme Soul of all creatures also made Kuvera the lord of all riches.

यादसामसृजन्नाथं वरुणं च जलेश्वरम्।

वासवं सर्वदेवानामध्यक्षमकरोत् प्रभुः॥३६॥

He then created Varuna the lord of waters and governor of all aquatic animals. The powerful Vishnu made Vasava the king of all celestials.

यावद्यावदभूच्छ्रद्धा देहं धारयितुं नृणाम्।

तावत् तावदजीवंस्ते नासीद् यमकृतं भयम्॥३७॥

In those times, men lived as long as they chose to live, and had no fear of Yama.

न चैषां मैथुनो धर्मो बभूव भरतर्षभ।

संकल्पादेव चैतेषामपत्यमुपपद्यते॥३८॥

Sexual intercourse, O chief of the Bharatas, was then not necessary for perpetuating the

race. In those days, offspring were begotten by the will.

ततस्त्रेतायुगे काले संस्पर्शज्जायते प्रजा।

न ह्यभून्मैथुनो धर्मस्तेषामपि जनाधिप॥३९॥

In the cycle that followed, viz., Treta, children were begotten by touch alone. The people of that cycle even, O king, had no necessity of sexual intercourse.

द्वापरे मैथुनो धर्मः प्रजानामभवन्नुप।

तथा कलियुगे राजन् द्वन्द्वमापेदिरे जनाः॥४०॥

It was in the next cycle, viz., Dvapara, that the practice of sexual intercourse originated, O king, among men. In the Kali age, O monarch, men have come to marry and live in pairs.

एष भूतपतिस्तात स्वध्यक्षश्च तथोच्यते।

निरपेक्षांश्च कौन्तेय कीर्तयिष्यामि तच्छृणु॥४१॥

I have now told you of the supreme Lord of all creatures. He is also called the Ruler of all and everything. I shall now, O son of Kunti, describe to you the sinful creatures of the Earth. Listen to me.

दक्षिणापथजन्मानः सर्वे नरवराश्चकाः।

गुहाः पुलिन्दाः शबरश्चुचुका मद्रकैः सह॥४२॥

Those men, O king, are born in the southern region and are called Andhakas, Gushes, Palinodes, Shavers, Chuchukas, Madrakas.

उत्तरापथजन्मानः कीर्तयिष्यामि तानपि।

यौनकाम्बोजगान्धाराः किराता बर्बरैः सह॥४३॥

I shall also name those that are born in the northern region. They are Yaunas, Kambojas, Ghandharas, Kiratas, and Barbbaras.

एते पापकृतस्तात चरन्ति पृथिवीमिमाम्।

श्वापाकबलगृध्राणां सधर्माणो नराधिप॥४४॥

All of them, O son, are sinful, and live on this Earth, acting like Chandālas, ravens and vultures.

नैते कृतयुगे तात चरन्ति पृथिवीमिमाम्।

त्रेताप्रभृति वर्धन्ते ते जना भरतर्षभ॥४५॥

In the Kirta cycle, O son, they did not live on Earth. It is from the Treta that they sprang

and began to multiply, O chief of Bharata's race.

ततस्तस्मिन् महाघोरे संध्याकाल उपस्थिते।

राजानः समसज्जन्त समासाद्येतरेतरम्॥४६॥

When the terrible period of the junction of Treta and the Dvapara, set in the Kshatriyas, approaching one another, began to fight.

एवमेष कुरुश्रेष्ठ प्रादुर्भूतो महात्मना।

एकः कर्ता स कृष्णश्च ज्ञानिनां परमा गतिः।

इदमाश्रित्य देवेन्द्रो देवा रुद्रास्तथाश्विनौ॥

देवं देवर्षिराचष्ट नारदः सर्वलोकदृक्॥४७॥

Thus, O chief of Kuru's race, this universe was created by the great Krishna. He is the end of intelligent. That observer of all the worlds, viz., the celestial saint Narada, has said that Krishna is the Supreme God.

नारदोऽप्यथ कृष्णस्य परं मेने नराधिप।

शाश्वतत्वं महाबाहो यथावद् भरतर्षभ॥४८॥

Even Narada, O king, acknowledge the supremacy and eternity of Krishna, O mighty-armed chief of Bharata's race.

एवमेष महाबाहुः केशवः सत्यविक्रमः।

अचिन्त्यः पुण्डरीकाक्षो नैव केवलमानुषः॥४९॥

Thus, O mighty-armed one, is Keshava of unvanquishable prowess. That lotus-eyed one is not a man. He is inconceivable!

CHAPTER 208

(MOKSHADHARMA PARVA)—

Continued

The Patriarchs

युधिष्ठिर उवाच

के पूर्वमासन् पतयः प्रजानां भरतर्षभ।

के चर्षयो महाभागा दिक्षु प्रत्येकशः स्मृताः॥१॥

Yudhishtira said—

Who are the first Patriarch, O foremost of Bharata's race? What highly blessed Rishis are there, and on which quarters do each of them dwell?

भीष्म उवाच

श्रूयतां भरतश्रेष्ठ यन्मां त्वं परिपृच्छसि।

प्रजानां पतयो येऽस्मिन् दिक्षु ये चर्ययः स्मृताः॥२॥

Bhishma said—

‘Hear me, O chief of the Bharatas, about what you ask. I shall tell you who the Patriarchs were and what Rishis are mentioned as living on which points of the horizon.

एकः स्वयम्भूर्भगवानाद्यो ब्रह्मा सनातनः।

ब्रह्मणः सप्त वै पुत्रा महात्मानः स्वयम्भुवः॥३॥

There was at first one Eternal, Divine, and Self-create Brahman. The self-create Brahman begat seven illustrious sons.

मरीचिरत्र्यङ्गिरसौ पुलस्त्यः पुलहः क्रतुः।

वसिष्ठश्च महाभागः सदृशो वै स्वयम्भुवा॥४॥

They were Marichi, Atri, Angiras, Pulastya, Pulaha, Kratu, and the highly blessed Vasistha who was equal to the Self-create himself.

सप्तब्रह्माण इत्येते पुराणे निश्चयं गताः।

अत उर्ध्वं प्रवक्ष्यामि सवनिव प्रजापतीन्॥५॥

These seven sons have been described in the Puranas as seven Brahmanas. I shall now name the succeeding Patriarchs.

अत्रिर्वंशसमुत्पन्नो ब्रह्मयोनिः सनातनः।

प्राचीनबहिर्भगवांस्तस्मात् प्राचेतसो दश॥६॥

In Atri's family was born the eternal and divine Varhi the ancient, born of penances. From Varhi the ancient were born the ten Prachetasas.

दशानां तनयस्त्वेको दक्षो नाम प्रजापतिः।

तस्य द्वे नामनी लोके दक्षः क इति चोच्यते॥७॥

The ten Prachetasas had one son between them, viz., the Prajapati called by the name of Daksha. This last has two names in the world, viz., Daksha and Ka.

मरीचेः कश्यपः पुत्रस्तस्य द्वे नामनी स्मृते।

अरिष्टनेमिरित्येके कश्यपेत्यपरे विदुः॥८॥

Marichi had one son called Kashyapa. This last also has two names. Some call him Arishtanemi, and some Kashyapa.

अत्रेष्ट्वैवौरसः श्रीमान् राजा सोमश्च वीर्यवान्।

सहस्रं यश्च दिव्यानां युगानां पर्युपासिता॥९॥

Atri had another son born of his lions, viz., the handsome and princely Soma of great power. He practised penances for a thousand divine cycles.

अर्यमा चैव भगवान् ये चास्य तनया विभो।

एते प्रदेशाः कथिता भुवनानां प्रभावनाः॥१०॥

The divine Aryaman and his sons, O king, have been described as those who issued injunctions, and as creators of all creatures.

शशबिन्दोश्च भार्याणां सहस्राणि दशाच्युत।

एकैकस्यां सहस्रं तु तनयानामभूत् तदा॥११॥

एवं शतसहस्राणां शतं कस्य महात्मनः।

पुत्राणां च न ते कंचिदिच्छन्त्यन्यं प्रजापतिम्॥१२॥

2. Shashavindu had ten thousand wives. Upon each of them he begat a thousand sons, and thus they were ten thousand in number. Those sons refused to call any body else save themselves as Patriarch.

प्रजामाचक्षते विप्राः पुराणाः शाशबिन्दवीम्।

स वृष्णिवंशप्रभवो महावंशः प्रजापतेः॥१३॥

The ancient Brahmanas bestowed a name on the creatures of the world, derived from Shashavindu. That extensive family of the Patriarch Shashavindu became in time the progenitor of the Vrishni race.

एते प्रजानां पतयः समुददिष्टा यशस्विनः।

अतः परं प्रवक्ष्यामि देवांस्त्रिभुवनेश्वरान्॥१४॥

These that I have named are noted as the illustrious Patriarchs. After this, I shall name the celestials who are the lords of the three worlds.

भर्गोऽशश्चार्यमा चैव मित्रोऽथ वरुणस्तथा।

सविता चैव धाता च विवस्वाश्च महाबलः॥१५॥

Bhaga, Ansha, Aryaman, Mitra, Varuna, Savitri, Dhatri, Vivasvat of great might.

त्वष्टा पूषा तथैवेन्द्रो द्वादशो विष्णुरुच्यते।

इत्येते द्वादशादित्याः कश्यपस्यात्मसम्भवाः॥१६॥

Tashtri, Pushan, Indra, and Vishnu know as the twelfth,— these are the twelve Adityas, all originated from Kashyapa.

नासत्यश्चैव दस्रश्च स्मृतौ द्वावश्विनावपि।

मार्तण्डस्यात्मजावेतावष्टमस्य महात्मनः॥१७॥

Nasatya and Dashra are mentioned as the two Ashvins. These two are the sons of the illustrious Martanda, the eighth in the above.

ते च पूर्वं सुराश्चेति द्विविधाः पितरः स्मृताः।

त्वष्टृश्चैवात्मजः श्रीमान् विश्वरूपो महायशः॥१८॥

अजैकपादहिर्बुध्न्यो विरूपाक्षोऽथ रैवतः।

हरश्च बहुरूपश्च त्र्यम्बकश्च सुरेश्वरः॥१९॥

सावित्रश्च जयन्तश्च पिनाकी चापराजितः।

पूर्वमेव महाभागा वसवोऽष्टौ प्रकीर्तिताः॥२०॥

These were called first gods and the two classes of departed manes. Tashtri had many sons. Amongst them were the beautiful and famous Visharupa. Ajaikapat, Ahi, Bradhna, Virupaksha, and Raivata. Then there were Hara and Vahurupa, Tryamyaka the chief of the Deities, and Savitrya, Jayanta and Pinaki the invincible. The highly blessed eight Vasus have formerly been enumerated by me.

एत एवंविधा देवा मनोरेव प्रजापतेः।

ते च पूर्वं सुराश्चेति द्विविधाः पितरः स्मृताः॥२१॥

These were considered as gods at the time of the Prajapati Manu. These were at first called the gods and the Pitris.

शीलयौवनतस्त्वन्यस्तथान्यः सिद्धसाध्ययोः।

ऋभवो मरुतश्चैव देवानां चोदितो गणः॥२२॥

The Siddhas and the Saddhyas were divided into two classes for their conduct and youth. The deities were formerly divided into two classes, viz., the Ribhus and the Maruts.

एवमेते समान्नाता विश्वेदेवास्तथाश्विनौ।

आदित्याः क्षत्रियास्तेषां विशश्च मरुतस्तथा॥२३॥

Thus have the Vishvas, the gods, and the Ashvins, been enumerated. Amongst them, the Adityas are Kshatriyas, and the Maruts are Vaishyas.

अश्विनौ तु स्मृतौ शूद्रौ तपस्युग्रे समास्थितौ।

स्मृतास्त्वङ्गिरसो देवा ब्राह्मणा इति निश्चयः॥२४॥

The two Ashvins, practising severe penances, have been said to be Shudras. The deities sprung from Angirasa's family have been said to be Brahmanas. This is certain.

इत्येतत् सर्वदेवानां चातुर्वर्ण्यं प्रकीर्तितम्।

एतान् वै प्रातरुत्थाय देवान् यस्तु प्रकीर्तयेत्॥२५॥

स्वजादन्यकृताच्चैव सर्वपापात् प्रमुच्यते।

यवक्रीतोऽथ रैभ्यश्च अर्वावसुपरावसू॥२६॥

औशिजश्चैव कक्षीवान् बलश्चाङ्गिरसः सुताः।

ऋषिर्मेधातिथेः पुत्रः कण्वो बर्हिषदस्तथा॥२७॥

त्रैलोक्यभावनास्तात प्राच्यां सप्तपर्यस्तथा।

उन्मुचो विमुचश्चैव स्वस्त्यात्रेयश्च वीर्यवान्॥२८॥

प्रमुचश्चेध्मवाहश्च भगवांश्च दृढव्रतः।

मित्रावरुणयोः पुत्रस्तथागस्त्यः प्रतापवान्॥२९॥

एते ब्रह्मर्षयो नित्यमास्थिता दक्षिणां दिशम्।

उषङ्गु कवषो धौम्यः परिव्याधश्च वीर्यवान्॥३०॥

एकतश्च द्वितश्चैव त्रितश्चैव महर्षयः।

अत्रेः पुत्रश्च भवांस्तथा सारस्वतः प्रभुः॥३१॥

एते चैव महात्मनः पश्चिमामाश्रिता दिशम्।

आत्रेयश्च वसिष्ठश्च कश्यपश्च महानृषिः॥३२॥

गौतमोऽथ भरद्वाजो विश्वामित्रोऽथ कौशिकः।

तथैव पुत्रो भगवानृचीकस्य महात्मनः॥३३॥

जमदग्निश्च सप्तैते उदीचीमाश्रिता दिशम्।

एते प्रतिदिशं सर्वे कीर्तितास्तिग्मतेजसः॥३४॥

Thus have I told you about the fourfold order among the gods. The person who, after rising from his bed in the morning, recites the names of these deities, becomes purged off of all his sins—whether committed by himself intentionally or unintentionally, or whether born of his intercourse with others. Yavakrita, Raivya, Arvavasu, Paravasu, Ausija, Kakshivat, and Vala, are described as the sons of Angirasa. These and Kanwa son of the Rishi Medhatithi, and Varhishada, and the well-known seven Rishis who are the progenitors of

the three worlds, all live in the East. Unmucha, Vimucha, the highly energetic Sastyatreya, Pramucha, Idhmavaha, and the divine Dridavrata, and Mitravaruna's highly energetic son Agastya, these twice-born Rishis all live in the South Ushanga, Karusha, Dhaumya, Parivyadha of great energy, and those great Rishis called Ekata, Dvita, and Trita, and Atri's son, viz., the illustrious and powerful Sarasvat, these high-souled ones live in the West. Atreya, and Vashishtha, and the great Rishi Kashyapa, and Gautama, Bharadvaja, and Vishvamitra the son of Kushika, and the illustrious son of the high-souled Richika, viz., Jamadagni,—these seven live the North. Thus have I described to you the great Rishis of fiery energy who live in the different points of the world.

साक्षिभूता महात्मानो भुवनानां प्रभावनाः।

एवमेते महात्मानः स्थिताः प्रत्येकशो दिशम्॥३५॥

Those great ones are the witnesses of the universe, and the creators of all the worlds. Thus do they live in their respective quarters.

एतेषां कीर्तनं कृत्वा सर्वपापात् प्रमुच्यते।

यस्यां यस्यां दिशि ह्येते तां दिशं शरणं गतः।

मुच्यते सर्वपापेभ्यः स्वस्तिमांश्च गृहान् व्रजेत्॥३६॥

By reciting their names one is purged off of all his sins. A person by sojourning to those quarters becomes freed of all his sins and succeeds in returning home safely.'

CHAPTER 209

(MOKSHADHARMA PARVA)—

Continued

The various names of Vishnu

युधिष्ठिर उवाच

पितामह महाप्राज्ञ युधि सत्यपराक्रमा

श्रोतुमिच्छामि कात्स्न्येन कृष्णमव्ययमीश्वरम्॥१॥

Yudhishtira said—

O grandfather, O you of great wisdom and invincible prowess in battle, I wish to hear fully of Krishna who is immutable omnipotent.

यच्चास्य तेजः सुमहद् यच्च कर्म पुरा कृतम्।

तन्मे सर्वं यथातत्त्वं ब्रूहि त्वं पुरुषर्षभ॥२॥

O foremost of men, tell me truly everything about his great energy and the great deeds performed by him in days of yore.

तिर्यग्योनिगतं रूपं कथं धारितवान् प्रभुः।

केन कार्यनिसर्गेण तमाख्याहि महाबल॥३॥

Why did that powerful one assume the form of an animal, and that for performing what particular act? Tell me all this, O mighty warrior.

भीष्म उवाच

पुराहं मृगयां यातो मार्कण्डेयाश्रमे स्थितः।

तत्रापश्यं मुनिगणान् समासीनान् सहस्रशः॥४॥

Bhishma said—

'Formerly, on one occasion, while out on hunting, I arrived at the asylum of Markandeya. There I saw various classes of ascetics seated by thousands.

ततस्ते मधुपर्केण पूजां चक्रुरथो मयि।

प्रतिगृह्य च पूजां प्रत्यनन्दमृषीनहम्॥५॥

The Rishis honoured me by offering honey and curds. Accepting their adoration, I reverentially saluted them in return.

कथेषा कथिता तत्र कश्यपेन महर्षिणा।

मनःप्रह्लादिनीं दिव्यां तामिहैकपनाः शृणु॥६॥

What I shall recite was described there by the great Rishi Kashyapa. Listen with rapt attention to that excellent and charming throne.

पुरा दानवमुख्या हि क्रोधलोभसमन्विताः।

बलेन मत्ता शतशो नरकाद्या महासुराः॥७॥

तथैव चान्ये बहवो दानवा युद्धदुर्मदाः।

न सहन्ते स्म देवानां समृद्धिं तामनुत्तमाम्॥८॥

Formerly the principal Danavas, possessed by anger and cupidity, and hundreds of powerful Asuras having Naraka for their first, elated with power, and numberless other Danavas invincible in battle, became highly jealous of the peerless prosperity of the gods.

दानवैरर्द्धमानास्तु देवा देवर्षयस्तथा।

न शर्म लेभिरे राजन् विशमानास्ततस्ततः॥११॥

Oppressed by the Danavas and finding no peace, the gods and the celestial Rishis, fled away in all directions.

पृथिवीमार्तरूपां ते समपश्यन् दिवौकसः।

दानवैरभिसंस्तीर्णां घोररूपैर्महाबलैः॥१०॥

The dwellers of heaven saw the Earth looking like one sunk in sore distress. Overspread with mighty Danavas of terrible countenance, the Earth seemed to be oppressed with a heavy load, Cheerless and grief-stricken, she seemed as if going down into the neither region.

भारतार्तिमग्रहृष्टां च दुःखितां संनिमज्जतीम्।

अथादितेयाः संनस्ता ब्रह्माणमिदमब्रुवन्॥११॥

The Adityas, stricken with fear, went to Brahman, and said,— How O Brahman, shall we continue to put up with these oppressions of the Danavas.

कथं शक्यामहे ब्रह्मन् दानवैरभिमर्दनम्।

स्वयम्भूस्तानुवाचेदं निसृष्टोऽत्र विधिर्मया॥१२॥

The self-create answered them, saying,—I have already ordained what is to be done in this matter.

ते वरेणाभिसम्पन्ना बलेन च मदेन च।

नावबुध्यन्ति सम्भूढा विष्णुमव्यक्तदर्शनम्॥१३॥

वराहरूपिणं देवमष्टष्यममरैरपि।

एष वेगेन गत्वा हि यत्र ते दानवाधमाः॥१४॥

अन्तर्भूमिगता घोरा निवसन्ति सहस्रशः।

शमयिष्यति तच्छ्रुत्वा जह्वुः सुरसत्तमाः॥१५॥

Having obtained boons, and possessed of power, and elated with pride, those senseless wretches do not know that Vishnu of invisible form, that god incapable of being defeated by the very gods in a body, has assumed the form of a boar. That Supreme Deity, going to the spot where those wretched Danavas, of terrible mien, are living in thousands below the Earth, will kill them all!— Hearing these words of the

Grandfather, those foremost one among the deities were overjoyed.

ततो विष्णुर्महातेजा वाराहं रूपमास्थितः।

अन्तर्भूमिं सम्प्रविश्य जगाम दितिजान् प्रति॥१६॥

Sometime after, Vishnu of mighty energy, assuming the form of a Boar, penetrating into the neither regions, rushed against those children of Diti.

दृष्ट्वा च सहिताः सर्वे दैत्याः सत्त्वममानुषम्।

प्रसह्य तरसा सर्वे संतस्थुः कालमोहिताः॥१७॥

Seeing that extraordinary creature, all the Daityas, in a body stupefied by Time, quickly proceeded against it for displaying their strength, and stood encircling it.

ततस्ते समभिदुत्य वराहं जगृहुः समम्।

संकुब्धाश्च वराहं तं व्यकर्षन्त समन्ततः॥१८॥

Soon after, they all rushed against that Boar and caught it simultaneously. Filled with anger they tried to drag the animal from every side.

दानवेन्द्रा महाकाया महावीर्यबलोच्छ्रिताः।

नाशक्नुवंश्च किञ्चित् ते तस्य कर्तुं तदा विभो॥१९॥

Those foremost of Danavas, of huge bodies, endued with mighty energy, swelling with strength, O monarch, could do nothing to that Boar.

ततोऽगच्छत् विस्मयं ते दानवेन्द्रा भयं तथा।

संशयं गतमात्मानं मेनिरे च सहस्रशः॥२०॥

At this they were stricken with wonder and fear. Numbering in thousands, they thought that their last hour had come.

ततो देवाधिदेवः स योगात्मा योगसारथिः।

योगमास्थाय भगवांस्तदा भरतसत्तमा॥२१॥

Then that Supreme God of all the gods, having Yoga for his soul and companion, became immersed in Yoga, O chief of the Bharatas, and began to roar terribly agitating those Daityas and Danavas.

विननाद महानादं क्षोभयन् दैत्यदानवान्।

संनादिता येन लोकाः सर्वाश्चैव दिशो दश॥२२॥

All the worlds and the ten cardinal points resounded with those roars, which for this reason, agitated all creatures and struck them with fear.

तेन संनादशब्देन लोकानां क्षोभ आगमत्।

संत्रस्ताश्च भृशं लोके देवाः शक्रपुरोगमाः॥२३॥

The very gods headed by Indra became terror-stricken. The whole universe became calm in consequence of that sound. It was a dreadful time.

निर्विचेष्टं जगच्चापि बभूवातिभृशं तदा।

स्थावरं जङ्गमं चैव तेन नादेन मोहितम्॥२४॥

ततस्ते दानवाः सर्वे तेन नादेन भीषिताः।

पेतुर्गतासवश्चैव विष्णुतेजःप्रमोहिताः॥२५॥

All mobile and immobile beings became stupefied by that sound. The Danavas, terrified by that sound, began to fall down dead, paralysed by the energy of Vishnu. The Boar, with its hoops, began to pierce those enemies of the gods, those dwellers of the nether regions, and tear their flesh, fat, and bones.

रसातलगतश्चापि वराहस्त्रिदशद्विषाम्।

खुरैर्विदारयामास मांसमेदोऽस्थिसंचयान्॥२६॥

On account of those tremendous roars, Vishnu passed by the name of Sanatana.

नादेन तेन महता सनातन इति स्मृतः।

पद्मनाभो महायोगी भूताचार्यः स भूतराट्॥२७॥

He is also called Padmanabha. He is foremost of Yogins. He is the Preceptor of all creatures, and their supreme Lord. All the sects of the gods then went to the Grandfather.

ततो देवगणाः सर्वे पितामहमुपाद्रवन्।

तत्र गत्वा महात्मानमूचुश्चैव जगत्पतिम्॥२८॥

नादोऽयं कीदृशो देव नैतं विद्म वयं प्रभो।

कोऽसौ हि कस्य वा नादो येन विह्वलितं जगत्॥२९॥

देवाश्च दानवाश्चैव मोहितास्तस्य तेजसा।

Going there, those illustrious ones addressed the Lord of the universe, saying,—What sort of noise is this, O powerful one? We do not understand it. Who is this one,

or whose is this sound by which the universe has been stupefied. With the power of this sound or of its maker, the gods and the Danavas have all been deprived of their senses.

एतस्मिन्नन्तरे विष्णुर्वाराहं रूपमास्थितः।

उदतिष्ठन्महाबाहो स्तूयमानो महर्षिभिः॥३०॥

Meanwhile, O mighty-armed one, Vishnu in his Boar form came before the assembled gods, his praises lauded by the great Rishis.

पितामह उवाच

निहत्य दानवपतीन् महावर्ष्मा महाबलः।

एष देवो महायोगी भूतात्मा भूतभावनः॥३१॥

The Grandfather said—

That is the Supreme God, the Creator of all beings, the Soul of all creatures, the foremost of all Yogins. Of huge body and great strength, he comes here, having killed the leading Danavas.

सर्वभूतेश्वरो योगी मुनिरात्मा तथाऽऽत्मनः।

स्थिरीभवत कृष्णोऽयं सर्वविघ्नविनाशनः॥३२॥

He is the Lord of all beings, the master of Yoga, the great ascetic, the Soul of all living beings. Be silent, all of you? He is Krishna, the destroyer of all impediments.

कृत्वा कर्मातिसाध्वेतदशक्यममितप्रभः।

समायातः स्वमात्मानं महाभागो महाद्युतिः॥३३॥

That Supreme God of immeasurable sheen, that great refuge of all blessings, having performed a most difficult task that cannot be accomplished by others, has returned to his own pure nature.

पद्मनाभो महायोगी महात्मा भूतभावनः।

न संतापो न भीः कार्या शोको वा सुरसत्तमाः॥३४॥

It is He from whose navel the primeval lotus had sprung. He is the foremost of Yogins. Of supreme soul, He is the creator of all beings. There is no necessity for sorrow or fear or grief, ye foremost of celestials.

विधिरेष प्रभावश्च कालः संक्षयकारकः।

लोकान् धारयता तेन नादो मुक्तो महात्मना॥३५॥

He is the Ordainer. He is the Creating Principle. He is all-destroying Time. It is He who maintains all the worlds. These roars that have alarmed you are being uttered by that great one.

स एष हि महाबाहुः सर्वलोकनमस्कृतः।

अच्युतः पुण्डरीकाक्षः सर्वभूतादिरीश्वरः॥३६॥

Of mighty arms, He is the object of universal adoration. Incapable of deterioration, that lotus-eyed one is the origin of all beings and their lord.'

CHAPTER 210

(MOKSHADHARMA PARVA)— Continued

The creation : The Brahma

युधिष्ठिर उवाच

योगं मे परमं तात मोक्षस्य वद भारता।

तमहं तत्त्वतो ज्ञातुमिच्छामि वदतां वर॥१॥

Yudhishtira said—

Tell me, O sire, that high Yoga by which, O Bharata, I may obtain liberation. O foremost of speakers, I wish to know everything about that Yoga truly.

भीष्म उवाच

अत्राप्युदाहरन्तीममितिहासं पुरातनम्।

संवादं मोक्षसंयुक्तं शिष्यस्य गुरुणा सह॥२॥

Bhishma said—

'Regarding it is cited the old narrative of the discourse between a preceptor and disciple on the subject of liberation.

कश्चिद् ब्राह्मणमासीनमाचार्यमृषिसत्तमम्।

तेजोराशिं महात्मानं सत्यसंधं जितेन्द्रियम्॥३॥

There was a twice-born preceptor who was the foremost of Rishis. He looked like a mass of effulgence. Endued with a high soul, he was firm in truth and a complete master of his senses.

शिष्यः परममेधावी श्रेयोऽर्थी सुसमाहितः।

चरणानुपसंगृह्य स्थितः प्राञ्जलिरब्रवीत्॥४॥

उपासनात् प्रसन्नोऽसि यदि वै भगवन् मम।

संशयो मे महान् कश्चित् तन्मे व्याख्यातुमर्हसि।

Once upon a time, a highly intelligent and attentive disciple, desirous of obtaining what was for his highest good touched the preceptor's feet, and standing with joined palms before him, said,—If O illustrious one, you have been pleased with the adoration I have offered you, you should solve a great doubt of mine.

कुतश्चाहं कुतश्च त्वं तत् सम्यग्ब्रूहि यत्परम्॥५॥

कथं च सर्वभूतेषु समेषु द्विजसत्तम।

सम्यग्वृत्ता निवर्तन्ते विपराताः क्षयोदयाः॥६॥

वेदेषु चापि यद् वाक्यं लौकिकं व्यापकं च यत्।

एतद् विद्वन् यथातत्त्वं सर्वं व्याख्यातुमर्हसि॥७॥

Whence am I am and whence are you? Tell me this fully. Tell me also what is the final cause. Why also, O best of twice-born ones, when the material and destruction take place in such dissimilar ways? You should, O you of great learning, also explain the object of the saying in the Vedas, the meaning of the injunctions of the Smritis and of those injunctions which apply to all classes of men.

गुरुस्त्वाच

शृणु शिष्य महाप्राज्ञ ब्रह्मगुह्यमिदं परम्।

अध्यात्मं सर्वविद्यानामागमानां च यद्वसु॥८॥

The preceptor said—

Listen, O disciple, O you of great wisdom. This what you have asked me is not described even in the very Vedas and is the highest subject for thought or discourse. It is called Adhyatma and is the most precious of all branches of learning and of all sacred institutes.

वासुदेवः परमिदं विश्वस्य ब्रह्मणो मुखम्।

सत्यं ज्ञानमथो यज्ञस्तितिक्षा दम आर्जवम्॥९॥

Vasudeva is the Supreme (cause) of the universe. He is the origin of the Vedas (viz., Om). He is Truth, Knowledge, Sacrifice, Renunciation, self-control, and Righteousness.

पुरुषं सनातनं विष्णुं यं तं वेदविदो विदुः।

स्वर्गप्रलयकर्तारमव्यक्तं ब्रह्म शाश्वतम्॥१०॥

Persons well-read in Vedas know Him as pervading, all Eternal, Omnipresent, the Creator and the Destroyer, the Unmanifest, Brahma, Immutable.

तदिदं ब्रह्म वार्ष्णेयमितिहासं शृणुष्व मे।

ब्राह्मणो ब्राह्मणैः श्राव्यो राजन्यः क्षत्रियैस्तथा॥११॥

वैश्यो वैश्यैस्तथा श्राव्यः शूद्रः शूद्रैर्हामनाः।

माहात्म्यं देवदेवस्य विष्णोरमितेजसः॥१२॥

2. Hear now from me the story of Him who was born in the Vrishni family. A Brahmana should hear the greatness of that God of gods, called Vishnu of immeasurable energy, from the lips of Brahmanas. A Kshatriya should hear it from persons of that order. One who is a Vaishya, should hear it from Vaishyas, and a high-souled Shudra should hear it from Sudras.

अर्हस्त्वमसि कल्याणं वार्ष्णेयं शृणु यत्परम्।

कालचक्रमनाद्यन्तं भावाभावस्वलक्षणम्॥१३॥

You deserve to hear it. Listen now to the sacred accounts of Krishna, that theme which is foremost of all themes. Vasudeva is the Wheel of Time, without beginning and without end. Existence and Non-existence are the qualities by which His real nature is known.

त्रैलोक्यं सर्वभूतेशे चक्रवत्परिवर्तते।

यत्तदक्षरमव्यक्तममृतं ब्रह्म शाश्वतम्।

वदन्ति पुरुषव्याघ्र केशवं पुरुषर्षभम्॥१४॥

The universe rolls like a wheel, depending upon that Lord of all beings. O best of men, Keshava, that foremost of all beings is said to be Indestructible, unmanifest, Immortal Brahma, and Immutable.

पितृन् देवानृषींश्चैव तथा वै यक्षराक्षसान्।

नागासुरमनुष्यांश्च सृजते परमोऽव्ययः॥१५॥

The highest of the high, and without change or destruction himself, he created the departed manes, the gods, the Rishis, the Yakshas, the Rakshasas, the Nagas, the Asuras, and mankind.

तथैव वेदशास्त्राणि लोकधर्माश्च शाश्वतान्।

प्रलयं प्रकृतिं प्राप्य युगादौ सृजते पुनः॥१६॥

He also created the Vedas and the eternal duties and customs of men. Having reduced everything into nothing, he once more, in the beginning of a (new) cycle, creates Prakriti.

यथर्तावृतुलिङ्गानि नानारूपाणि पर्यये।

दृश्यन्ते तानि तान्येव तथा भावा युगादिपु॥१७॥

As the various phenomena of the several seasons set in one after another according to the season that comes, so creatures come into being at the commencement of every cycle.

अथ यद्यद् यदा भाति कालयोगाद् युगादिपु।

तत् तदुत्पद्यते ज्ञानं लोकयात्राविधानजम्॥१८॥

Corresponding with those creatures who came into being, rules and duties are paid for regulating the world's course.

युगान्तेऽन्तर्हितान् वेदान् सेतिहासान् महर्षयः।

लेभिरे तपसा पूर्वमनुज्ञाताः स्वयम्भुवा॥१९॥

At the end of every cycle the Vedas and all other scriptures disappear. Through the favour of the Self-create, the great Rishis, by means of their penances, first re-acquire the lost Vedas and the scriptures.

वेदविद् वेद भगवान् वेदाङ्गानि बृहस्पतिः।

भार्गवो नीतिशास्त्रं तु जगाद जगतो हितम्॥२०॥

The Self-create (Brahman) first acquired the Vedas. Their branches called the Angas were first acquired by Brihaspati. Bhrigu's son (Shukra) first acquired the science of ethics which is so beneficial for the universe.

गान्धर्वं नारदो वेद भरद्वाजो धनुर्ग्रहम्।

देवर्षिचरितं गार्ग्यः कृष्णात्रेयश्चिकित्सितम्॥२१॥

Narada acquired the science of music; Bharadvaja that of arms; Gargya, the history of the celestial Rishis; the dark son of Atri that of medicine.

न्यायतन्त्राण्यनेकानि तैस्तैस्तुक्तानि वादिभिः।

हेत्वागमसदाचारैर्यदुक्तं तदुपास्यताम्॥२२॥

Various other Rishis whose names are connected therewith, promulgated various other sciences such as Philosophy, Logic, etc. Let that Brahma which those Rishis have described by arguments drawn from reason, by means of the Vedas, and by inferences drawn from the direct evidence of the senses, be worshipped.

अनाद्यं तत्परं ब्रह्म न देवा नर्षयो विदुः।

एकस्तद् वेद भगवान् धाता नारायणः प्रभुः॥२३॥

Neither the gods nor the Rishis were able to grasp Brahma who is without beginning and who is the highest of the high. Only the divine creator of all things, viz., the powerful Narayana, had known of Brahma.

नारायणादृषिगणास्तथा मुख्याः सुरासुराः।

राजर्षयः पुराणाश्च परमं दुःखभेषजम्॥२४॥

From Narayana, the Rishis the foremost of the deities, the Asuras, and the royal sages of old, acquired the knowledge of that highest panacea for the cure of sorrow.

पुरुषाधिष्ठितान् भावान् प्रकृतिः स्यूते यदा।

हेतुयुक्तमतः पूर्वं जगत् सम्प्रवर्तते॥२५॥

When Prakriti creates through the action of Purusha, the universe with all its potencies begins to spring from it.

दीपादन्ये यथा दीपाः प्रवर्तन्ते सहस्रशः।

प्रकृतिः स्यूते तद्ब्रह्मानन्त्यान् नापचीयते॥२६॥

From one lighted lamp thousands of other lamps are capable of being lighted. Similarly, Prakriti produces thousands of existent things. On account of its infinity, primordial matter is never exhausted.

अव्यक्तकर्मजा बुद्धिरहंकारं प्रसूयते।

आकाशं चाप्यहंकाराद् वायुराकाशसम्भवः॥२७॥

From the Unmanifest flows the Understanding determined by acts. The Understanding creates Consciousness. From Consciousness proceeds Space. From Space proceeds Wind.

वायोस्तेजस्तत्प्राप अद्भ्योऽथ वसुधोदगता।

मूलप्रकृतयो ह्यष्टौ जगदेतास्ववस्थितम्॥२८॥

From the Wind proceeds Heat. From Heat proceeds Water, and from Water is produced the Earth. These Eight form primordial Prakriti. The universe rests on them.

ज्ञानेन्द्रियाण्यतः पञ्च पञ्च कर्मेन्द्रियाण्यपि।

विषयाः पञ्च चैकं च विकारे षोडशं मनः॥२९॥

From those Eight have originated the five organs of knowledge, the five organs of action, the five objects of the (first five) organs, and the one, viz., the Mind, forming the sixteenth, which is the outcome of their modification.

श्रोत्रं त्वक्चक्षुषी जिह्वा घ्राणं ज्ञानेन्द्रियाण्यथ।

पादौ पायुरुपस्थश्च हस्तौ वाक्कर्मणी अपि॥३०॥

The ear, the skin, the two eyes, the tongue, and the nose are the five organs of knowledge. The two feet, the anus, the organ of generation, the two arms, and speech, are the five organs of action.

शब्दः स्पर्शश्च रूपं च रसो गन्धस्तथैव च।

विज्ञेयं व्यापकं चित्तं तेषु सर्वगतं मनः॥३१॥

Sound, touch, form, taste, and smell are the five objects of the senses, covering all things. The Mind lives upon all the senses and their objects.

रसज्ञाने तु जिह्वेयं व्याहते वाक् तथोच्यते।

इन्द्रियैर्विविधैर्युक्तं सर्वं व्यक्तं मनस्तथा॥३२॥

In the perception of taste, the Mind becomes the tongue, and in speech Mind become words. Covered with the different senses, Mind becomes all the objects.

विद्यात् तु षोडशैतानि दैवतानि विभागशः।

देहेषु ज्ञानकर्तारमुपासीनमुपासते॥३३॥

These sixteen, existing in their respective forms, should be known as god. These adore Him who creates all knowledge and lives within the body.

तद्वत् सोमगुणा जिह्वा गन्धस्तु पृथिवीगुणः।

श्रोतं नभोगुणं चैव चक्षुरग्नेर्गुणस्तथा।

स्पर्शं वायुगुणं विद्यात् सर्वभूतेषु सर्वदा॥३४॥

Taste in the attribute of water; scent is the attribute of space; vision is the attribute of fire or light; and touch is the attribute of the wind. This is the case with all creatures at all times.

मनः सत्त्वगुणं प्राहुः सत्त्वमव्यक्तजं तथा॥

सर्वभूतात्मभूतस्थं तस्माद् बुद्ध्येत बुद्धिमान्॥३५॥

The Mind, is the attribute of existence. Existence springs from the Prakriti which exists in That which is the Soul of all existent beings.

एते भावा जगत् सर्वं वहन्ति सचराचरम्॥

श्रिता विरजसं देवं यमाहुः प्रकृतेः परम्॥३६॥

These existence's, resting upon the supreme Divinity that is above Prakriti and that is inactive, uphold the entire universe of the mobile and immobile objects.

नवद्वारं पुरं पुण्यमेतैर्भावैः समन्वितम्॥

व्याप्य शेते महानात्मा तस्मात् पुरुष उच्यते॥३७॥

This sacred building of nine doors (body) is endued with all these existences. That which is high above them, viz., the Soul, lives within it, pervading it all over. Therefore it is called Purusha.

अजरः सोऽमरश्चैव व्यक्ताव्यक्तोपदेशवान्॥

व्यापकः सगुणः सूक्ष्मः सर्वभूतगुणाश्रयः॥३८॥

The Soul is not subject to decay and death. It has knowledge of what is manifest and what is unmanifest. It is again all-pervading, endued with qualities, subtle, and the refuge of all existence and qualities.

यथा दीपः प्रकाशात्मा ह्रस्वो वा यदि वा महान्॥

ज्ञानात्मानं तथा विद्यात् पुरुषं सर्वजन्तुषु॥३९॥

As a lamp shows all objects great or small, similarly the Soul dwells in all creatures as the principle of knowledge.

श्रोत्रं वेदयते वेद्यं स शृणोति स पश्यति॥

कारणं तस्य देहोऽयं स कर्ता सर्वकर्मणाम्॥४०॥

Making the ear to hear what it hears, it is the Soul that hears. Likewise, making the works, it is the Soul that sees. This body supplies the means by which the Soul derives

knowledge. The bodily organs are not the doers, but it is the Soul that is doer, of all acts.

अग्निर्दारुगतो यद्बद्धं भिन्ने दारौ न दृश्यते॥

तथैवात्मा शरीरस्थो योगेनैवानुदृश्यते॥४१॥

There is fire in wood, but it is never seen by cutting upon a piece of wood. Similarly, the Soul lives within the body, but it can never be seen by cutting the body.

अग्निर्यथा ह्युपायेन पथित्वा दारु दृश्यते॥

तथैवात्मा शरीरस्थो योगेनैवात्र दृश्यते॥४२॥

The fire which exists in wood may be seen by proper means, viz., rubbing the wood. Similarly, the Soul which lives within the body may be seen by employing proper means, viz., Yoga.

नदीष्वापो यथा युक्ता यथा सूर्ये मरीचयः॥

संततत्वाद् यथा यान्ति तथा देहाः शरीरिणाम्॥४३॥

Water must exits in rivers. Rays of light are always attached to the sun. Similarly, the Soul has a body. This connection is not stopped because of the constant succession of bodies that Soul has to pass through.

स्वप्नयोगे यथैवात्मा पञ्चेन्द्रियसमायुतः॥

देहमुत्सृज्य वै याति तथैवात्मोपलभ्यते॥४४॥

In a dream, the Soul, endued with the five senses, leaves the body and moves over wide areas. Similarly, when death takes place, the Soul passes out of one body for entering another.

कर्मणा बाध्यते रूपं कर्मणा चोपलभ्यते॥

कर्मणा नीयतेऽन्यत्र स्वकृतेन बलीयसा॥४५॥

The Soul is fettered by its pristine acts. Fettered by acts done by it in one state. Indeed, it is led from one into another body by its own acts which are of very powerful consequences.

स तु देहाद् यथा देहं त्यक्त्वान्यं प्रतिपद्यते॥

तथान्यं सम्प्रवक्ष्यामि भूतग्रामं स्वकर्मजम्॥४६॥

I will not describe how the owner of a human body, casting off his body, enters another, and then again into another, and how, indeed, the whole range of beings is the result of their respective acts.

CHAPTER 211

(MOKSHADHARMA PARVA)—
Continued

The soul : understanding mind

गुरुस्वाद्य

चतुर्विधानि भूतानि स्थावराणि चराणि च।

अव्यक्तप्रभवान्याहुरव्यक्तनिधनानि च।

अव्यक्तलक्षणं विद्यादव्यक्तात्मात्मकं मनः॥१॥

Bhishma said—

'All immobile and mobile beings, divided into four classes, have been described to be of unmanifest birth and unmanifest death. Existing only in the unmanifest Soul, the Mind is said to possess the attributes of the unmanifest.

यथाश्वत्थकणीकायामन्तर्भूतो महाद्रुमः।

निष्पन्नो दृश्यते व्यक्तमव्यक्तात् सम्भवस्तथा॥२॥

As a vast tree lies within a small unblown Ashvatha flower and is seen only when it comes out, so birth takes place from what is unmanifest.

अभिद्रवत्ययस्कान्तमयो निश्चेतनं यथा।

स्वभावहेतुजा भावा यद्वदन्यदपीदृशम्॥३॥

A piece of iron, which is inanimate runs towards a piece of loadstone. Likewise, inclinations and propensities due to natural instincts, and all else, run towards the Soul in a new life.

तद्वदव्यक्तजा भावाः कर्तुः कारणलक्षणाः।

अचेतनाच्चेतयितुः कारणादभिसंहता॥४॥

Indeed, as those propensities born of Darkness and Ignorance, and inactive in their nature, are united with the Soul when re-born, similarly, those other inclinations and aspirations of the Soul that have their look directed towards Brahma become united with it, coming to it directly from Brahma itself.

न भूर्न खं द्यौर्भूतानि नश्यन् न सुरासुराः।

नान्यदासीदृते जीवमासेदुर्न तु संहतम्॥५॥

Neither earth, nor sky, nor heaven, nor things, nor the vital airs, nor virtue and vice, nor anything else, existed before, except the Intelligence-Soul. Nor have they any necessary connection with even the Intelligence-Soul corrupted by Darkness.

पूर्वं नित्यं सर्वगतं मनोहेतुमलक्षणम्।

अज्ञानकर्म निर्दिष्टमेतत् कारणलक्षणम्॥६॥

The Soul is eternal. It is indestructible. It is in every creature. It is the cause of the Mind. It is without qualities. This universe before us is due to Darkness or Ignorance. The Soul's apprehensions of form, etc., are due to past desires.

तत्कारणैर्हि संयुक्तं कार्यसंग्रहकारकम्।

येनैतद् वर्तते चक्रमनादिनिधनं महत्॥७॥

The Soul, when it becomes endued with desires, engages in acts. On account of that condition,— this vast wheel of existence revolves with beginning and without end.

अव्यक्तनाभं व्यक्तारं विकारपरिमण्डलम्।

श्रेत्रज्ञाधिष्ठितं चक्रं सिन्ध्याक्षं वर्तते ध्रुवम्॥८॥

The Understanding, is the nave of that wheel. The body with the senses, forms its spokes. The perceptions and acts are its circumference. Urged by on the quality of Darkness, the Soul presides over it.

स्निग्धत्वात् लिवत् सर्वं चक्रेऽस्मिन् पीडयते जगत्।

तिलपीडैरिवाक्रम्य भोगैरज्ञानसम्भवैः॥९॥

Like oilmen pressing oilseeds pressing oilseeds in their machine, the consequences born of Darkness, assailing the universe which is moistened by Darkness, press or grind it in that wheel.

कर्म तत् कुरुते तर्षादहंकारपरिग्रहात्।

कार्यकारणसंयोगे स हेतुरुपपादितः॥१०॥

In that succession of births, the individual Soul, seized by the idea of Ego in consequence of desire, performs acts. In the union of cause and effect, those acts again become fresh causes.

नाभ्येति कारणं कार्यं न कार्यं कारणं तथा।

कार्याणां तूपकरणे कालो भवति हेतुमान्॥११॥

Effects do not enter into causes. Nor do causes enter into effects. Time is the instrumental in the production of effects.

हेतुयुक्ताः प्रकृतयो विकाराश्च परस्परम्।

अन्योन्यमभिवर्तन्ते पुरुषाधिष्ठिताः सदा॥१२॥

The primordial essences, and their changes endued with causes, exist unitedly, on account of their being always presided over by the Soul.

राजसैस्तामसैर्भावैर्युतो हेतुबलान्वितः।

क्षेत्रज्ञमेवानुयाति पांसुवतिरितो यथा॥१३॥

Like dust following the wind that moves it, the individual Soul, shorn of body, but endued still with inclinations born of Darkness and Ignorance with principles of causes formed by pristine deeds, moves on, following the direction of the Supreme Soul.

न च तैः स्पृश्यते भावैर्न ते तेन महात्मना।

सरजस्कोऽरजस्कश्च नैव वायुर्भवेद् यथा॥१४॥

The Soul, however, is never affected by those inclinations and propensities. Nor are these affected by the Soul that is superior to them. The wind, which is naturally pure, is never sullied by the dust it carries.

तथैतदन्तरं विद्यात् सत्त्वक्षेत्रज्ञयोर्बुधः।

अभ्यासात् स तथा युक्तो न गच्छेत् प्रकृतिं पुनः॥

As the wind is separate from the dust it carries away, so, the wise man should know, is the connection between life and the Soul. No one should think that the Soul, on account of its seeming union with the body and the senses and the other inclinations and beliefs and unbeliefs, is really endued therewith as its necessary and absolute qualities. On the other hand, the Soul should be considered as existing in its own nature.

संदेहमेतमुत्पन्नमच्छिन्द भगवानृषिः।

तथा वार्ता समीक्षेत कृतलक्षणसम्पिताम्॥१५॥

Thus did the divine Rishi remove the doubt that had taken possession of his disciple's mind. In spite of all this, people depend upon means consisting of acts and scriptural rites for removing misery and acquiring happiness.

बीजान्यग्न्युपदग्धानि न रोहन्ति यथा पुनः।

ज्ञानदग्धैस्तथा क्लेशैर्नात्मा सम्पद्यते पुनः॥१७॥

Seeds that are burnt by fire do not put forth sprouts. Likewise, if everything that produces misery be consumed by the fire of true knowledge, the Soul is freed from the obligation of re-birth in the world.

CHAPTER 212

(MOKSHADHARMA PARVA)—

Continued

Acts and knowledge

भीष्म उवाच

प्रवृत्तिलक्षणो धर्मो यथा समुपलभ्यते।

तेषां विज्ञाननिष्ठानामन्यत्तत्त्वं न रोचते॥१॥

Bhishma said—

Persons who perform acts consider the performance of acts highly. Likewise, those who are devoted to Knowledge do not regard anything other than Knowledge.

दुर्लभा वेदविद्वांसो वेदोक्तेषु व्यवस्थिताः।

प्रयोजनं महत्वात्तु मार्गमिच्छन्ति संस्तुतम्॥२॥

Rare are persons fully conversant with the Vedas and depending upon the injunctions contained therein. The more intelligent however consider the abstention from acts as the better of the two, viz., heaven and liberation.

सद्भिराचरित्वात्तु वृत्तमेतदगर्हितम्।

इयं सा बुद्धिरभ्येत्य यया याति परां गतिम्॥३॥

Abstention of acts is observed by highly wise men. That conduct, therefore, is praiseworthy. The intelligence which advocates abstention from acts, is that by which one attains to liberation.

शरीरवानुपादते मोहात् सर्वान् परिग्रहान्।
क्रोधलोभादिभिर्भावैर्युक्तो राजसतामसैः॥४॥

Endued with body, a person, through folly, and endued with anger and cupidity and all the propensities born of Darkness and Ignorance, cherishes attachment for all earthly objects.

नाशुद्धमाचरेत् तस्मादभीप्सन् देहयापनम्।
कर्मणा विवरं कुर्वन्न लोकानानुयाच्छुभान्॥५॥

One, therefore, who wishes to destroy his connection with the body, should never perform any impure act. On the other hand, one should create by his acts a path for attaining to Liberation, without wishing for regions of happiness.

लोहयुक्तं यथा हेम विपक्वं न विराजते।
तथापक्वकषायाख्यं विज्ञानं न प्रकाशते॥६॥

As gold, when united with iron, loses its purity and cannot shine, so Knowledge, when existing with attachment to earthly objects and such other shortcomings, fails to display its splendour.

यश्चाधर्मं चरेल्लोभात् कामक्रोधावनुप्लवन्।
धर्म्यं पन्थानमाक्रम्य सानुबन्धो विनश्यति॥७॥

He who, influenced by cupidity, desire and anger, practises unrighteousness, transgressing the path of righteousness, is completely destroyed.

शब्दादीन् विषयांस्तस्मान्न संरागादयं व्रजेत्।
क्रोधो हर्षो विषादश्च जायतेह परस्परात्॥८॥

One who is desirous of benefiting oneself should never seek, with too much attachment, earthly possessions representing by the objects of the senses. If one does it, anger and joy and sorrow arise from one another.

पञ्चभूतात्मके देहे सत्त्वे राजसतामसे।
कमभिष्टुवते चायं कं वाऽऽक्रोशति किं वदन्॥९॥

When every one's body is made up of the five original elements as also of the three qualities of Goodness, Darkness, and Ignorance, whom shall one worship and whom shall one censure with what words?

स्पर्शरूपरसाद्येषु सङ्गं गच्छन्ति बालिशाः।
नावगच्छन्त्यविज्ञानादात्मानं पार्थिवं गुणम्॥१०॥

Only the fools become attached to the objects of the senses. On account of folly they do not know that their bodies are only modifications of earth.

मृन्मयं शरणं यद्वन्मृदैव परिलिप्यते।
पार्थिवोऽयं तथा देहो मृद्विकारान्न नश्यति॥११॥

As a house made of earth is covered over with earth, so this body which is made of earth is saved from destruction by food which is only a change of earth.

मधु तैलं पयः सर्पिर्मांसानि लवणं गुडः।
धान्यानि फलमूलानि मृद्विकाराः सहाम्भसा॥१२॥

Honey, oil, milk, butter, meat, salt, treacle and grain of all kinds and fruit and roots are all modifications of earth and water.

यद्वत् कान्तारमातिष्ठन्नैत्सुक्यं समनुव्रजेत्।
ग्रास्यमाहारमादद्यादस्वाद्वपि हि यापनम्॥१३॥

Giving up all desire (for rich food) hermits living in the forest take simple and unsavoury food, for only keeping up the body.

तद्वत् ससारकान्तारमातिष्ठन्मृततत्परः।
यात्रार्थमद्यादाहारं व्याधितो भेषजं यथा॥१४॥

Likewise, a person who lives in the forest of the world, should be ready for labour and should take food for passing life, like a patient taking medicine.

सत्यशौचार्जवत्यागैर्वर्चसा विक्रमेण च।
क्षान्त्या धृत्या च बुद्ध्या च मनसा तपसैव च॥१५॥

भावान् सर्वानुपावृत्तान् समीक्ष्य विषयात्मकान्।
शान्तिमिच्छन्नदीनात्मा संयच्छेदिन्द्रियाणि च॥१६॥

Examining all earthly things that meet him, by the help of truth, purity, candour, a spirit of renunciation, enlightenment, courage, forgiveness, fortitude, intelligence, reflection, and austerities, and desirous of securing tranquillity, a person of great soul should restrain his senses.

सत्त्वेन रजसा चैव तमसा चैव मोहिताः।

चक्रवत् परिवर्तन्ते ह्यज्ञानाज्जन्तवो भृशम्॥१७॥

All creatures, stupefied by Ignorance by the qualities of Goodness, Darkness, and Ignorance and continually revolving like a wheel.

तस्मात् सम्यक् परीक्षेत दोषानज्ञानसम्भवान्।

अज्ञानप्रभवं दुःखमहंकारं परित्यजेत्॥१८॥

All faults, begotten of Ignorance should be closely examined and the idea of Self, which originates from Ignorance, and creates misery, should be avoided.

महाभूतानीन्द्रियाणि गुणाः सत्त्वं रजस्तमः।

त्रैलोक्यं सेश्वरं सर्वमहंकारे प्रतिष्ठितम्॥१९॥

The five elements, the senses, the qualities of Goodness, Darkness and Ignorance, the three worlds with the Supreme Being himself, and acts, all rest on Self-consciousness.

यथेह नियतः कालो दर्शयत्यार्तवान् गुणान्।

तद्वद्धूतेष्वहंकारं विद्यात् कर्मप्रवर्तकम्॥२०॥

As Time, under its own laws, always creates the seasons one after another, so one should know that Consciousness in all creatures is the mover of acts.

सम्पोहकं तमो विद्यात् कृष्णमज्ञानसम्भवम्।

प्रीतिदुःखनिबद्धांश्च समस्तांस्त्रीनथो गुणान्॥२१॥

Ignorance produces delusions. It is like Darkness and is born of Ignorance. All the joys and sorrows belong to the three qualities of Goodness, Darkness, and Ignorance.

सत्त्वस्य रजसश्चैव तमसश्च निबोध तान्।

प्रसादो हर्षजा प्रीतिरसंदहो धृतिः स्मृतिः।

एतान् सत्त्वगुणान् विद्यादिमान् राजसतामसान्॥२२॥

Listen now to those consequences that spring from the qualities of Goodness, Darkness and Ignorance. Contentment, the satisfaction that arises from joy, certainty, intelligence, and memory,—these are the results of the quality of Goodness. I shall now describe the consequences of Darkness and Ignorance.

कामक्रोधौ प्रमादश्च लोभमोहौ भयं क्लमः।

विषादशोकावरतिर्मानदर्पावनार्यता॥२३॥

Desire, anger, error, cupidity stupefaction, fear, and fatigue, belong to the quality of Darkness. Cheerlessness, grief discontent, vanity, pride, and wickedness, all belong to Ignorance.

दोषाणामेवमादीनां परोक्ष्य गुरुलाघवम्।

विमृशेदात्मसंस्थानमेकैकमनुसंततम्॥२४॥

Examining the weight or lightness of these and other evils that exist in the Soul, one should reflect upon each of them one after another.

युधिष्ठिर उवाच

के दोषा मनसा त्यक्ताः के बुद्ध्या शिथिलीकृताः।

के पुनः पुनरायान्ति के मोहादफला इव॥२५॥

Yudhishtira said—

What evils are shunned by persons seeking Liberation? What are those that are weakened by them? What are the evils that come again and again? What, again, are regarded as weak, through stupefaction.

केषां बलाबलं बुद्ध्या हेतुभिर्विमृशेद् बुधः।

एष मे संशयस्तात तन्मे ब्रूहि पितामह॥२६॥

What, indeed, are those evils upon whose gravity and weakness a wise man should reflect with the help of intelligence and of reason? I have doubts upon these subjects. Describe these to me, O grandfather.

भीष्म उवाच

दोषैर्मूलादवच्छिन्नैर्विशुद्धात्मा विमुच्यते।

विनाशयति सम्भूतमयस्मयमयो यथा।

तथा कृतात्मा सहजैर्दोषैर्नश्यति तामसैः॥२७॥

Bhishma said—

'By rooting out all evils, a person of pure Soul succeeds in obtaining Liberation. As an axe made of steel cuts a steel chain, similarly, a person of cleansed Soul, destroying all the evils that originate from Darkness and that are born with the Soul, succeeds in cutting off his connection with the body.

राजसं तामसं चैव शुद्धात्मकमकल्मषम्।

तत् सर्वं देहिनां बीजं सत्त्वमात्मवतः समम्॥२८॥

The qualities having their origin in Darkness, those that originate from Ignorance, and those stainless ones characterised by purity, form as it were the seed from which all embodied creatures have sprung. Amongst these, the quality of Goodness alone is the cause through which persons of pure souls succeed in attaining to Liberation.

तस्मादात्मवता वर्ज्यं रजश्च तम एव च।

रजस्तमोभ्यां निर्मुक्तं सत्त्वं निर्मलतामियात्॥२९॥

A person of pure soul, therefore, should cast off all the qualities begotten of Darkness and Ignorance. Then again when the quality of Goodness becomes freed from those of Darkness and Ignorance it shines the more.

अथवा मन्त्रवद्बुधुरात्मादानाय दुष्कृतम्।

स वै हेतुरनादाने शुद्ध्यर्मानुपालने॥३०॥

Some say that sacrifices and other acts performed with the help of Mantras, and which bring about the purification of the Soul, are evil or cruel acts. On the other hand, those acts are the chief instruments for dissociating the Soul from all worldly attachments, and for the observance of the religion of peace.

रजसाधर्मयुक्तानि कार्याण्यपि समाप्नुते।

अर्थयुक्तानि चात्यर्थं कामान् सर्वाश्च सेवते॥३१॥

Through the influence of the qualities born of Darkness, all impious acts are perpetrated and all earthly acts as well as such acts as originate from desire are performed.

तमसा लोभयुक्तानि क्रोधजानि च सेवते।

हिंसाविहाराभिरतस्तन्त्रीनिद्रासमन्वितः॥३२॥

Through qualities born of Ignorance, one does all acts fraught with cupidity and springing from anger. In consequence of the attribute of Ignorance, one feels sleep and procrastination and becomes addicted to all acts of cruelty and carnality.

सत्त्वस्थः सात्त्विकान् भावाञ्शुद्धान् पश्यति संश्रितः।

स देही विमलः श्रीमाञ्शुद्धाविद्यासमन्वितः॥३३॥

That person, however, who endued with faith and scriptural knowledge, follows the quality of Goodness, attends only to all good things and becomes endued with beauty and a soul free from every corruption.

CHAPTER 213

(MOKSHADHARMA PARVA)—

Continued

Knowledge of the Supreme Soul.

भीष्म उवाच

रजसा साध्यते मोहस्तमसा भरतर्षभा।

क्रोधलोभौ भयं दर्प एतेषां सादनाच्छुचिः॥३४॥

Bhishma said—

Delusion or loss of judgement arises from the quality of Darkness. Anger, cupidity, fear and pride originate from the quality of Ignorance, O foremost of Bharata's race. When all these are destroyed, one becomes pure.

परमं परमात्मानं देवमक्षयमव्ययम्।

विष्णुमव्यक्तसंस्थानं विदुस्तं देवसत्तमम्॥३५॥

By obtaining purity, a person acquires the knowledge of the Supreme Soul which is effulgent, incapable of deterioration, without change, pervading all things, having the unmanifest for his refuge, and the foremost of all the gods.

तस्य मायापिनद्धाङ्गं नष्टज्ञाना विचेतसः।

मानवा ज्ञानसम्प्लोहात् ततः क्रोधं प्रयान्ति वै॥३६॥

By His illusory power men fall away from knowledge and become senseless, and their knowledge being darkened, yield to anger.

क्रोधात् काममवाप्याथ लोभमोहौ च मानवाः।

मानदर्पावहङ्कारमहङ्कारात् ततः क्रियाः॥३७॥

From anger, they become subject to desire. From desire originate cupidity, delusion,

vanity, pride and selfishness. From such selfishness proceed various sorts of acts.

क्रियाभिः स्नेहसम्बन्धात्स्नेहाच्छोकमनन्तरम्।

सुखदुःखक्रियारम्भाज्जन्माजन्मकृतक्षणाः॥५॥

From acts originate various ties of affection and from those ties of affection springs sorrow or misery and from acts imbued with joy and sorrow proceeds the liability to birth and death.

जन्मतो गर्भवासं तु शुक्रशोणितसम्भवम्।

पुरीषमूत्रविक्षेपेण शोणितप्रभवविलम्बम्॥६॥

On account of the obligation of birth, one is compelled to live within the womb,—for the union of vital seed and blood. Living there is defiled with excreta urine and phlegm, and always fouled with blood that is created there.

तृष्णाभिभूतस्तैर्बद्धस्तानेवाभिपरिप्लवन्।

संसारतन्त्रवाहिन्यस्तत्र बुद्धयेत योषितः॥७॥

Overwhelmed by thirst, the Intelligence Soul becomes fettered by anger and the rest that have been described above. It seeks, however, to escape those evils. In this respect, women must be considered as instruments which set the stream of Creation a going.

प्रकृत्या क्षेत्रभूतास्ता नराः क्षेत्रज्ञलक्षणाः।

तस्मादेवाविशेषेण नरोऽतीयाद् विशेषतः॥८॥

By their nature, women are Kshetra, and men are Kshetrajna in respect of qualities. Therefore, wise persons should not pursue women especially.

कृत्या ह्येता घोररूपा मोहयन्त्यविचक्षणान्।

रजस्यन्तर्हिता मूर्तिरिन्द्रियाणां सनातनी॥९॥

Indeed, women are like dreadful Mantra powers. They stupefy persons shorn of wisdom. They are sunk in the quality of Darkness. They are the eternal embodiment of the senses.

तस्मात् तदात्मकाद् रागाद् बीजाज्जायन्ति जन्तवः।

स्वदेहजानस्वसंज्ञान् यद्वदङ्गात् कृमीस्त्यजेत्।

स्व संज्ञानस्वकांस्तद्वत् सुतसंज्ञान् कृमीस्त्यजेत्॥१०॥

On account of the strong desire that men cherish for women, offspring proceed from them, due to the action of the seminal fluid. As

one throws off from his person such vermin as are born there but as are not on that account any part of oneself, so should one cast off those vermin of one's body that are called children, who, though regarded as one's own, are not his own in sooth.

शुक्रतो रसतश्चैव देहाज्जायन्ति जन्तवः।

स्वभावात् कर्मयोगाद् वा तानुपेक्षेत बुद्धिमान्॥११॥

From the seminal fluid and sweat creatures spring from the body, influenced by pristine acts or in the course of nature. Therefore, a wise man should feel no regard for them.

रजस्तमसि पर्यस्तं सत्त्वं च रजसि स्थितम्।

ज्ञानाधिष्ठानमव्यक्तं बुद्ध्यहङ्कारलक्षणम्॥१२॥

तद् बीजं देहिनामाहुस्तद् बीजं जीवसंज्ञितम्।

कर्मणा कालयुक्तेन संसारपरिवर्तनम्॥१३॥

The quality of Darkness rests on that of Ignorance. The quality of Goodness, again, rests on that of Darkness. Darkness which is unmanifest overspreads itself on Knowledge, and creates the phenomena of Intelligence and Consciousness has been described as the seed of individual Souls. That, again, which is the seed of such knowledge is called the Jiva (or Individual Soul). On account of acts and the virtue of time, the Soul goes through birth and repeated rounds of re-birth.

रमत्ययं यथा स्वप्ने मनसा देहवानिव।

कर्मगर्भैर्गुणैर्देही गर्भे तदुपलभ्यते॥१४॥

As in a dream the Soul plays as if invested with a body which, of course, is due to the action of the mind, similarly, it gets in the mother's womb a body in consequence of qualities and propensities created by pristine deeds.

कर्मणा बीजभूतेन चोद्यते यद् यदिन्द्रियम्।

जायते तदहङ्काराद् रागयुक्तेन चेतसा॥१५॥

Whatever senses, while it is there, are awakened by pristine deeds as the operating cause, become created in Consciousness in consequence of the mind co-existing with attachments.

शब्दरागाच्छात्रमस्य जायते भावितात्मनः।

रूपरागात् तथा चक्षुघ्नीणं गन्धचिकीर्षया॥१६॥

On account of the past thoughts of sound that are awakened in it, the Soul, subjected to such influences, gets the organ of hearing. Similarly, from attachment to forms, its eye is produced, and from its desire after smell its organ of smelling.

स्पर्शनि त्वक् तथा वायुः प्राणापानव्यपाश्रयः।

व्यानोदानौ समानश्च पञ्चधा देहयापनम्॥१७॥

From thoughts of touch it acquires the skin. Likewise, the five vital airs are acquired by it, viz., Prana, Apana, Vyana, Udana, and Samana, which make the body agoing.

संजातैर्जायते गात्रैः कर्मजैर्वर्ष्मणा वृतः।

दुःखाद्यन्तैर्दुःखमध्यैर्नरः शारीरमानसैः॥१८॥

Encased in body with all limbs fully developed on account of pristine deeds, the Soul takes birth, with both physical and mental sorrow, in the beginning, middle, and end.

दुःखं विद्यादुपादानादभिमानाच्च वर्धते।

त्यागात् तेभ्यो निरोधः स्यान्निरोधज्ञो विमुच्यते॥१९॥

It should be known that sorrow originates from the very formation of body (in the womb). It increases with the idea of self. From renunciation of these, sorrow is destroyed. He who knows sorrow's end attains to Liberation.

इन्द्रियाणां रजस्येव प्रलयप्रभवानुभौ।

परीक्ष्य संचरेद् विद्वान् यथावच्छास्त्रचक्षुषा॥२०॥

Both the origin and the destruction of the senses depend on the quality of Darkness. A wise man should act with proper scrutiny with the help of the eye of the scriptures.

ज्ञानेन्द्रियाणीन्द्रियार्थान्नोपसर्पन्त्यतर्षुलम्।

हीनैश्च करणैर्देही न देहं पुनरर्हति॥२१॥

The senses of knowledge, if they succeed in acquiring all their objects, can never stupefy the man who is without thirst. The embodied Soul, by making its senses weak, is saved from the obligation of re-birth.

CHAPTER 214

(MOKSHADHARMA PARVA)—

Continued

The means of conquering the senses

भीष्म उवाच

अत्रोपायं प्रवक्ष्यामि यथावच्छास्त्रचक्षुषा।

तत्त्वज्ञानाच्चरन् राजन् प्राप्नुयात्परमां गतिम्॥१॥

Bhishma said—

'I shall now describe to you the means of conquering the senses as seen with the eye of the scriptures. A person, O king, will attain to the highest and by shaping his conduct accordingly.

सर्वेषामेव भूतानां पुरुषः श्रेष्ठ उच्यते।

पुरुषेभ्यो द्विजानाहुर्द्विजेभ्यो मन्त्रदर्शिनः॥२॥

Amongst all living creatures man is said to be the foremost. Among men, the twice-born, persons well read in the Vedas are the foremost.

सर्वभूतात्मभूतास्ते सर्वज्ञाः सर्वदर्शिनः।

ब्राह्मणा वेदशास्त्रज्ञास्तत्त्वार्थगतनिश्चयाः॥३॥

These last are considered as the souls of all living creatures. Indeed, those Brahmanas who have mastered the Vedas are considered as all-seeing and omniscient. They are persons who have become conversant with Brahma.

नेत्रहीनो यथा ह्येकः कृच्छ्राणि लभतेऽध्वनि।

ज्ञानहीनस्तथा लोके तस्माज्ज्ञानविदोऽधिकाः॥४॥

As a blind man, without a guide, meets with many difficulties on a road, so has a person shorn of knowledge to meet with many impediments in the world. Therefore those who are endued with knowledge are considered as superior to the rest.

तांस्तानुपासते धर्मान् धर्मकामा यथागमम्।

न त्वेषामर्थसामान्यमन्तरेण गुणानिमान्॥५॥

Those who wish to acquire virtue practise various rites according to the scriptural injunctions. They do not, however, attain to Liberation. They only acquire those good qualities which I shall presently mention.

वाग्देहमनसां शौचं क्षमा सत्यं धृतिः स्मृतिः।

सर्वधर्मेषु धर्मज्ञा ज्ञापयन्ति गुणाञ्छुभान्॥६॥

Purity of speech, of body, and of mind, forgiveness, truth, firmness and intelligence,—these good qualities are shown by pious persons who observe both kinds of religion.

यदिदं ब्रह्मणो रूपं ब्रह्मचर्यमिति स्मृतम्।

परं तत् सर्वधर्मैभ्यस्तेन यान्ति परां गतिम्॥७॥

What is called Brahmacharya is considered as the means of attaining to Brahma. That is the foremost of all religions. It is by the practice of that religion that one acquires the highest end.

लिङ्गसंयोगहीनं यच्छब्दस्पर्शविवर्जितम्।

श्रोत्रेण श्रवणं चैव चक्षुषा चैव दर्शनम्॥८॥

Brahmacharya has no connection with the five vital airs, mind, understanding, the five senses of perception, and the five senses of action. It is, therefore, free from all the perceptions that the senses give. It is heard only as a word, and its form, is not seen, but can only be conceived.

वाक्सम्भाषाप्रवृत्तं यत् तन्मनःपरिवर्जितम्।

बुद्ध्या चाध्यवसीयीत ब्रह्मचर्यमकल्मषम्॥९॥

It is a state of existence only on the mind. It has no connection with the senses. That pure state should be attained to by the understanding alone.

सम्यग्वृत्तिर्ब्रह्मलोकं प्राप्नुयान्मध्यमः सुरान्।

द्विजाग्रयो जायते विद्वान् कन्यसीं वृत्तिमास्थितः॥१०॥

He who practises it duly attains to Brahma; he who practises it half and half, attains to the status of the gods; while he who practises it indifferently, is born among Brahmanas and possessed of learning attains to eminence.

सुदुष्करं ब्रह्मचर्यमुपायं तत्र मे शृणु।

सम्प्रदीप्तमुदीर्णं च निगूह्याद् द्विजो रजः॥११॥

Brahmacharya is highly difficult to practise. Listen now to the means thereof. That twice-born one who follows it should subdue the quality of Darkness as soon as it begins to

show itself or as soon as it begins to be powerful.

योषितां न कथा श्राव्या न निरीक्ष्या निरम्बराः।

कथञ्चिद् दर्शनादासां दुर्वलानां विशेद्वजः॥१२॥

One who has taken that vow should not speak with women. He should never look at a naked woman. The sight of women, under even indifferent circumstances, excites the passion of all weak-minded men.

रागोत्पन्नश्चरेत् कृच्छं महार्तिः प्रविशेदपः।

मग्नः स्वप्ने च मनसा त्रिजपेदधमर्षणम्॥१३॥

If a person feels a desire for women rising in his heart, he should observe the vow called Krichcchra and also pass three days in water. If desire is formed even in a dream, one should, diving in water, mentally repeat for three times the three Riks by Aghamarshana.

पाप्मानं निर्देहेदेवमन्तर्भूतरजोमयम्।

ज्ञानयुक्तेन मनसा संततेन विचक्षणः॥१४॥

That wise man who follows this vow should, with a liberal and enlightened mind, consume the sins in his mind which are created by the quality of Darkness.

कुणपामेध्यसंयुक्तं यद्वदच्छिद्रबन्धनम्।

तद्वद् देहगतं विद्यादात्मानं देहबन्धनम्॥१५॥

As the passage that carries away the refuge of the body is very closely connected with the body, so the embodied Soul is very closely connected with the body that confines it.

वातपित्तकफाद् रक्तं त्वडमांसं स्नायुमस्थि च।

मज्जां देहं शिराजालैस्तर्पयन्ति रसा नृणाम्॥१६॥

The different sorts of juices, passing through the network of arteries, nourish men's wind, bile, phlegm, blood, skin, flesh, intestines, bones, marrow, and the whole body.

दश विद्याद् धमन्योऽत्र पञ्चेन्द्रियगुणावहाः।

याभिः सूक्ष्माः प्रतायन्ते धमन्योऽन्याः सहस्रशः॥१७॥

Know that there are ten principle canals. These help the functions of the five senses. From those ten issue out thousands of other passages that are minuter in form.

एवमेताः शिरा नद्यो रसोदा देहसागरम्।

तर्पयन्ति यथाकालमापगा इव सागरम्॥१८॥

Like rivers filling the ocean at the proper time, all these channels, containing juices, nourish the body.

मध्ये च हृदयस्यैका शिरा तत्र मनोवहा।

शुक्रं संकल्पजं नृणां सर्वगात्रैर्विमुञ्चति॥१९॥

There is a channel leading to the heart called Manovaha. It draws from every part of the human body the seminal fluid which is born of desire.

सर्वगात्रप्रतायिन्यस्तस्या हानुगताः शिराः।

नेत्रयोः प्रतिपद्यन्ते वहन्त्यस्तैजसं गुणम्॥२०॥

Numberless other channels issuing from that principal one extend into every part of the body and bearing the element of heat cause the sense of vision (and the rest).

पयस्यन्तर्हितं सर्पिर्यद्वनिर्मथ्यते खजैः।

शुक्रं निर्मथ्यते तद्वद् देहसंकल्पजैः खजैः॥२१॥

As the butter that lies within milk is churned up by churning rods, so the desires that are created in the mind draw together the vital seed that lies within the body.

स्वप्नेऽप्येवं यथाप्येति मनःसंकल्पजं रजः।

शुक्रं संकल्पजं देहात् सृजत्यस्य मनोवहा॥२२॥

In the midst of even our dreams passion originating in imagination attacks the mind, with the result that the passage already named, viz., Manovaha, throws out the seminal fluid born of desire.

महर्षिर्भगवानत्रिवेदं तच्छुक्रसम्भवम्।

त्रिबीजमिन्द्रदैवत्यं तस्मादिन्द्रियमुच्यते॥२३॥

The great and divine Rishi Atri is a master of the subject of the generation of the vital seed. The juices that are produced by food, the passage called Manovaha, and the desire that is born of imagination,—these three are the causes which create the seminal fluid which has Indra for its presiding god. The passion that helps the passing out of this fluid is, therefore, called Indriya.

ये वै शुक्रगतिं विदुर्भूतसंकरकारिकाम्।

विरागा दग्धदोषास्ते नाप्युर्देहसम्भवम्॥२४॥

Those persons, who know that the course of seminal fluid is the cause of intermixture of castes, are men of controlled passions. Their sins are considered to have been consumed, and they are never subjected to re-birth.

गुणानां साम्यमागम्य मनसैव मनोवहम्।

देहकर्मा जुदन् प्राणानन्तकाले विमुच्यते॥२५॥

He who performs action simply for the purpose of maintaining his body, reducing with the help of the mind the qualities into a state of equilibrium, and brings at his last moments the vital airs to the channel called Manovaha, is freed from re-birth.

भविता मनसो ज्ञानं मन एव प्रजायते।

ज्योतिष्मद्विरजो नित्यं मन्त्रसिद्धं महात्मनाम्॥२६॥

The Mind is sure to acquire Knowledge. It is the Mind which assumes the form of all things. Acquiring success through meditation, the minds of all great persons, become freed from desire, eternal, and shining.

तस्मात् तदभिघाताय कर्म कुर्यादकल्मषम्।

रजस्तमश्च हित्वेह यथेष्टां गतिमाप्नुयात्॥२७॥

Therefore, for destroying the mind, one should perform only pure deeds, and freeing himself from the qualities of Darkness and Ignorance, one is sure to acquire a very desirable end.

तरुणाधिगतं ज्ञानं जरादुर्बलतां गतम्।

विपक्वबुद्धिः कालेन आदत्ते मानसं बलम्॥२८॥

Knowledge (ordinarily) acquired in younger days becomes weakened with decrepitude. Through the good effects of past lives, a person, however, of ripe understanding succeeds in killing his desires.

सुदुर्गमिव पन्थानमतीत्य गुणबन्धनम्।

यथा पश्येत् तथा दोषानतीत्यामृतमश्नुते॥२९॥

Such a person, by getting over the fetters of the body and the senses like a traveller crossing a path full of impediments, and transgressing all faults he sees, succeeds in testing the ambrosia (of Liberation.)

CHAPTER 215

(MOKSHADHARMA PARVA)—

Continued

The same subject

भीष्म उवाच

दुरन्तेष्विन्द्रियार्थेषु सक्ताः सीदन्ति जन्तवः।

ये त्वसक्ता महात्मानस्ते यान्ति परमां गतिम्॥१॥

Bhishma said—

By being attached to objects of the senses which are always imbued with evil, living creatures become helpless. Those great persons, however, who are not attached to them, acquire the greatest end.

जन्ममृत्युजरादुःखैर्व्याधिभिर्मानसकलमैः।

दृष्ट्वैव संततं लोकं घटेन्मोक्षाय बुद्धिमान्॥२॥

Seeing the world beset with the evils formed by birth, death, decrepitude, sorrow, disease, and anxieties, the man of intelligence should try for the attainment of Liberation.

वाङ्मनोभ्यां शरीरेण शुचिः स्यादनहंकृतः।

प्रशान्तो ज्ञानवान् भिक्षुर्निरपेक्षश्चरेत् सुखम्॥३॥

He should be pure in words, thought and body; he should be shorn of pride. Of tranquil soul and endued with knowledge, he should live like a mendicant, and pursue happiness without being attached to any wordly object.

अथवा मनसः सङ्गं पश्येद् भूतानुकम्पया।

तत्राप्युपेक्षां कुर्वीत ज्ञात्वा कर्मफलं जगत्॥४॥

Again, if his mind is filled with attachment for mercy to creatures, he should, seeing that the universe is the result of acts, one should show indifference even to mercy itself.

यत् कृतं स्याच्छुभं कर्म पापं वा यदि वाश्नुते।

तस्माच्छुभानि कर्माणि कुर्याद् वा बुद्धिकर्मभिः॥५॥

Whatever good acts are done, or whatever sin is committed, the actor reaps the points thereof. Hence, one should, in words, thought, and deed, do only good acts.

अहिंसा सत्यवचनं सर्वभूतेषु चार्जयम्।

क्षमा चैवाप्रमादश्च यस्यैते स सुखी भवेत्॥६॥

He enjoys happiness who practises abstention from injuring (others), truthfulness of speech, honesty towards all creatures, and forgiveness, and who is never careless.

यश्चैनं परमं धर्मं सर्वभूतसुखावहम्।

दुःखान्निःसरणं वेद सर्वज्ञः स सुखी भवेत्॥७॥

Hence one, exercising his intelligence, should fix his mind, after training it, on peace towards all creatures.

तस्मात् समाहितं बुद्ध्या मनो भूतेषु धारयेत्।

नापध्यायेन्न स्पृहयेन्नाबद्धं चिन्तयेदसत्॥८॥

That man who considers the practice of the virtues mentioned above as the greatest duty as securing the happiness of all creatures, and as destroying all sorts of sorrow, is possessed of the greatest knowledge, and succeeds in acquiring happiness. Hence, one should, exercising his intelligence, fix his mind, after training it, on peace towards all creatures.

अथामोघप्रयत्नेन मनो ज्ञाने निवेशयत्।

वाचामोघप्रयासेन मनोज्ञं तत् प्रवर्तते॥९॥

One should never think of committing evil to others, One should not covet what is far above his power to acquire. One should not fix his thoughts on objects which are not real. One should, on the other hand, direct mind towards knowledge by continued exertions.

विवक्षता च सद्वाक्यं धर्मं सूक्ष्ममवेक्षता।

सत्यां वाचमहिंसां च वदेदपवादिनीम्॥१०॥

कल्कापेतामपरुषामनृशंसामपैशुनाम्।

ईदृगल्पं च वक्तव्यमविक्षिप्तेन चेतसा॥११॥

वाक्प्रबद्धो हि संसारो विरागाद् व्याहरेद् यदि।

बुद्ध्याप्यनुगृहीतेन मनसा कर्म तामसम्॥१२॥

रजोभूतैर्हि करणैः कर्मणि प्रतिपद्यते।

स दुःखं प्राप्य लोकेऽस्मिन् नरकायोपपद्यते।

तस्मान्मनोवाक्शरीरै राचरेद् धैर्यमात्मनः॥१३॥

With the help of the injunctions of the Shrutis and of continued efforts calculated to bring success, Knowledge is sure to originate. One who is desirous of saying good words or

observing a religion which is purged off of all impurities, should speak only truth which is not fraught with any malice or censure. One who has got a sound heart should speak words which are not fraught with dishonesty, which are not harsh, which are not cruel, which are not evil, and which are not characterised by garrulity. The universe is bound in words. If a person disposed to renunciation he should proclaim, with a humble mind and a cleansed understanding, his own evil deeds. He who performs action, urged there to by propensities pervaded by the quality of Darkness, suffers much misery in this world and at last sinks into hell. One should, therefore, practise self-control in body, words and mind.

प्रकीर्णमेषभारं हि यद्वद् धार्येत दस्युभिः।

प्रतिलोमां दिशं बुद्ध्वा संसारमबुधास्तथा॥१४॥

Ignorant persons bearing the weight of the world are like robbers laden with their booty of straggling sheep. The latter always avoid roads which are not favourable to them.

तमेव च यथा दस्युः क्षिप्त्वा गच्छेच्छिवां दिशम्।

तथा रजस्तमः कर्माण्युत्सृज्य प्राप्नुयाच्छुभम्॥१५॥

Indeed, as robbers have to throw away their booty if they wish safety, so should a person cast off all acts induced by Darkness and Ignorance, if he is to acquire happiness.

निःसंदिग्धमनीहो वै मुक्तः सर्वपरिग्रहैः।

विविक्तचारी लघ्वाशी तपस्वी नियतेन्द्रियः॥१६॥

ज्ञानदग्धपरिवर्त्तेशः प्रयोगरतिरात्मवान्।

निष्प्रचारेण मनसा परं तदधिगच्छति॥१७॥

Forsooth, a person who is shorn of desire, free from the fetters of the world, contented to live in solitude, abstemious in diet, devoted to penances, and with senses under restraint, who has consumed all his sorrows by knowledge, who finds pleasure in practising Yoga and who has a cleansed soul, succeeds, on account of his mind being withdrawn into itself, in attaining to Brahma or Liberation.

श्रुतिमानात्मवान् बुद्धिं निगृहीयादसंशयम्।

मनो बुद्ध्या निगृहीयाद् विषयान्मनसाऽऽत्मनः॥१८॥

One endued with patience and a pure soul should, forsooth, control his understanding. With the understanding, one should next restrain mind, and then with the mind overpower the objects of the senses.

निगृहीतेन्द्रियस्यास्य कुर्वाणस्य मनो वशे।

देवतास्तत् प्रकाशन्ते हृष्टा यान्ति तमीश्वरम्॥१९॥

Upon the mind being thus restrained and the senses being all subdued, the senses will shine and gladly enter into Brahma.

ताभिः संयुक्तमनसो ब्रह्म तत् सम्प्रकाशते।

शनैश्चोपगते सत्त्वे ब्रह्मभूयाय कल्पते॥२०॥

When one's senses are withdrawn into the mind, the result becomes that Brahma becomes manifested in it. Indeed, when the senses are destroyed, and the soul returns to the quality of pure existence, it is regarded as being transformed into Brahma.

अथवा न प्रवर्तेत योगतन्त्रैरुपक्रमेत्।

येन तन्त्रयतस्तन्त्रं वृत्तिः स्यात् तत् तदाचरेत्॥२१॥

Then again, one should never show his Yoga power. On the other hand, one should always try to restrain his senses by practising the rules of Yoga. Indeed, one engaged in the practice of Yoga should do all those acts by which his conduct and nature may become pure.

कणकुल्माषपिण्याकशाकयावकसक्तवः।

तथा मूलफलं भैक्ष्यं पर्यायेणोपयोजयेत्॥२२॥

One should rather live upon broken grains of corn, ripe beans, dry cakes of seeds from which the oil has been pressed out, potherbs, half-ripe barley, flour of fried pulses, fruits, and roots, secured by begging.

आहारनियमं चैव देशे काले च सात्त्विकम्।

तत् परीक्ष्यानुवर्तेत तत्प्रवृत्त्यनुपूर्वकम्॥२३॥

Reflecting upon the characteristics of time and place, one should according to his inclinations observe, after proper search, vows and rules about fasts.

प्रवृत्तं नोपरुन्धेत शनैरग्निमिवेन्द्रेत॥

ज्ञानान्वितं तथा ज्ञानमर्कवत् सम्प्रकाशते॥२४॥

One should not suspend a rite that has been begun. Like one slowly creating a fire, one should by and by perform an act that is prompted by knowledge. By so doing, Brahma by and by shines in one like the Sun.

ज्ञानाधिष्ठानमज्ञानं त्रीलोकानधितिष्ठति।

विज्ञानानुगतं ज्ञानमज्ञानेनापकृष्यते॥२५॥

The Ignorance which rests on Knowledge, extends its influence over all the three states. The knowledge, again, that follows the Understanding, is attacked by Ignorance.

पृथक्त्वात् सम्प्रयोगाच्च नासूयुर्वेद शम्भतम्।

स तयोरपवर्गज्ञो वीतरागो विमुच्यते॥२६॥

The evil-hearted person cannot acquire a knowledge of the Self for his considering it as united with the three states although in reality it transcends them all. When, however, he perceives the limits under which the two, viz., union with the three states and separation from them are manifested, it is then that he becomes shorn of attachment and attains to Liberation.

ततो वीतजरामृत्युर्ज्ञात्वा ब्रह्म सनातनम्।

अमृतं तदवाप्नोति यत् तदक्षरमव्ययम्॥२७॥

When such an apprehension has been acquired, one transcends the effects of age, rises superior to the consequences of decrepitude and death, and obtains Brahma which is eternal, deathless, immutable, and underetiorating.

CHAPTER 216

(MOKSHADHARMA PARVA)—

Continued

A Yogin should give up sleep.

भीष्म उवाच

निष्कल्मषं ब्रह्मचर्यमिच्छता चरितुं सदा।

निद्रा सर्वात्मना त्याज्या स्वप्नदोषानवेक्षता॥१॥

Bhishma said—

The Yogin who wishes to always practise pure Brahmacharya and who is cognizant of the faults attaching to dreams, should, with his whole heart, try to give up sleep.

स्वप्ने हि रजसा देही तमसा चाभिभूयते।

देहान्तरमिवापन्नश्चरत्युपगतस्पृहः॥२॥

In dreams, the embodied soul, possessed by the qualities of Darkness and Ignorance, seems to become possessed of another body and move and act influenced by desire.

ज्ञानाभ्यासाज्जागरणं जिज्ञासार्थमनन्तरम्।

विज्ञानाभिनिवेशात् स जागर्त्यनिशं सदा॥३॥

On account of application for acquiring knowledge and of continued reflection and recapitulation, the Yogin remains always awake. Indeed, the Yogin can keep himself continually awake by giving himself up to knowledge.

अत्राह को न्वयं भावः स्वप्ने विषयवानिव।

प्रलीनैरिन्द्रियैर्देही वर्तते देहवानिव॥४॥

Regarding this subject it has been asked what its this state in which the embodied creature thinks himself encircled by and engaged in objects and acts? It is true that the embodied being, with its senses really suspended, still considers itself to be possessed of body with all the sense of knowledge and of action.

अत्रोच्यते तथा होतद् वेद योगेश्वरो हरिः।

तथैतदुपपन्नार्थं वर्णयन्ति महर्षयः॥५॥

It is said that that master of Yoga, named Hari, perceives truly how it happens. The great Rishis say that the explanation given by Hari is correct and reasonable.

इन्द्रियाणां श्रमात् स्वप्नमाहुः सर्वगतं बुधाः।

मनसस्त्वप्रलीनत्वात् तत् तदाहुर्निदर्शनम्॥६॥

The learned says that it is on account of the senses being exhausted with fatigue, dreams are seen by all creatures. The mind, however, never becomes inactive and hence arise dreams. This considered as their principal cause.

कार्ये व्यासक्तमनसः संकल्पो जाग्रतो ह्यपि।

यद्वन्मनोरथैश्वर्यं स्वप्ने तद्वन्मनोगतम्॥७॥

As the imagination of a person who is awake and engaged in acts, is due only to the creative power of the mind, similarly, the impressions in a dream belong only to the mind.

संस्काराणामसंख्यानां कामात्मा तदवाप्नुयात्।

मनस्यन्तर्हितं सर्वं स वेदोत्तमपुरुषः॥८॥

A person with desire and attachment receives those imaginations based upon the impressions of numberless pristine lives. Nothing, that impresses the mind once is ever lost, and the Soul being cognisant of all those impressions makes them appear.

गुणानामपि यद्येतत् कर्मणा चाप्युपस्थितम्।

तत् तच्छंसन्ति भूतानि मनो यद्भावितं यथा॥९॥

Whichever among the three qualities of Goodness, Darkness, and Ignorance is caused by the influence of pristine acts and by whichever amongst them the mind is affected for the time being in whatever way, the elements (in their subtle forms) or indicate accordingly (in the way of images).

ततस्तमुपसर्पन्ति गुणा राजसतामसाः।

सात्त्विका वा यथायोगमानन्तर्यफलोदयम्॥१०॥

After images have thus been created the particular quality of Goodness Darkness or Ignorance that may have been brought by pristine acts rises in the mind and produces its last result, viz., happiness or misery.

ततः पश्यन्त्यसम्बुद्ध्या वातपित्तकफोत्तरान्।

रजस्तमोगतैर्भावैस्तदप्याहुर्दुरत्ययम्॥११॥

Those images originating principally wind, bile, and phlegm, which men apprehend through ignorance and in consequence of tendency pervaded by Darkness and Ignorance, cannot, it has been said, be easily discarded.

प्रसन्नैरिन्द्रियैर्यद् यत् संकल्पयति मानसम्।

तत् तत् स्वप्नेऽप्युगते मनो ह्यप्यन्निरीक्षते॥१२॥

(When one is awake) whatever objects a person perceives in the mind through the senses in a clear state are apprehended by the mind in dreams while the senses are inactive.

व्यापकं सर्वभूतेषु वर्ततेऽप्रतिघं मनः।

आत्मप्रभावात् विद्यात् सर्वा ह्यात्मनि देवताः॥१३॥

The Mind exists without obstruction in all things. This is due to the nature of the Soul. The Soul should be comprehended. All the elements and the objects they form exist in the Soul.

मनस्यन्तर्हितं द्वारं देहमास्थाय मानुषम्।

यद् यत् सदसदव्यक्तं स्वपित्यस्मिन्निदर्शनम्।

सर्वभूतात्मभूतस्थं तमध्यात्मगुणं विदुः॥१४॥

In the state called dreamless sleep the manifest human body which, of course, is the door of dreams, disappears in the mind. Possessing the body the mind enters the Soul which is unmanifest and upon which all existent and non-existent things depend, and becomes a wakeful witness with certainly of apprehension. Thus living in pure Consciousness which is the soul of all things, it is considered by the learned as transcending both Consciousness and all things in the universe.

लिप्सेत मनसा यश्च संकल्पादैश्वरं गुणम्।

आत्मप्रसादं तं विद्यात् सर्वा ह्यात्मनि देवताः॥१५॥

That Yogin who by desire covets any of the divine qualities (of Knowledge or renunciation, etc.,) should regard a pure mind to be at one with the object of his desire. All things exist in a pure mind or soul.

एवं हि तरसा युक्तमर्कवत् तमसः परम्।

त्रैलोक्यप्रकृतिर्देही तमसोऽन्ते महेश्वरः॥१६॥

This is the result acquired by one who practises penances. That Yogin, however, who has got over Darkness or ignorance, is endued with transcending effulgence. When Darkness or Ignorance has been got over, the embodied Soul becomes Supreme Brahma, the cause of the universe.

तपो ह्यधिष्ठितं देवैस्तपोधमसुरैस्तमः।

एतद् देवासुरैर्गुप्तं तदाहुर्ज्ञानलक्षणम्॥१७॥

The deities have penances and Vedic rites. Darkness (or pride and cruelty), which destroys the former, has been adopted by the Asuras. This viz., Brahma, which has been said to have knowledge only for its quality, is difficult of attainment by either the gods or the Asuras.

सत्त्वं रजस्तमश्चेति देवासुरगुणान् विदुः।

सत्त्वं देवगुणं विद्यादितरावासुरौ गुणौ॥१८॥

It should be known that the qualities of Goodness, Darkness, and Ignorance belong to the gods and the Asuras. Goodness is the quality of the gods; while the two others belong to the Asuras.

ब्रह्म तत् परम् ज्ञानममृतं ज्योतिरक्षरम्।

ये विदुर्भावितात्मानस्ते यान्ति परमां गतिम्॥१९॥

Brahma transcends all those qualities. It is pure Knowledge. It is immortality. It is pure effulgence. it is undecaying. Those persons of pure souls who know Brahma attain to the highest end.

हेतुमच्छक्यमाख्यातुमेतावज्ज्ञानचक्षुषा।

प्रत्याहारेण वा शक्यमक्षरं ब्रह्म वेदितुम्॥२०॥

One having knowledge for his eye can say this much with the help of reason and analogy. Brahma which is indestructible can be comprehended by only withdrawing the senses and the mind.

CHAPTER 217

(MOKSHADHARMA PARVA)—

Continued

The knowledge of Supreme Brahma.

भीष्म उवाच

न स वेद परं ब्रह्म यो न वेद चतुष्टयम्।

व्यक्ताव्यक्तं च यत् तत्त्वं सम्प्रोक्तं परमर्षिणा॥१॥

Bhishma said—

‘He does not know Brahma who does not know the four topics, namely, dreams, dreamless sleep, immanent, and transcendent

Brahma, as also what is Manifest (viz., the body), and what is Unmanifest (the intelligence-soul), which the great Rishi (Narayana) has described as Tattvam (pure principle).

व्यक्तं मृत्युमुखं विद्यादव्यक्तमृतं पदम्।

प्रवृत्तिलक्षणं धर्ममृषिर्नारायणोऽब्रवीत्॥२॥

That which is manifest is subject to death. That which is unmanifest transcends, death. The Rishi Narayana has described the religion of inclination.

तत्रैवावस्थितं सर्वं त्रैलोक्यं सचराचरम्।

निवृत्तिलक्षणं धर्ममव्यक्तं ब्रह्म शाश्वतम्॥३॥

Upon that depends the entire universe with its mobile and immobile creatures. The religion of disinclination again leads to the unmanifest and eternal Brahma.

प्रवृत्तिलक्षणं धर्मं प्रजापतिरथाब्रवीत्।

प्रवृत्तिः पुनरावृत्तिर्निवृत्तिः परमा गतिः॥४॥

The Creator (Brahman) has described the religion of inclination. Inclination indicates re-birth or return. Disinclination on the other hand, indicates the highest end.

तां गतिं परमामेति निवृत्तिपरमो मुनिः।

ज्ञानतत्त्वपरो नित्यं शुभाशुभनिदर्शकः॥५॥

The ascetic who wish to discriminate exactly between good and evil, who is always bent on conceiving the nature of the Soul, and who devotes himself to the religion of disinclination, attains to that high end.

तदेवमेतौ विज्ञेयाव्यक्तपुरुषावुभौ।

अव्यक्तपुरुषाभ्यां तु यत् स्यादन्यन्महत्तरम्॥६॥

तं विशेषमवेक्षेत विशेषेण विचक्षणः।

अनाद्यन्तावुभावेतावलिङ्गौ चाप्युभावपि॥७॥

One who wishes to accomplish this, should know both the Unmanifest and Purusha of which I shall speak now. That, again, which is different from both the Unmanifest and Purusha, and which transcends them both, and which is distinguished from all beings, should be particularly seen by an intelligent man.

Both, Prakriti and Purusha are without beginning and without end. Both are incapable of being known by their likes.

उभौ नित्यावविचलौ महद्भ्यश्च महत्तरौ।

सामान्यमेतदुभयोरेवं ह्यन्यद्विशेषणम्॥८॥

Both are eternal and indestructible. Both are greater than the greatest. They are similar in these. There are point of dissimilarity again between them.

प्रकृत्या सर्गधर्मिण्या तथा त्रिगुणधर्मया।

विपरीतमतो विद्यात् क्षेत्रज्ञस्य स्वलक्षणम्॥९॥

Prakriti is endowed with the three qualities. It is also engaged in creation. The true attributes of Kshetrajna (Purusha or the Soul) are different.

प्रकृतेश्च विकाराणां द्रष्टारमगुणान्वितम्।

अग्राह्यौ पुरुषावेतावलिङ्गत्वादसंहतौ॥१०॥

Purusha apprehends all the changes of Prakriti (but cannot be apprehended himself.) He transcends all qualities. As regards Purusha and the Supreme Soul again, both of them cannot be comprehended. Again for their both being without qualities by which they can be distinguished, both are greatly distinguished from all else.

संयोगलक्षणोत्पत्तिः कर्मणा गृह्यते यथा।

करणैः कर्मनिर्वृत्तिः कर्ता यद् यद् विचेष्टते।

कीर्त्यति शब्दसंज्ञाभिः कोऽहमेषोऽप्यसाविति॥११॥

The creation is the result of relation between Prakriti and Purusha (the soul), but we understand it by action. All movements come through the senses by person. "Who, I, This" etc. are only wordily statements.

उष्णीषवान् यथा वस्त्रैस्त्रिभिर्भवति संवृतः।

संवृतोऽयं तथा देही सत्त्वरजसतामसैः॥१२॥

A person putting on a turban has his head circled with three folds of a piece of cloth. Similarly the embodied Soul is invested with the three qualities of Goodness, and Ignorance. But though thus invested, the Soul is not identical with those qualities.

तस्माच्चतुष्टयं वेद्यमेतैर्हेतुभिरावृतम्।

यथासंज्ञो ह्ययं सम्यगन्तकाले न मुह्यति॥१३॥

Hence these four topics, which are covered by these four considerations, should be understood. One who understands all this is never stupefied when he tries to form conclusions.

श्रियं दिव्यामभिप्रेप्सुर्वर्षवान् मनसा शुचिः।

शारीरैर्नियमैरुग्रैश्चरेन्नृष्कल्मषं तपः॥१४॥

14. He who wishes to secure high prosperity should become pure in mind, and practising austere practices regarding the body and the senses, should devote himself to yoga without seeking for fruits.

त्रैलोक्यं तपसा व्याप्तमन्तर्भूतेन भास्वता।

सूर्यश्च चन्द्रमाश्चैव भासतस्तपसा दिवि॥१५॥

The universe is permeated by yoga power secretly passing through every part of it and lighting it up brightly. The sun and the moon shine in the sky of the heart on account of yoga power.

प्रकाशस्तपसो ज्ञानं लोके संशब्दितं तपः।

रजस्तमोघं यत् कर्म तपसस्तत् स्वलक्षणम्॥१६॥

The result of yoga is Knowledge. Yoga is spoken of highly in the world. Whatever acts destroy Darkness and Ignorance form yoga of the in respect of its real character.

ब्रह्मचर्यमहिंसा च शारीरं तप उच्यते।

वाङ्मनोनियमः सम्यङ्मानसं तप उच्यते॥१७॥

Brahmacharya and abstention from injury form yoga of the body; while restraining of mind and words form yoga of the mind.

विधिज्ञेभ्यो द्विजातिभ्यो ग्राह्यमन्नं विशिष्यते।

आहारनियमेनास्य पाप्मा शाम्यति राजसः॥१८॥

The food which is acquired by begging from twice-born persons conversant with the ritual is distinguished from all other food. By taking that food abstemiously, one's sins begotten of Darkness are dissipated.

वैमनस्यं च विषये यान्त्यस्य करणानि च।

तस्मात् तन्मात्रमादद्याद् यावदत्र प्रयोजनम्॥१९॥

Living upon such food a Yogin finds his senses gradually withdrawn from their objects. Hence, he should take only that quality of food which is barely necessary for the support of his body.

अन्तकाले बलोत्कर्षाच्छनैः कुर्यादनातुरः।

एवं युक्तेन मनसा ज्ञानं यदुपपद्यते॥२०॥

Knowledge which one acquires gradually by mind devoted to yoga should be made one's own on the verge of death by a forcible stretch of power.

रजोवर्ज्योऽप्ययं देही देहवाञ्छद्वच्यरेत्।

कार्यैरव्याहतमतिवैराग्यात् प्रकृतौ स्थितः॥२१॥

The embodied Soul, when divested of Darkness, assumes a subtle form with all the senses of perception and moves about in space. When his mind becomes untouched by acts, he, on account of such renunciation, becomes merged in Prakriti.

आ देहादप्रमादाच्च देहान्ताद् विप्रमुच्यते।

हेतुयुक्तः सदा सर्गो भूतानां प्रलयस्तथा॥२२॥

After the destruction of this gross body, one who through absence of carelessness escapes from all the three bodies, succeeds in attaining to Liberation. The birth and death of creatures is always brought about by Avidya (Ignorance.)

परप्रत्ययसर्गे तु नियतिर्नानुवर्तते।

भावान्तप्रभवप्रज्ञा आसते ये विपर्ययम्॥२३॥

When knowledge of Brahman originates, the person no longer feels the pinch of necessity. Those, however, who believe what is the reverse of truth are men whose understandings are always busy with the birth and death of all existent things.

धृत्या देहान् धारयन्तो बुद्धिसंक्षिप्तचेतसः।

स्थानेभ्यो ध्वंसमानश्च सूक्ष्मत्वात् तदुपासते॥२४॥

Keeping their bodies by the help of patience, withdrawing their hearts by the help of their understanding, and withdrawing

themselves from the world of senses, some Yogins worship the senses for their subtilty.

यथागमं च गत्वा वै बुद्ध्या तत्रैव बुद्ध्यते।

देहान्तं कश्चिदन्वास्ते भावितात्मा निराश्रयम्॥२५॥

Some of them, with mind purified by yoga, proceeding according to the scriptures and reaching the highest, succeed in knowing it by help of the understanding and live in that which is the highest and which without resting on any other thing rests on itself.

युक्तं धारणया सम्यक् सतः केचिदुपासते।

अभ्यस्यन्ति परं देवं विद्युत्संशब्दिताक्षरम्॥२६॥

Some adore Brahma in images. Some adore Him as devoid of qualities. Divinity which has been described to be like a flash of lightning and which is again indestructible.

अन्तकाले ह्युपासन्ते तपसा दग्धकिल्बिषाः।

सर्व एते महात्मानो गच्छन्ति परमां गतिम्॥२७॥

Others who have consumed their sins by penances, attain to Brahman in the end. All these great persons attain to the highest end.

सूक्ष्मं विशेषणं तेषामवेक्षेच्छास्त्रचक्षुषा।

देहान्तं परमं विद्याद् विमुक्तमपरिग्रहम्।

अन्तरिक्षादन्यतरं धारणासक्तमानसम्॥२८॥

With the eye of scriptures one should mark the subtle attributes of these several forms, as distinguished by attributes, of Brahma that are adored by men. The Yogin who has gone above the necessity, as the Supreme Divinity, or as that which is Unmanifest.

मर्त्यलोकाद् विमुच्यन्ते विद्यासंसक्तचेतसः।

ब्रह्मभूता विरजसस्ततो यान्ति परां गतिम्॥२९॥

They whose hearts are given to the acquisition of knowledge succeed first in disassociating themselves for the world of mortals. Afterwards, by renouncing attachments they partake of the nature of Brahma and at last attain to the highest end.

एवमेकायनं धर्ममाहुर्वेदविदो जनाः।

यथाज्ञानमुपासन्तः सर्वे यान्ति परां गतिम्॥३०॥

Thus persons conversant with the Vedas have described the religion that brings on the attainment of Brahma. They who follow that religion according to the extent of their respective knowledge all succeed in acquiring the highest end.

कषायवर्जितं ज्ञानं येषामुत्पद्यते चलम्

यान्ति तेऽपि पराँल्लोकान् विमुच्यन्ते यथाबलम्॥३१॥

Those persons who can acquire a knowledge which is incapable of being shaken and which makes its possessors shorn of all sorts of attachments acquire different high regions after death and become emancipate according to the extent of their knowledge.

भगवन्तमजं दिव्यं विष्णुमव्यक्तसंज्ञितम्।

भावेन यान्ति शुद्धा ये ज्ञानतृप्ता निराशिषः॥३२॥

Those pure-hearted persons who have acquired contentment from knowledge, and who have contentment from knowledge, and who have renounced all desires and attachments, gradually approach in respect of their nature nearer to Brahma which is unmanifest by nature, which is divine, and without birth and death.

ज्ञात्वाऽऽत्मस्थं हरिं चैव न निर्वर्तन्ति तेऽव्ययाः।

प्राप्य तत् परमं स्थानं मोदन्तेऽक्षरमव्ययम्॥३३॥

Realising that Brahma lives in their souls, they become themselves immutable and have never to come back to the Earth). Acquiring that supreme, indestructible and eternal state they live in happiness.

एतावदेतद् विज्ञानमेतदस्ति च नास्ति च।

तृष्णाबद्धं जगत् सर्वं चरुवत् परिवर्तते॥३४॥

The knowledge of this world is this: (Persons who have overcome ignorance think that) it does not exist. The whole universe, fettered by desire, is revolving like a wheel.

बिसतन्तुर्यथैवायमन्तःस्थः सर्वतो बिसे।

तृष्णातन्तुरनाद्यन्तस्तथा देहगतः सदा॥३५॥

As the fibres of a lotus-stalk overspread themselves into every part of the stalk, likewise the fibres of desire, which are without beginning or end, spread themselves over every part of the body.

सूच्या सूत्रं यथा वस्त्रे संसारयति वायकः।

तद्वत् संसारसूत्रं हि तृष्णासूच्या निबद्धयते॥३६॥

As a weaver drives his threads into a cloth by means of his shuttle, similarly the threads that constitute the fabric of the universe are woven by the shuttle of Desire.

विकारं प्रकृतिं चैव पुरुषं च सनातनम्।

यो यथावद् विजानाति स वितृष्णो विमुच्यते॥३७॥

He who understands the changes of Nature, Nature herself, and Purusha, becomes freed from Desire and acquires Liberation.

प्रकाशं भगवानेतदृषिर्नारायणोऽमृतम्।

भूतानामनुकम्पार्थं जगाद् जगतो गतिः॥३८॥

The divine Rishi Narayana, that refuge of the universe, for the sake of mercy towards all creatures, distinctly laid down these means for the acquisition of immortality.

CHAPTER 218

(MOKSHADHARMA PARVA)—

Continued

The acquirement of Liberation by Janaka

युधिष्ठिर उवाच

केन वृत्तेन वृत्तज्ञ जनको मिथिलाधिपः।

जगाम मोक्षं मोक्षज्ञो भोगानुत्सृज्य मानुषान्॥१॥

Yudhisthira asked—

By acting how, O you who are conversant with all courses of conduct, did Janaka the king of Mithila, versed in the religion of Liberation, succeed in acquiring Liberation, after casting off all worldly enjoyments?

भीष्म उवाच

अत्राप्युदाहरन्तीमपितिहासं पुरातनम्।

येन वृत्तेन धर्मज्ञः स जगाम महत्सुखम्॥२॥

Bhishma said—

'Regarding it is cited the following old narrative of the particular conduct by which that king, a master of all courses of conduct, succeeded in acquiring the highest happiness.

जनको जनदेवस्तु मिथिलायां जनाधिपः।

और्ध्वदेहिकधर्माणामासीद् युक्तो विचिन्तने॥३॥

There was a king in Mithila of the name of Janadeva of Janaka's race. He was ever engaged in thinking of the courses of conduct that might lead to the attainment of Brahma.

तस्य स्म शतमाचार्या वसन्ति सततं गृहे।

दर्शयन्तः पृथग्धर्मान् नानाश्रमनिवासिनः॥४॥

One hundred preceptors always used to live in his palace, describing to him the various courses of duty followed by people who had adopted the various modes of life.

स तेषां प्रेत्यभावे च प्रेत्यजातौ विनिश्चये।

आगमस्थः स भूयिष्ठमात्मतत्त्वे न तुष्यति॥५॥

Well read in the Vedas, he was not very well satisfied with the speculations of his instructors on the nature of the Soul, and in their teachings of his extinction upon the dissolution of the body or of re-birth after death.

तत्र पञ्चशिखो नाम कापिलेयो महामुनिः।

परिधावन् महीं कृत्स्नां जगाम मिथिलामथ॥६॥

Once upon a time a great ascetic named Panchashikha the son of Kapila, having roamed over the whole world, arrived at Mithila.

सर्वसंन्यासधर्माणां तत्त्वज्ञानविनिश्चये।

सुपर्यवसितार्थश्च निर्द्वन्द्वो नष्टसंशयः॥७॥

Having made conclusions about the diverse duties connected with renunciation, he was above all pairs of opposites, and had no doubts.

ऋषीणामाहुरेकं तं यं कामानावृतं नृषु।

शाश्वतं सुखमत्यन्तमन्विच्छन्तं सुदुर्लभम्॥८॥

He was considered as the foremost of Rishis. Living wherever he pleased, he wished

to place before the reach of all men eternal happiness that is so difficult of attainment.

यमाहुः कपिलं सांख्याः परमर्षिं प्रजापतिम्।

स मन्ये तेन रूपेण विस्मापयति हि स्वयम्॥९॥

It appeared that he roamed, amazing the world, having put on the form of none else then that great Rishi, that lord of creatures, whom the followers of the Sankhya doctrine knew by the name of Kapila.

आसुरेः प्रथमं शिष्यं यमाहुश्चिरजीविनम्।

पञ्चस्रोतसि यः सत्रमास्ते वर्षसहस्रिकम्॥१०॥

He was the greatest of all the disciples of Asuri and was called the undying. He had performed a mental Sacrifice lasting for a thousand years.

तं समासीनमागम्य कापिलं मण्डलं महत्।

पञ्चस्रोतसि निष्णातः पञ्चरात्रि विशारदः॥११॥

पञ्चज्ञः पञ्चकृत्यञ्चगुणः पञ्चशिखः स्मृतः।

पुरुषावस्थमव्यक्तं परमार्थं न्यवेदयत्॥१२॥

He was firm in mind, and had performed all the rites and sacrifices that are enjoyed in the scriptures and that lead to the attainment of Brahma. He knew full well the five sacs that cover the Soul. He was devoted to the five acts regarding the adoration of Brahma, and had the five qualities. Know by the name of Panchashikha, he had approached one day a large assembly of Rishis following the Sankhya doctrines and enquired of them about the highest object of human acquisition, namely, the Unmanifest or that upon which the five sacs rest.

इष्टसत्रेण संसिद्धो भूयश्च तपसाऽऽसुरिः।

क्षेत्रक्षेत्रज्ञयोर्व्यक्तिं बुबुधे देवदर्शनः॥१३॥

For acquiring a knowledge of the Soul, Asuri had enquired of his preceptor. On account of the latter's instructions and of his own penances, Asuri understood the distinction between the body and the Soul and had gained celestial vision.

यत् तदेकाक्षरं ब्रह्म नानारूपं प्रदृश्यते।

आसुरिर्मण्डले तस्मिन् प्रतिपेदे तदव्ययम्॥१४॥

In that assembly of ascetics, Asuri described the Immutable, One, and Indestructible Brahma which is seen in various forms.

तस्य पञ्चशिखः शिष्यो मानुष्या पयसा भृतः।

ब्राह्मणी कपिला नाम काचिदासीत् कुटुम्बिनी॥१५॥

Panchashikha became a disciple of Asuri. He lived on human milk. There was a certain Brahman lady named Kapila. She was Asuri's wife.

तस्याः पुत्रत्वमागम्य स्त्रियाः स पिबति स्तनौ।

ततः स कापिलेयत्वं लेभे बुद्धिं च नैष्ठिकीम्॥१६॥

Panchashikha was accepted by her as a son and he used to suck her breasts. For this, he came to be known as the son of Kapila and his understanding became fixed on Brahma.

एतन्मे भगवानाह कापिलेयस्य सम्भवम्।

तस्य तत् कापिलेयत्वं सर्ववित्त्वमनुत्तमम्॥१७॥

The divine Rishi said to me, all this, regarding the circumstances of his birth and those about his becoming the son of Kapila. The latter also told me about the omniscience of Panchashikha.

सामान्यं जनकं ज्ञात्वा धर्मज्ञो ज्ञानमुत्तमम्।

उपेत्य शतमाचार्यान् मोहयामास हेतुभिः॥१८॥

Knowing fully all the forms of duty, Panchashikha, after having himself gained high knowledge, (came to Janaka) and knowing that that king had equal reverence for all his preceptors, began to startle those hundred preceptors (by a very sensible exposition of his doctrine).

जनकस्त्वधिसंरक्तः कापिलेयानुदर्शनात्।

उत्सृज्य शतमाचार्यान् पृष्ठतोऽनुलग्नाम तम्॥१९॥

Marking the genius of the son of Kapila, Janaka became exceedingly attached to him, and abandoning his hundred preceptors, began to follow him.

तस्मै परमकल्याय प्रणताय च धर्मतः।

अब्रवीत् परमं मोक्षं यत् तत् सांख्येऽभिधीयते॥२०॥

Then Kapila's son began to discourse to Janaka, who had according to the ordinance

bent his head to him and who was fully competent to understand the sage's instructions, upon that great religion of Liberation which is explained in Sankhya treatises.

जातिनिर्वेदमुक्त्वा स कर्मनिर्वेदमब्रवीत्।

कर्मनिर्वेदमुक्त्वा च सर्वनिर्वेदमब्रवीत्॥२१॥

Describing first of all the miseries of birth, he spoke next of the miseries of (religious) acts. Having finished that topic he explained the miseries of all states of existence ending even with that in the high region of the Creator.

यदर्थं धर्मसंसर्गः कर्मणां च फलोदयः।

तमनाश्रासिकं मोहं विनाशि चलमध्रुवम्॥२२॥

He also described that Delusion which beget the practice of religion, and acts, and their fruits, and which is highly untrustworthy, destructible, unsteady, and uncertain.

दृश्यमाने विनाशे च प्रत्यक्षे लोकसाक्षिके।

आगमात् परमस्तीति ब्रुवन्नपि पराजितः॥२३॥

Sceptics say that when death is seen directly by all, they who hold, on account of their faith in the scriptures, that something distinct from the body, called the Soul, exists, are necessarily defeated in argument.

अनात्मा ह्यात्मनो मृत्युः क्लेशो मृत्युर्जरा मयः।

आत्मानं मन्यते मोहात् तदसम्यक् परं मतम्॥२४॥

They also hold that one's Soul, and that sorrow, decrepitude, and disease indicate (partial) death of the Soul. He who holds owing to error, that the Soul is distinct from the body and exists after the loss of body, entertains an unreasonable opinion.

अथ चेदेवमप्यस्ति यल्लोके नोपपद्यते।

अजरोऽयममृत्युश्च राजासौ मन्यते यथा॥२५॥

If that is considered as existent which does not really exist in the world, then it may be mentioned that the king, being known so, is really never subject to decrepitude or death. But is he, therefore, to be really believed to be beyond decrepitude and death?

अस्ति नास्तीति चाप्येतत् तस्मिन्नसति लक्षणो।

किमधिष्ठाय तद् ब्रूयाल्लोकयात्राविनिश्चयम्॥२६॥

When the question arises whether an object exists or not, and when that whose existence in asserted presents all the signs of non-existence, what is that upon which ordinary people depend in settling the affairs of life?

प्रत्यक्षं हेतयोर्मूलं कृतान्तैतिहयोरपि।

प्रत्यक्षेणागमो भिन्नः कृतान्तो वा न किञ्चन॥२७॥

Direct evidence is the basis of both inference and the scriptures. The scriptures can be contradicted by direct evidence. As to inference its evidence is not much.

यत्र यत्रानुमानेऽस्मिन् कृतं भावयतोऽपि च।

नान्यो जीवः शरीरस्य नास्तिकानां मते स्थितः॥२८॥

Do not reason on inference only whatever may be the subject. There is nothing else called individual soul than this body.

रेतो वटकणीकायां घृतपाकाधिवासनम्।

जातिः स्मृतिरयस्कान्तः सूर्यकान्तोऽम्बुभक्षणम्॥२९॥

The capacity to produce leaves, flowers, fruits, roots and bark lies in a banyan seed. The grass and water that is taken by a cow produce milk and butter, substances differing in nature from that of the causes. Various substances when allowed to decompose in water for sometime produce spirituous liquors whose nature is quite different from that of those substances producing them. Likewise, from the vital seed in produced the body and its attributes with the understanding, consciousness, wood, and other qualities. Two pieces of wood, rubbed together, beget fire. Coming in contact with the rays of the Sun, the stone called Suryakanta begets fire. Any solid metal, heated in fire, dries up water when coming in contact with it. Likewise, the material body produces the mind and its attributes of perception, memory, imagination, etc. As the loadstone moves iron, likewise the senses are controlled by the mind.

प्रेतीभूतेऽत्ययश्चैव देवताद्युपयाचनम्।

मृते कर्मनिवृत्तिश्च प्रमाणमिति निश्चयः॥३०॥

Thus do the sceptics reason, who are, however, mistaken. The disappearance (of animation) upon the body becoming lifeless means death. The supplication of the gods by the very men who deny the separate existence of the Soul is another good argument (for the proposition that the Soul is separate from the body). Another argument against the sceptic is that his proposition argues a destruction of acts.

नन्वेते हेतवः सन्ति ये केचिन्मूर्तिसंस्थिताः।

अमूर्तस्य हि मूर्तेन सामान्यं नोपपद्यते॥३१॥

These that have been mentioned and have material forms, cannot possible be the causes (of the immaterial Soul and its immaterial accompaniments). The identity of immaterial things with objects that are material cannot be comprehended.

अविद्या कर्म तृष्णा च केचिदाहुः पुनर्भवे।

कारणं लोभमोहौ तु दोषाणां तु निषेवणम्॥३२॥

Some hold that there is re-birth which is caused by Ignorance, the desire for acts, cupidity, carelessness, and bent towards other vices.

अविद्यां क्षेत्रमाहुर्हि कर्म बीजं तथा कृतम्।

तृष्णा संजननं स्नेह एष तेषां पुनर्भवः॥३३॥

They say that Ignorance is the soil. Acts form the seed that is placed in that soil. Desire is the water that causes that seed to grow. In this manner they explained re-birth.

तस्मिन् गूढे च दग्धे च भिन्ने मरणधर्मिणि।

अन्योऽस्माज्जायते देहस्तमाहुः सत्त्वसंक्षयम्॥३४॥

They hold that ignorance being ingrained in an imperceptible way, one mortal body being destroyed, another originates at once from it; and that when it is consumed by the help of knowledge, the destruction of existence itself follows, or the person attains to what is called annihilation.

यदा स्वरूपतश्चान्यो जातितः शुभतोऽर्थतः।

कथमस्मिन् स इत्येवं सर्वं वा स्यादसंहितम्॥३५॥

This opinion also is mistaken, It may be asked that when the being that is thus re-born is

a different one in its nature, birth, and objects of virtue and vice, why should it then be considered to be identical with the being that was? Indeed, the only inference that can be made is that the entire chain of existences of a particular being is not really one of connected links.

एवं सति च का प्रीतिर्दानविद्यातपोबलैः।

यदस्याचरितं कर्म सर्वमन्यत् प्रपद्यते॥३६॥

Then, again, if the being that is the outcome of a re-birth be really different from what it was in a pristine existence, it may be asked what satisfaction is to a person from the exercise of the spirit of charity, or from the acquisition of knowledge or of ascetic power, since the acts performed by one are to bear fruits upon another person in another state of existence.

अपि ह्ययमिहैवान्यैः प्राक्कृतैर्दुःखितो भवेत्।

सुखितो दुःखितो वापि दृश्यादृश्यविनिर्णयः॥३७॥

Another refutation of the doctrine would be that one in this life may rendered miserable by the acts of another in a pristine life, or having become miserable may again become happy. By witnessing however, what actually takes place in the world, a proper conclusion may be drawn regarding the unseen.

तथा हि मुसलैर्हनुः शरीरं तत् पुनर्भवेत्।

पृथग्ज्ञानं यदन्यच्च येनैतन्नोपपद्यते॥३८॥

The separate Consciousness that is the outcome of re-birth is different from the Consciousness that had preceded it in a pristine existence. The way, however, in which the appearance of that separate Consciousness is explained by that theory is not at all consistent or reasonable. The Consciousness was the very opposite of eternal, being only transitory, extending as it did till dissolution of the body. That which had an end cannot be considered as the cause for the production of a second Consciousness appearing after the end. If again, the very loss of the previous Consciousness be considered as the cause of the production of the second Consciousness,

then when the death of a human body is caused by a heavy bludgeon, a second body would originate from the body that is thus deprived of animation.

ऋतुसंवत्सरौ तिष्यः शीतोष्णोऽथ प्रियाप्रिये।

यथातीतानि पश्यन्ति तादृशः सत्त्वसंक्षयः॥३९॥

Again, their doctrine of annihilation is subject to the objection that extinction will become a revolving phenomenon like that of the seasons, or the year, or the Yuga, or heat, or cold, or agreeable or disagreeable objects.

जरयाभिपरीतस्य मृत्युना च विनाशिनः।

दुर्बलं दुर्बलं पूर्वं गृहस्येव विनश्यति॥४०॥

If for avoiding these objections, the followers of this doctrine hold the existence of a Soul that is permanent and with which each new Consciousness is attached, they again subject themselves to the new objection that that permanent substance, by being overcome with decrepitude, and with death that causes destruction, may in time be itself weakened and destroyed. If the supports of a palace are weakened by time, the mansion itself is sure to fall down in the end.

इन्द्रियाणि मनो वायुः शोणितं मांसमस्थि च।

आनुपूर्व्या विनश्यन्ति स्वं धातुमुपयान्ति च॥४१॥

The senses, the mind, wind, blood, flesh, bones, one after another, meet with destruction and enter each into its own productive causes.

लोकयात्राविघातश्च दानधर्मफलागमे।

तदर्थं वेदशब्दाश्च व्यवहाराश्च लौकिकाः॥४२॥

If again the existence of an eternal Soul is held which is immutable, which is the refuge of the understanding, consciousness, and other similar attributes, and which is dissociated from all these, such an assertion is subject to a serious objection for then all that is usually done in the world would be meaningless, especially with reference to the attainment of the fruits of charity and other religious acts. All the injunctions in the Shrutis regarding those acts, and all acts connected with the conduct of men in the world, would be equally

meaningless, for the Soul being dissociated form, the understanding and the mind, there is no one to enjoy the fruits of good acts and Vedic rites.

इति सम्यङ्मनस्येते बहवः सन्ति हेतवः।

एतदस्तीदमस्तीति न किञ्चित्प्रतिदृश्यते॥४३॥

Thus various sorts of speculations arise in the mind. Nothing can settle whether this opinion is right or that is right.

तेषां विमृशतामेव तत् तत्समभिधावताम्।

क्वचिन्निविशते बुद्धिस्तत्र जीर्यति वृक्षवत्॥४४॥

Reflecting on these opinions, particular persons follow particular lines of speculation. The understanding of these, directed to particular theories become immersed and are at last entirely lost in them.

एवमर्थैरनर्थैश्च दुःखिताः सर्वजन्तवः।

आगमैरपकृष्यन्ते हस्तिपैर्हस्तिनो यथा॥४५॥

Thus all men are made miserable by pursuits good or bad. Bringing them back to the right path, the Vedas alone, guide them along it, like grooms conducting their elephants.

अर्थास्तथात्यन्तसुखावहंश्च

लिप्सन्त एते बहवो विशुष्काः।

महत्तरं दुःखमनुप्रपन्ना

हित्वाऽऽमिषं मृत्युवशं प्रयान्ति॥४६॥

Many men, with weakened minds, seek objects of great happiness. These, however, have soon to meet with a larger quantity of sorrow, and then, alienated by force from their coveted meat, they subject themselves to the sway of death.

विनाशिनो ह्यध्रुवजीवितस्य

किं बन्धभिर्भिन्नपरिग्रहैश्च।

विद्राय यो गच्छति सर्वमेव

क्षणेन गत्वा न निवर्तते च॥४७॥

What has one, who is subject to destruction and whose life is fickle, to do with kinsmen

and friends and wives and other like possessions? He who meets death after having relinquished all these, passes easily out of the world and has never to return.

भूव्योमतोयानलवायवोऽपि

सदा शरीरं प्रतिपालयन्ति।

इतीदमालक्ष्य रतिः कुतो भवेद्

विनाशिनोऽप्यस्य न शर्म विद्यते॥४८॥

इदमनुपधिवाक्यमच्छलं

परमनिरामयमात्मसाक्षिकम्।

नरपतिरभिवीक्ष्य विस्मितः

पुनरनुयोक्तुमिदं प्रचक्रमे॥४९॥

Earth, ether, water, heat, and wind, always keep up and nourish the body. Thinking of this, how can one feel any attachment for his body? Indeed, the body, which is subject to destruction, has no happiness in it.—Having heard these words Panchashikha that were shorn of deception, and delusion highly salutary, and treating of the Soul, king Janaka became filled with wonder, and prepared himself to address the Rishi once more.

CHAPTER 219

(MOKSHADHARMA PARVA)—

Continued

The conversation between Panchashikha and king Janaka

भीष्म उवाच

जनको जनदेवस्तु ज्ञापितः परमर्षिणा।

पुनरेवानुपप्रच्छ साम्पराये भवाभुवौ॥१॥

Bhishma said—

‘Thus instructed by the great Rishi Panchashikha, Janadeva of the family of Janaka, once more asked him about the subject of existence or non-existence after death.

जनक उवाच

भगवन् यदि न प्रेत्य संज्ञा भवति कस्यचित्।

एवं सति किमज्ञानं ज्ञानं वा किं करिष्यति॥२॥

Janaka said—

O illustrious one, if no person, retains any knowledge after departing from this state of existence, if, indeed, this is true, what then is the difference between Ignorance and Knowledge? What do we gain then by knowledge and what do we lose by ignorance?

सर्वमुच्छेदनिष्ठं स्यात् पश्य चैतद् द्विजोत्तम।

अप्रमत्तः प्रमत्तो वा किं विशेषं करिष्यति॥३॥

See, O foremost of the twice-born, that if liberation be such, then all religious acts and vows terminate only in annihilation? Of what use would then the distinction be between heedfulness and heedlessness.

असंसर्गो हि भूतेषु संसर्गो वा विनाशिषु।

कस्मै क्रियेत कल्येत निश्चयः कोऽत्र तत्त्वतः॥४॥

If Liberation means dissociation from all objects of pleasure or an association with objects that are not lasting, why should then men cherish a desire for action or having set themselves to action, continue to find out the necessary means for the accomplishment of desired ends? What then is the truth.

भीष्म उवाच

तमसा हि प्रतिच्छन्नं विभ्रान्तमिव चातुरम्।

पुनः प्रशमयन् वाक्यैः कविः पञ्चशिखोऽब्रवीत्॥५॥

Bhishma said—

Seeing the king enveloped in thick darkness, stupefied by error, and become helpless, the learned Panchashikha put his mind at rest by once more addressing him thus.

उच्छेदनिष्ठा नेहास्ति भावनिष्ठा न विद्यते।

अयं ह्यपि समाहारः शरीरेन्द्रियचेतसाम्।

वर्तते पृथगन्योन्यमप्यप्राश्रित्य कर्मसु॥६॥

In Liberation the consummation is not Extinction. Nor is that consummation any kind of Existence. What we see is a union of body senses, and mind. Existing independently as also depending on one another, these go on acting.

धातवः पञ्च भूतेषु खं वायुर्ज्योतिषो धरा।

ते स्वभावेन तिष्ठन्ति वियुज्यन्ते स्वभावतः॥७॥

The ingredients that form the body are water, ether, wind, heat, and earth. These exist together according to their own nature. They become separated again according to their own nature.

आकाशोवायुरूष्मा च स्नेहो यश्चापि पार्थिवः।

एष पञ्चसमाहारः शरीरमपि नैकधा॥८॥

Ether, wind, heat, water and earth,—these five objects in a state of union form the body. The body is not one element.

ज्ञानमूष्मा च वायुश्च त्रिविधः कार्यसंग्रहः।

इन्द्रियाणीन्द्रियार्थाश्च स्वभावश्चेतना मनः।

प्राणापानौ विकारश्च धातवश्चात्र निःसृताः॥९॥

Intelligence, stomachic heat, and the vital airs, called Prana, etc., that are all wind, — these three are the organs of action. The senses, the objects of the senses, the power by which they become capable of being perceived, the faculties by which they succeed in perceiving them, the mind, the vital airs called Prana. Apana and the rest, and the various juices and humours that are the results of the digestive organs, flow from the three organs already named.

श्रवणं स्पर्शनं जिह्वा दृष्टिर्नासा तथैव च।

इन्द्रियाणीति पञ्चैते चित्तपूर्वं गता गुणाः॥१०॥

Hearing, touch, taste, vision, and scent,—these are the five senses. They have derived their attributes from the mind which is their cause.

तत्र विज्ञानसंयुक्ता त्रिविधा चेतना ध्रुवा।

सुखदुःखेति यामाहुरदुःखामसुखेति च॥११॥

The mind, which is as an attribute of Chit, has three states, viz., pleasure, pain and absence of both pleasure and pain.

शब्दः स्पर्शं च रूपं च रसो गन्धश्च मूर्तयः।

एते ह्यामरणात् पञ्च षड्गुणा ज्ञानसिद्ध्ये॥१२॥

Sound, touch, form, taste, scent, and the objects to which they are attached these till the time of one's death are causes for the production of one's knowledge.

तेषु कर्मविसर्गश्च सर्वतत्त्वार्थनिश्चयः।

तमाहुः परमं शुक्रं बुद्धिरित्यव्ययं महत्॥१३॥

Upon the senses depend all acts (leading to heaven), as also renunciation (leading to the attainment of Brahma), and also the ascertainment of truth regarding all topics of enquiry. The learned say that ascertainment (of truth) is the highest end of existences, and is the root of Liberation and regarding Intelligence, they say that it leads to Liberation and Brahma.

इमं गुणसमाहारमात्मभावेन पश्यतः।

असम्यग्दर्शनैर्दुःखमनन्तं नोपशाम्यति॥१४॥

That person who considers this union of perishable attributes as the Soul, feels, on account of such imperfect knowledge, unending misery.

अनात्मेति च यद् दृष्टं तेनाहं न ममेत्यपि।

वर्तते किमधिष्ठानात् प्रसक्तादुःखसंसृतिः॥१५॥

Those persons, who, however, regard all worldly objects as not-Soul, and who on that account cease to have any affection or attachment for them, have never to suffer any misery, for sorrow, in their case, stands in need of some foundation upon which to depend.

अत्र सम्यग्बुद्धौ नाम त्यागशास्त्रमनुत्तमम्।

शृणु यत् तव मोक्षाय भाष्यमाणं भविष्यति॥१६॥

About it there is the unrivalled branch of knowledge which treats of Renunciation. It is called Samyagvadha. I shall describe it to you. Listen to it for the sake of your Liberation.

त्याग एव हि सर्वेषां युक्तानामपि कर्मणाम्।

नित्यं मिथ्याविनीतानां क्लेशो दुःखवहो मतः॥१७॥

Renunciation of acts is (laid down) for all persons who seek Liberation earnestly. They, however, who have not been instructed correctly have to bear a heavy load of sorrow.

द्रव्यत्यागे तु कर्माणि भोगत्यागे व्रतान्यपि।

सुखत्यागे तपो योगं सर्वत्यागे समापना॥१८॥

Vedic sacrifices and other rites exist for renunciation of wealth and other earthly objects. For renunciation of all enjoyments, exist vows and fasts of various sorts. For

renunciation of pleasure and happiness exist penances and yoga. Renunciation of everything, is the highest kind of renunciation.

तस्य मार्गोऽयमद्वैतः सर्वत्यागस्य दर्शितः।

विप्रहाणाय दुःखस्य दुर्गतिस्त्वन्यथा भवेत्॥१९॥

This that I shall presently describe to you is the one path pointed out by the learned for that renunciation of everything. They who follow that path succeed in driving off all sorrow. They, however, that deviate from it suffer distress and misery.

पञ्चज्ञानेन्द्रियाण्युक्त्वा मनःषष्ठानि चेत्तसि।

बलषष्ठानि वक्ष्यामि पञ्चकर्मेन्द्रियाणि तु॥२०॥

First speaking of the five organs of knowledge having the mind for the sixth, and all of which live in the understanding, I shall describe the five organs of action having strength for their sixth.

हस्तौ कर्मेन्द्रियं ज्ञेयमथ पादौ गतीन्द्रियम्।

प्रजनानन्दयोः शेफो निसर्गे पायुरिन्द्रियम्॥२१॥

The two hands forms the two organs of action. The two legs are two organs for moving from one place to another. The sexual organ is for both pleasure and the continuation of the species. The lower channel, leading from the stomach downwards, is the organ for purging off of all used-up matter.

वाक् च शब्दविशेषार्थमिति पञ्चान्वितं विदुः।

एवमेकादशैतानि बुद्ध्याऽऽशु विसृजेन्मनः॥२२॥

The organ of speaking exists for the expression of sounds. These five organs of action belong to the mind. These are the eleven organs of knowledge and of action. One should speedily cast off the mind with the understanding.

कर्णौ शब्दश्च चित्तं च त्रयः श्रवणसंग्रहे।

तथा स्पर्शं तथा रूपं तथैव रसगन्धयोः॥२३॥

In the act of hearing, three causes must exist simultancously, viz., the two ears, sound, and the mind. The same is the case with the perception of touch; the same with that of form; the same with that of taste and smell.

एवं पञ्चत्रिका ह्येते गुणास्तदुपलब्धये।

येनायं त्रिविधो भावः पर्यायात् समुपस्थितः॥२४॥

These fifteen attributes are necessary for the several kinds of perception. In consequence of them, every man becomes conscious of three separate things regarding those perceptions.

सात्त्विको राजसश्चापि तामसश्चापि ते त्रयः।

त्रिविधा वेदना येषु प्रसूताः सर्वसाधनाः॥२५॥

There are again three classes (of mental perception, viz., those that appertain to Goodness, those that belong of Darkness, and those that belong to Ignorance. With them are connected three kinds of consciousness, including all feelings and emotions.

प्रहर्षः प्रीतिरानन्दः सुखं संशान्तचित्तता।

अकुतश्चित् कुतश्चिद्वा चिन्तितः सात्त्विको गुणः॥२६॥

Pleasure, satisfaction, joy, happiness, and tranquillity, originating in the mind from any perceptible cause or in the absence of any apparent cause, appertain to the quality of Goodness.

अतुष्टिः परितापश्च शोको लोभस्तथाक्षमा।

लिङ्गानि रजसस्तानि दृश्यन्ते हेत्वहेतुतः॥२७॥

Discontent, regret, grief, cupidity, and vindictiveness, having no cause or occasioned by any perceptible cause, are the marks of the quality of Darkness.

अविवेकस्तथा मोहः प्रमोदः स्वप्नतन्द्रिता।

कथंचिदपि वर्तन्ते विविधास्तामसा गुणाः॥२८॥

Wrong judgement, stupefaction, carelessness, dreams, and sleepiness, however, caused, appertain to the quality of Ignorance.

अत्र यत् प्रीतिसंयुक्तं काये मनसि वा भवेत्।

वर्तते सात्त्विको भाव इत्यपेक्षेत तत् तथा॥२९॥

Whatever state of consciousness exists, regarding either the body or the mind, united with joy or satisfaction, should be considered as due to the quality of Goodness.

यत् त्वसंतोषसंयुक्तमप्रीतिकरमात्मनः।

प्रवृत्तं रज इत्येवं ततस्तदपि चिन्तयेत्॥३०॥

Whatever state of consciousness exists united with any feeling of discontent or depression should be considered as the outcome of the quality of Darkness.

अथ यन्मोहसंयुक्तं काये मनसि वा भवेत्।

अप्रतर्क्यमविज्ञेयं तमस्तदुपधारयेत्॥३१॥

Whatever state, of the body or the body or the mind, exists with error or carelessness, is the outcome of Ignorance which is incomprehensible and inexplicable.

श्रोतं व्योमाश्रितं भूतं शब्दः श्रोतं समाश्रितः।

नोभयं शब्दविज्ञाने विानस्येतरस्य वा॥३२॥

The organ of hearing rests on either; it is either itself (under limitations); Sound has that organ for its refuge. In perceiving sound, one may not immediately acquire a knowledge of the organ of hearing and of ether. But when sound is perceived, the organ of hearing and ether do not long remain unknown.

एवं त्वक्चक्षुषी जिह्वा नासिका चेति पञ्चमी।

स्पर्शं रूपे रसे गन्धे तानि चेतो मनश्च तत्॥३३॥

The same is the case with the skin, the eyes, the tongue, and the nose forming the fifth. They exist in touch, form, taste, and smell. They form the faculty of perception and they are the mind.

स्वकर्मयुगपद्भावो दशस्वेतेषु तिष्ठति।

चित्तमेकादशं विद्धि बुद्धिर्द्वादशमी भवेत्॥३४॥

Each doing its own particular function, all the five organs of action and the five others of knowledge exist simultaneously, and upon the union of the ten dwells the mind as the eleventh and upon the mind the understanding as the twelfth.

तेषामयुगपद्भाव उच्छेदो नास्ति तामसे।

आस्थितो युगपद्भावो व्यवहारः स लौकिकः॥३५॥

It is be said that these twelve do not exist simultaneously, then the consequence would be that there would be death in dreamless sleep. But as there is no death in dreamless sleep, it must be admitted that these twelve exist simultaneously as regards themselves but

separately from the Soul. The co-existence of those twelve with the Soul that is ordinarily spoken is only a common form of speech with the vulgar for ordinary purposes of the world.

इन्द्रियाण्यपि सूक्ष्माणि दृष्ट्वा पूर्वश्रुतागमात्।

चिन्तयन्नानुपर्येति त्रिभिरेवान्वितो गुणैः॥३६॥

The dreamer, on account of the appearance of past sensual impressions, becomes conscious of his senses in their subtle forms, and endued as he already is with the three qualities, he considers his senses as existing with their respective objects and, therefore, acts and moves about with an imaginary body after the manner of his own self while awake.

यत् तमोपहतं चित्तमाशु संहारमधुवम्।

करोत्युपरमं काये तदाहुस्तामसं बुधाः॥३७॥

That dissociation of the Soul from the understanding and the mind with the senses, which speedily disappears, which has no stability, and which the mind causes to arise only when influenced by Ignorance is happiness that partakes as the learned say, of the nature of Ignorance and is experienced in this gross body only.

यद् यदागमसंयुक्तं न कृच्छ्रमनुपश्यति।

अथ तत्राप्युपादत्ते तमोऽव्यक्तमिवानृतम्॥३८॥

Over the felicity of Liberation also, the felicity, viz., which is created by the inspired teaching of Vedas and in which no one sees the slightest mark of sorrow,—the same indescrivable and truth-concealing darkness seems to spread itself.

एवमेष प्रसंख्यातः स्वकर्मप्रत्ययो गुणः।

कथञ्चिद् वर्तते सम्यक् केषांचिद् वा निवर्तते॥३९॥

Like to what occurs in dreamless sleep, in liberation also, subjective and objective existences, which have their origin in one's acts, are all discarded. In some, that are possessed by Ignorance, these exits, firmly grafted with them. They never approach others who have transcended Avidya and have acquired knowledge.

एतदाहुः समाहारं क्षेत्रमध्यात्मचिन्तकाः।

स्थितो मनसि यो भावः स वै क्षेत्रज्ञ उच्यते॥४०॥

Those who know thoroughly well the character of Soul and non-Soul, say that this sum total of the senses, etc., is body. That existent thing which rests, upon the mind is called Soul.

एवं सति क उच्छेदः शाश्वतो वा कथं भवेत्।

स्वभावाद् वर्तमानेषु सर्वभूतेषु हेतुतः॥४१॥

When such is the case, and when all creatures, on account of the well-known cause, exist, due to a state of union between Soul and body, which of these two then is destructible and how can that which is said to be eternal, suffer destruction?

यथार्णवगता नद्यो व्यक्तीर्जहति नाम च।

नदाश्च ता नियच्छन्ति तादृशः सत्त्वसंक्षयः॥४२॥

As small rivers falling into larger ones lose their forms and names, and the larger ones falling into the ocean lose their forms and names too, similarly called Liberation.

एवं सति कुतः संज्ञा प्रेत्यभावे पुनर्भवेत्।

प्रतिसम्मिश्रिते जीवेऽगृह्यमाणे च सर्वतः॥४३॥

Likewise, the individual Soul which is characterised by qualities, is received into the Universal Soul, and when all its attributes disappear, how can it be differently mentioned?

इमां च यो वेद विमोक्षबुद्धि-

मात्मानमन्विच्छति चाप्रमत्तः।

न लिप्यते कर्मफलैरनिष्टैः

पत्रं विसस्येव जलेन सिक्तम्॥४४॥

One who is conversant with that understanding which brings on Liberation and who carefully seeks to know the soul, is never sullied by the evil fruits of his acts water is never soaked by it.

दृढैर्हि पाशैर्बहुभिर्विमुक्तः

प्रजानिमित्तैरपि दैवतैश्च।

यदा ह्यसौ सुखदुःखे जहाति

मुक्तस्तदाद्यां गतिमेत्यलिङ्गः॥४५॥

When one becomes freed from the very many strong fetters, occasioned by affection

for children and wives and love for sacrifices and other rites, when one renounces both joy and sorrow and transcends all attachments, one then attains to the highest end and entering into the Universal Soul becomes immersed in it.

श्रुतिप्रमाणागममङ्गलैश्च

शेते जरामृत्युभयादभीतः।

क्षीणे च पुण्ये विगते च पापे

ततो निमित्ते च फले विनष्टे।

अलेपमाकाशमलिङ्गमेव-

मास्थाय पश्यन्ति महत्यसक्ताः॥४६॥

When one has understood the injunction of the Shrutis that lead to correct conclusion (about Brahma) and has practised those auspicious virtues which the same and other scriptures teach, one may lie down at ease, disregarding the fears of decrepitude and death. When both merits and demerits disappear, and the fruits, in the form of joy and sorrow, originating therefrom, and destroyed, men, unattached to everything, seek refuge at first with personal Brahma, and then behold impersonal Brahma in their understandings.

यथोर्णनाभिः परिवर्तमान-

स्तन्नुक्षय तिष्ठति पात्यमानः।

तथा विमुक्तः प्रजहाति दुःखं

विध्वंसते लोष्ट इवाद्रिमृच्छन्॥४७॥

In course of its downwards descent under the influence of ignorance individual soul lives (within its cell formed by acts) like a silkworm living within its cell made of threads woven by itself. Like the freed silk-worm again that quits its cell, individual soul also abandons its house formed by its acts. The final result, is that its sorrows are then dissipated like a clump of earth falling violently upon a rocky mass.

यथा रुरुः शृङ्गमथो पुराणं

हित्वा त्वचं वायुरगो यथा च।

विहाय गच्छत्यनवेक्षमाण-

स्तथा विमुक्तो विजहाति दुःखम्॥४८॥

As the Ruru deer casting off its hold horns or the snake casting off slough passes on without arresting any notice, similarly a person who is unattached renounces all his sorrows.

द्रुमं यथा वायुदके पतन्त-

मुत्सृज्य पक्षी निपतत्यसक्तः।

तथा ह्यसौ सुखदुःखे विहाय

मुक्तः पराङ्मुखो गतिमेत्यलिङ्गः॥४९॥

As a bird leaves a tree that is about to fall down upon a water and sits on a (new) resting place, similarly the person freed from attachments renounces both joy and sorrow and dissociated even from his subtle and subtler forms attains to that end which is full of the highest prosperity.

भीष्म उवाच

अपि च भवति मैथिलेन गीतं

नगरमुपाहितमग्निनाभिवीक्ष्य।

न खलु मम हि दह्यतेऽत्र किञ्चित्

स्वयमिदमाह किल स्म भूमिपालः॥५०॥

Seeing his city burning in a fire, their own ancestor Janaka, the king of Mithila himself proclaimed,—‘In this fire nothing of mine is burning.’

इदममृतपदं निशम्य राजा

स्वयमिह पञ्चशिखेन भाष्यमाणम्।

निखिलमभिसमीक्ष्य निश्चितार्थः

परमसुखी विजहार वीतशोकः॥५१॥

Having heard these words capable of giving immortality and uttered by Panchashikha, and arriving at the truth after carefully reflecting upon everything that the latter had said King Janadeva cast off his sorrows and lived on in the enjoyment of great happiness.

इमं हि यः पठति विमोक्षनिश्चयं

महीपते सततमवेक्षते तथा।

उपद्रवान् नानुभवत्यदुःखितः

प्रमुच्यते कपिलमिवैतय मैथिलः॥५२॥

He who reads this discourse, O king, that deals with emancipation and who always reflects upon it, is never pained by any misfortune, and freed from sorrow, attains to liberation like Janadeva the king of Mithila after his meeting with Panchashikha.'

CHAPTER 220

(MOKSHADHARMA PARVA)— Continued

The acquirement of happiness and misery

युधिष्ठिर उवाच

किं कुर्वन् सुखमाप्नोति किं कुर्वन् दुःखमाप्नुयात्।
किं कुर्वन्निर्भयो लोके सिद्धश्चरति भारत॥१॥

Yudhisthira said—

By doing what does one gain happiness, and what is that by doing which one meets with misery? What also is that, O Bharata, by doing which one becomes freed from fear and sojourns here successfully.

भीष्म उवाच

दममेव प्रशंसन्ति वृद्धाः श्रुतिसमाधयः।
सर्वेषामेव वर्णानां ब्राह्मणस्य विशेषतः॥२॥

Bhishma said—

The ancients who had there minds, directed to the Shrutis, spoke highly of the duty of self-control for all the castes in general, but for the Brahmanas in especial.

नादान्तस्य क्रियासिद्धिर्यथावदुपपद्यते।

क्रिया तपश्च सत्यं च दमे सर्वं प्रतिष्ठितम्॥३॥

One who is not self-controlled never enjoys success in religious rites. Religious rites, penances, truth,—all these depend upon self-control.

दमस्तेजो वर्धयति पवित्रं दम उच्यते।

विपाप्मा निर्भयो दान्तः पुरुषो विन्दते महत्॥४॥

Self-control increases one's energy. Self-control is said to be sacred. The man of self-control becomes sinless and fearless and acquires great results.

सुखं दान्तः प्रस्वपिति सुखं च प्रतिबुद्ध्यते।

सुखं लोके विपर्येति मनश्चास्य प्रसीदति॥५॥

One who is self-controlled sleeps happily and wakes happily. He lives happily in the world and his mind always remains cheerful.

तेजो दमेन ध्रियते तन्न तीक्ष्णोऽधिगच्छति।

अमित्रांश्च बहून् नित्यं पृथगात्मनि पश्यति॥६॥

Every sort of excitement is quietly controlled by self-control. One who is not self-controlled fails in a similar endeavour. The self-controlled man sees his numberless foes (such as lust, desire, and anger, etc.) as if these dwell in a separate body.

ऋव्याद्भ्य इव भूतानमदान्तेभ्यः सदाभयम्।

तेषां विप्रतिषेधार्थं राजा सृष्टः स्वयम्भुवा॥७॥

Like tigers and other carnivorous animals, persons shorn of self-control always strike all creatures with fear. For controlling these men, the Self-create (Brahma) created kings.

आश्रमेषु च सर्वेषु दम एव विशिष्यते।

यच्च तेषु फलं धर्मे भूयो दान्ते तदुच्यते॥८॥

In all the modes of life, the practice of self-control is distinguished above all other virtues. The fruits of self-control are much greater than those obtainable in all the modes of life.

तेषां लिङ्गानि वक्ष्यामि येषां समुदयो दमः।

अकार्पण्यमसंरम्भः संतोषः श्रद्धयानता॥९॥

अक्रोध आर्जवं नित्यं नातिवादोऽभिमानिता।

गुरुपूजानसूया च दया भूतेष्वपैशुनम्॥१०॥

जनवादमृषावादस्तुतिनिन्दाविवर्जनम्।

साधुकामश्च स्पृहयेन्नार्यति प्रत्ययेषु च॥११॥

I shall now describe the characteristic marks of those persons who value self-control highly. They are nobility, calmness of nature, contentment, faith, forgiveness, invariable simplicity, the absence of talk-activeness, humility, reverence for elders, benevolence, mercy for all creatures, frankness, abstention from talk upon kings and men in authority, from all false and useless topics, and from

applause and censure of others. The self-controlled man becomes desirous of liberation and, quietly bearing present joys and griefs, is never overjoyed or depressed by prospective ones.

अवैरकृत् सूपचारः समो निन्दाप्रशंसयोः।

सुवृत्तः शीलसम्पन्नः प्रसन्नात्मऽऽत्मवान् प्रभुः॥१२॥

Shorn of vindictiveness and all sorts of guile, and unaffected by praise and censure, such a man is well-behaved, has good manners is pure of soul, had fortitude, and is a complete master of his passions.

प्राप्य लोके च सत्कारं स्वर्गं वै प्रेत्य गच्छति।

दुर्गमं सर्वभूतानां प्रापयन् मोदते सुखी॥१३॥

Gaining honours in this world, such a man in after life goes to heaven. Making all creatures gain what they cannot acquire without his help, such a man rejoices and becomes happy.

सर्वभूतहिते युक्तो न स्म यो द्विषते जनम्।

महाहृद इवाक्षोभ्यः प्रज्ञातृप्तः प्रसीदति॥१४॥

Devoted to universal benevolence, such a man never feels animosity for any one. Tranquil like a calm ocean, wisdom feels his soul and he is ever cheerful.

अभयं यस्य भूतेभ्यः सर्वेषामभयं यतः।

नमस्यः सर्वभूतानां दान्तो भवति बुद्धिमान्॥१५॥

Endued with intelligence, and deserving of universal reverence, the self-controlled man never fears any creature and is feared by no creature in return.

न हृष्यति महत्यर्थे व्यसने च न शोचति।

स वै परिमितप्रज्ञः स दान्तो द्विज उच्यते॥१६॥

That man who never rejoices even at large accessions and never feels sorrow when overtaken by misfortune, is said to be endued with contented wisdom. Such a man is said to be self-controlled. Indeed, such a man is said to be a twice-born man.

कर्मभिः श्रुतिसम्पन्नः सद्भिराचरितैः शुचिः।

सदैव दमसंयुक्तस्तस्य भुङ्क्ते महाफलम्॥१७॥

Well-read in the scriptures and gifted with a pure soul, the man of self-control, performing all those acts that are done by the good, enjoys their high fruits.

अनसूया क्षमा शान्तिः संतोषः प्रियवादिता।

सत्यं दानमनायासो नैष मार्गो दुरात्मनाम्॥१८॥

The wicked men, however, never follow the path of benevolence, forgiveness, tranquillity, contentment, sweetness of speech, truth, liberality, and comfort.

कामक्रोधौ च लोभश्च परस्येर्ष्याविकथना।

कामक्रोधौ वशे कृत्वा ब्रह्मचारी जितेन्द्रियः॥१९॥

विक्रम्य घोरे तपसि ब्राह्मणः संशितव्रतः।

कालाकाङ्क्षी चरेल्लोकान् निरपाय इवात्मवान्॥२०॥

They follow the path of lust, anger, cupidity, envy of others, and boastfulness. Overcoming lust and anger, practising the vow of Brahmacharya and becoming a complete master of his senses, the Brahman practising patiently the austere penances, and observing the most rigid restraints, should live in this world, calmly waiting for his time like one seeming to have a body through fully knowing that he is not subject to destruction.

CHAPTER 221

(MOKSHADHARMA PARVA)—

Continued

Is fasting a penance

युधिष्ठिर उवाच

द्विजातयो व्रतोपेता यदिदं भुञ्जते हविः।

अन्नं ब्राह्मणकामाय कथमेतत् पितामह॥१॥

Yudhisthira said—

The three twice-born classes, who perform sacrifices and other rites, some times eat the remnants, consisting of meat and wine, of sacrifices in honour of the gods, from motives of obtaining children and heaven. What, O grandfather, is the nature of this act?

भीष्म उवाच

अवेदोक्तव्रतोपेता भुञ्जानाः कार्यकारिणः।

वेदोक्तेषु च भुञ्जाना व्रतलुब्धा युधिष्ठिरा॥२॥

Bhishma said—

Those who eat forbidden food without performing the sacrifices and vows ordained in the Vedas are known as wilful men. Those, on the other hand, who eat such food in the observance of Vedic sacrifices and vows and actuated by the desire of fruits in the shape of heaven and children, ascend to heaven but drop down on the termination of their merits.

युधिष्ठिर उवाच

यदिदं तप इत्याहुरपवासं पृथग्जनाः।

एतत् तपो महाराज उनाहो किं तपो भवेत्॥३॥

Yudhishtira said—

Common people say that fasting is penance. Is fasting, however, really so, or is penance somethings different?

भीष्म उवाच

मासपक्षोपवासेन मन्यन्ते यत् तपो जनाः।

आत्मतन्त्रोपघातस्तु न तपस्तत्सतां मतम्॥४॥

Bhishma said—

People really consider fast, measured by months or fortnights or days, as penance. The good, however, hold that such is not penance. On the other hand, fast is an obstacle to the acquirement of the knowledge of the Soul.

त्यागश्च संनतिश्चैव शिष्यते तप उत्तमम्।

सदोपवासी च भवेद् ब्रह्मचारी सदा भवेत्॥५॥

The renunciation of acts and humility form the highest penance. It is superior to all kinds of penance. He who performs such penance is considered as one who is always fasting and who is always leading a life of Brahmacharya.

मुनिश्च स्यात् सदा विप्रो दैवतं च सदा भवेत्।

कुटुम्बिको धर्मकामः सदास्वप्नश्च भारत॥६॥

Such a Brahman will become a Muni always, a deity, and sleepless forever, and one

engaged in the pursuit of virtue only, even if he lives in a family.

मांसादी सदा च स्यात् पवित्रश्च सदा भवेत्।

अमृताशी सदा च स्याद् देवतातिथिपूजकः॥७॥

He will become a vegetarian always, and pure for ever. He will become an eater always of ambrosia, and an worshipper always of gods and guests.

विधसाशी सदा च स्यात् सदा चैवातिथिव्रतः।

श्रद्धयानः सदा च स्याद् देवताद्विजपूजकः॥८॥

Indeed, he will be considered as one always living on sacrificial residue, as one ever devoted to the duty of hospitality, as one always full of faith, and as one always adoring gods and guests.

युधिष्ठिर उवाच

कथं सदोपवासी स्याद् ब्रह्मचारी कथं भवेत्।

विधसाशी कथं च स्यात् सदा चैवातिथिव्रतः॥९॥

Yudhishtira said—

How can one practising such penance come to be known as one who is always fasting or as one who ever follows the vow of Brahmacharya, or as one who always lives upon sacrificial residue, or as one who always worships guests.

भीष्म उवाच

अन्तरा प्रातराशं च सायमाशं तथैव च।

सदोपवासी स भवेद् योन भुङ्क्तेऽन्तरा पुनः॥१०॥

Bhishma said—

He will be considered as one who is always fasting if he eats once during the day and once during the night at the fixed hours without eating anything in the interim.

भार्यां गच्छन् ब्रह्मचारी ऋतौ भवति वै द्विजः।

ऋतुवादी भवेन्नित्यं ज्ञाननित्यश्च यो नरः॥११॥

Such a Brahman, by always speaking the truth and by following always wisdom, and by going to his wife only in her season and never at other times, becomes a Brahmacharin.

न भक्षयेत् तथा मांसममांसाशी भवत्यपि।
दाननित्यः पवित्रश्च अस्वप्नश्च दिवास्वप्नः॥१२॥

By never eating meat of animals not killed for sacrifice, he will become a strict vegetarian. By always becoming charitable he will become ever pure, and by abstaining from sleep during the day he will become one who is always awake.

भृत्यातिथिषु यो भुङ्क्ते भुक्तवत्सु सदा सदा।
अमृतं केवलं भुङ्क्ते इति विद्धि युधिष्ठिर॥१३॥

Know, O Yudhisthira, that the man who eats only after having fed his servants and guests becomes an eater always of ambrosia.

(अदत्त्वा योऽतिथिभ्योऽन्नं न भुङ्क्ते सोऽतिथिप्रियः।
अदत्त्वान्नं दैवतेभ्यो यो न भुङ्क्ते स दैवतम्॥)
अभुक्तवत्सु नाश्नानः सततं यस्तु वै द्विजः।
अभोजनेन तेनास्य जितः स्वर्गो भवत्युत॥१४॥

The Brahmana who never eats till gods and guests are fed, acquires by such abstention, heaven itself.

देवताभ्यः पितृभ्यश्च भृत्येभ्योऽतिथिभिः सह।
अवशिष्टं तु योऽश्नाति तमाहुर्विधसाशिनम्॥१५॥

He is said to live upon sacrificial residue who eats only what remains after feeding the gods, the Pitris, servants and guests.

तेषां लोका ह्यपर्यन्ताः सदने ब्रह्मणा सह।
उपस्थिताश्चाप्सरोभिः परियान्ति दिवौकसः॥१६॥

Such men acquires numberless blessed regions in next life. The gods and the Apsaras with Brahman himself, come to their homes.

देवताभिश्च ये सार्धं पितृभिश्चोपभुञ्जते।
रमन्ते पुत्रपौत्रैश्च तेषां गतिरनुत्तमा॥१७॥

They who share their food with the gods and the Pitris pass their days always happily with their sons and grandsons, and at last, leaving off this body, acquire a very high end.

CHAPTER 22

(MOKSHADHARMA PARVA)— Continued

Is the man doer of good and bad acts

युधिष्ठिर उवाच

यदिदं कर्म लोकेऽस्मिन् शुभं वा यदि वाशुभम्।
पुरुषं योजयत्येव फलयोगेन भारत॥१॥

Yudhisthira said—

In this world, O Bharata, good and bad acts attach themselves to man for the purpose of producing fruits for enjoyment or endurance.

कर्तास्ति तस्य पुरुष उताहो नेति संशयः।

एतदिच्छामि तत्त्वेन त्वत्तः श्रोतुं पितामह॥२॥

Is man, however, to be regarded as their doer or is he not to be considered so? My mind is full of doubts regarding this question. I wish to hear this fully from you, O grandfather.

भीष्म उवाच

अत्राप्युदाहरन्तीममितिहासं पुरातनम्।

प्रह्लादस्य च संवादमिन्द्रस्य च युधिष्ठिर॥३॥

Bhishma said—

Regarding it, O Yudhisthira, is cited the old discourse between Prahlada and Indra.

असक्तं धूतपाप्मानं कुले जातं बहुश्रुतम्।

अस्तब्धमनहङ्कारं सत्त्वस्थं समये रतम्॥४॥

तुल्यनिन्दास्तुतिं दान्तं शून्यागारनिवासिनम्।

चराचराणां भूतानां विदितप्रभवाप्ययम्॥५॥

अक्रुध्यन्तमहर्ष्यन्तमप्रियेषु प्रियेषु च।

काञ्चने वाथ लोष्ट्रे वा उभयोः समदर्शनम्॥६॥

The king of the Daityas, viz., Prahlada, was unattached to all worldly objects. His sins had been dissipated. Of respectable parentage, he was endued with great learning. Free from stupefaction and pride, ever pervaded by the quality of goodness, and devoted to various vows, he considered praise and censure in the same light. Endued with self-control he was then passing his time in an empty room. Conversant with the origin and the destruction

of all created objects mobile and immobile, he was never angry with things that displeased him and never rejoiced at the acquisition of agreeable objects. He considered equally gold and a clod of earth.

आत्मनि श्रेयसि ज्ञाने धीरं निश्चितनिश्चितम्।

परावरजं भूतानां सर्वजं समदर्शनम्॥७॥

Earnestly studying the Soul and acquiring Emancipation, and firm in knowledge, he had acquired firm conclusions about truth.

शक्रः प्रह्लादमासीनमेकान्ते संयतेन्द्रियम्।

बुभुत्समानस्तत्रज्ञापभिगम्येदमब्रवीत्॥८॥

Acquainted with what is supreme and what is not so among all things, omniscient and of universal sight, as he was seated on day in a solitary room with his senses under complete control, Shakra approached him, and desirous of awakening him, said these words—

यैः कश्चित् सम्पतो लोके गुणैः स्यात् पुरुषो नृषु।

भवत्यनपगान् सर्वास्तान् गुणाल्लैक्षयामहे॥९॥

O king, I see all those qualities permanently living in you by which a person acquires the esteem of all.

अथ ते लक्ष्यते बुद्धिः समा बालजनैरिह।

आत्मानं मन्यमानः सन् श्रेयेः किमिह मन्यसे॥१०॥

Your understanding seems to be like that of a child, free from attachment and aversion. You know the soul. What, do you think, is the best means by which a knowledge of the Soul may be acquired.

बद्धः पाशैश्च्युतः स्थानाद् द्वि पतां वशमागतः।

श्रिया विहीनः प्रह्लाद शोचितव्ये न शोचसि॥११॥

You are now bound in fetters, fallen off from your former position, brought under the sway of your foes, and divested of prosperity. Your present circumstances are such as may well give room to grief. Yet how is it, O Prahlada, that you do not grieve.

प्रज्ञालाभात् तु दैतेय उताहो धृतिमत्तया।

प्रह्लाद सुस्थरूपोऽसि पश्यन् व्यसनमात्मनः॥१२॥

Is this owing, O son of Diti, to the acquisition of wisdom or is it on account of

your fortitude? Behold your calamities, O Prahlada, and yet you appear like one that is happy and tranquil.

इति संचोदितस्तेन धीरो निश्चितनिश्चयः।

उवाच श्लक्ष्णया वाचा स्वां प्रज्ञामनुवर्णयन्॥१३॥

Thus urged by Indra, the king of the Daityas, endued with firmness and with fixed conclusions about truth, replied in these sweet words showing great wisdom.

प्रह्लाद उवाच

प्रवृत्तिं च निवृत्तिं च भूतानां यो न बुद्धयते।

तस्य स्तम्भो भवेद् बाल्यान्नास्ति स्तम्भोऽनुपश्यतः॥१४॥

Prahlada said—

‘He who does not know the origin and the destruction of all created objects, is, on account of such ignorance, stupefied. He, however, who knows these two things, is never stupefied.

स्वभावात् सम्प्रवर्तन्ते निवर्तन्ते तथैव च।

सर्वे भावास्तथाभावाः पुरुषार्थो न विद्यते॥१५॥

पुरुषार्थस्य चाभावे नास्ति कश्चिच्च कारकः।

स्वयं न कुर्वतस्तस्य जातु मानो भवेदिह॥१६॥

All kinds of entities and non-entities come into being or cease on account of their own nature. No kind of personal exertion is necessary (for their production). In the absence of personal exertion it is clear that no personal agent exists for the production of all this that we perceive. But though the person never does anything, yet through the influence of Ignorance a consciousness regarding agency over spreads itself on it.

यस्तु कर्तारमात्मानं मन्यते साध्वसाधु वा।

तस्य दोषवती प्रज्ञा अतत्त्वज्ञेति मे मतिः॥१७॥

He who regards himself as the doer of good or bad acts possesses a vile wisdom. Such a person is, in my opinion, does not know the truth.

यदि स्यात् पुरुषः कर्ता शक्रात्मश्रेयसे ध्रुवम्।

आरम्भास्तस्य सिद्धयेयुर्न तु जातु परा भवेत्॥१८॥

अनिष्टस्य हि निर्वृत्तिरनिर्वृत्तिः प्रियस्य च।

लक्ष्यते यतमानानां पुरुषार्थस्ततः कुतः॥१९॥

If, O Shakra, the being known as person were really the actor, then all acts undertaken for his own benefit would certainly be successful. None of those acts would be futile. Persons struggling their utmost to avoid what is not desired and to bring about what is desired are not to be seen. What becomes then of personal exertion?

अनिष्टस्याभिनिर्वृत्तिमिष्टसंवृत्तिमेव च।

अप्रयत्नेन पश्यामः केषाञ्चित् तत्स्वभावतः॥२०॥

In the case of some, we see that without any exertion on their part, what is not desired is not brought about and what is desired, is done. This then must be the result of Nature.

प्रतिरूपतराः केचिद् दृश्यन्ते बुद्धिमत्तराः।

विरूपेभ्योऽल्पबुद्धिभ्यो लिप्समाना धनागमम्॥२१॥

Some extraordinary persons again are seen, for though possessed of superior intelligence they have to seek wealth from others that are vulgar in features and gifted with little intelligence.

स्वभावप्रेरिताः सर्वे निविशन्ते गुणा यदा।

शुभाशुभास्तदा तत्र कस्य किं मानकारणम्॥२२॥

Indeed, when all qualities, good or bad, enter a person impelled by Nature, what is there for one to boast (of his superior possessions)?

स्वभावादेव तत्सर्वमिति मे निश्चिता मतिः।

आत्मप्रतिष्ठा प्रज्ञा वा मम नास्ति ततोऽन्यथा॥२३॥

All these come from Nature. This is my settled belief. Even Liberation and knowledge of self, in my view, originate from the same source.

कर्मजं त्विह मन्यन्ते फलयोगं शुभाशुभम्।

कर्मणां विषयं कृत्स्नमहं वक्ष्यामि तच्छृणु॥२४॥

In this world all fruits, good or bad, that attach themselves to persons, are considered as the outcome of acts. I shall now describe fully the subject of acts. Hear me.

यथा वेदयते कश्चिदोदनं वायसो हृदन्।

एवं सर्वाणि कर्माणि स्वभावस्यैव लक्षणम्॥२५॥

As a crow, while eating some food, announces the presences of that food by its repeated cawing, similarly all our acts only proclaim the indications of Nature.

विकारानेव यो वेद न वेद प्रकृतिं पराम्।

तस्य स्तम्भो भवेद् बाल्यान्नास्ति स्तम्भोऽनुपश्यतः॥२६॥

He who is acquainted with only the metamorphoses of Nature but not with Nature which is supreme and exist by herself, feels stupefaction on account of his ignorance. He, however, who understands the difference between Nature and her metamorphoses is never stupefied.

स्वभावभाविनो भावान् सवनिवेह निश्चयात्।

बुद्ध्यमानस्य दर्पो वा मानो वा किं करिष्यति॥२७॥

All things originate from Nature. On account of one's certain conviction about it, he would never be affected by pride or arrogance.

वेद अर्धविधिं कृत्स्नं भूतानां चाप्यनित्यताम्।

तस्माच्छुक्रं न शोचामि सर्वं ह्येवेदमन्तवत्॥२८॥

When I know the origin of all the ordinances of mortality and when I am acquainted with the instability of all objects, I can not, O Shakra, indulge in grief. All this is endowed with an end.

निर्ममो निरहंकारो निराशीर्मुक्तबन्धनः।

स्वस्थो व्यपेतः पश्यामि भूतानां प्रभवाप्ययौ॥२९॥

Without attachments, without pride, without desire and hope, freed from all fetters, and dissociated from everything, I am passing my time happily, seeing that appearance and disappearance of all created objects.

कृतप्रज्ञस्य दान्तस्य वितृष्णस्य निराशिषः।

नायासो विद्यते शक्र पश्यतो लोकमव्ययम्॥३०॥

For one who is wise, who is self-controlled, who is contented, who is without desire and hope, and who sees all things with the light of self-knowledge, on trouble or anxiety exists, O Shakra.

प्रकृतौ च विकारे च न मे प्रीतिर्न च द्विषे।

द्वेष्टारं च न पश्यामि यो मामद्य ममायते॥३१॥

I have no liking or aversion for either Nature or her changes. I do not see any one now who is my enemy nor any one who is mine own.

नोर्ध्वं नावाङ् न तिर्यक् च न क्वचिच्छक्र कामये।

न हि ज्ञेये न विज्ञाने न ज्ञाने कर्म विद्यते॥३२॥

I do not, O Shakra, at any time seek either heaven, or this world, or the nether regions. It is not the fact that there is no happiness in understanding the Soul. But the Soul, being dissociated from everything, cannot enjoy happiness. Hence I desire nothing.

शक्र उवाच

येनैषा लभ्यते प्रज्ञा येन शान्तिरवाप्यते।

प्रब्रूहि तमुपायं मे सम्यक् प्रह्लाद पृच्छतः॥३३॥

Shakra said—

Tell me the means, O Prahlada, by which this kind of wisdom may be acquired and by which this kind of tranquillity may be made one's own. I pray you.'

प्रह्लाद उवाच

आर्जवेनाप्रमादेन प्रसादेनात्मवत्तया।

वृद्धशुश्रूषया शक्र पुरुषो लभते महत्॥३४॥

Prahlada said—

'By simplicity, by carefulness, by purifying the soul, by controlling the passions, and by waiting upon elders, O Shakra, a person acquires liberation.

स्वभावाल्लभते प्रज्ञां शान्तिमेति स्वभावतः।

स्वभावादेव तत्सर्वं यत्किंचिदनुपश्यसि॥३५॥

Know this, however, that one gains wisdom from Nature, and that the acquisition of tranquillity also is owing to the same cause. Indeed, everything else that you see is due to Nature.

इत्युक्तो दैत्यपतिना शक्रो विस्मयमागमत्।

प्रीतिमांश्च तदा राजंस्तद्वाक्यं प्रत्यपूजयत्॥३६॥

Thus addressed by the king of the Daityas, Shakra became filled with wonder and lauded those words, O king, with a cheerful heart.

स तदाभ्यर्च्य दैत्येन्द्रं त्रैलोक्यपतिरीश्वरः।

असुरेन्द्रमुपासन् जगाम स्वं निवेशनम्॥३७॥

The king of the three worlds then, having adored the lord of the Daityas, took his leave and proceeded to his own quarter.'

CHAPTER 223

(MOKSHADHARMA PARVA)— Continued

By following what intelligence can a king
born of prosperity live on earth

युधिष्ठिर उवाच

यथा बुद्ध्या महीपालो भ्रष्टश्रीर्विचरेन्महीम्।

कालदण्डविनिष्पिष्टस्तन्मे ब्रूहि पितामह॥१॥

Yudhisthira said—

Tell me, O grandfather, by adopting what sort of intelligence may a king, who has been divested of prosperity and crushed by Time's heavy bludgeon, still live on this Earth.

भीष्म उवाच

अत्राप्युदाहरन्तीमपितिहासं पुरातनम्।

वासवस्य च संवादं बलेर्वैरोचनस्य च॥२॥

Bhishma said—

Regarding it is cited the old discourse between Vasava and Virochana's son Vali.

पितामहमुपागम्य प्रणिपत्यकृताञ्जलिः।

सवनिवासुरान् जित्वा बलिं पप्रच्छ वासवः॥३॥

After having defeated all the Assuras, one day Vasava went to the Grandfather and joining his hands bowed to him and enquired after the whereabouts of Vali.

यस्य स्म ददतो वित्तं न कदाचन हीयते।

तं बलिं नाधिगच्छामि ब्रह्मनाचक्ष्व मे बलिम्॥४॥

Tell me, O Brahman, where may I now find that Vali whose wealth continued undiminished even though he used to distribute it as largely as he wished.

स वायुर्वरुणश्चैव स रविः स च चन्द्रमाः।

सोऽग्निस्तपति भूतानि जलं च स भवत्युत॥५॥

He was the god of wind. He was Varuna. He was Surya. He was Soma. He was Agni that used to warm all creatures. He became water. I do not find where he now is. Indeed, O Brahmana, tell me where I may find Vali now.

तं बलिं नाधिगच्छामि ब्रह्मन्नाचक्ष्व मे बलिम्।

स एव ह्यस्तमयते स स्म विद्योतते दिशः॥६॥

स वर्षति स्म वर्षाणि यथाकालमतन्द्रितः।

तं बलिं नाधिगच्छामि ब्रह्मन्नाचक्ष्व मे बलिम्॥७॥

Formerly, it was he who used to light up all the cardinal points and to set. Shaking off idleness, it was he who used to pour rain upon all creatures at the proper season. I do not now see that Vali. Indeed, tell me, O Brahman, where I may find that king of the Asuras now.

ब्रह्मोवाच

नैतत् ते साधु मघवन् यदेनमनुपृच्छसि।

पृष्ठस्तु नानृतं ब्रूयात् तस्माद् वक्ष्यामि ते बलिम्॥८॥

Brahman said—

You should not, O Maghavat, thus enquire after Vali now! One should not, however, speak a falsehood when he is questioned by another. I shall tell you the whereabouts of Vali.

उष्ट्रेषु यदि वा गोषु खरेष्वश्वेषु वा पुनः।

वरिष्ठो भविता जन्तुः शून्यागारे शचीपते॥९॥

O husband of Sachi, Vali may now have taken his birth among camels or bulls or asses or horses, and having become the foremost of his species may now be living in an empty room.

शक्र उवाच

यदि स्म बलिना ब्रह्मञ्शून्यागारे समेयिवान्।

हन्यामेनं न वा हन्यां तद् ब्रह्मन्ननुशाधि माम्॥१०॥

Shakra said—

'If, O Brahman, I happen to meet with Vali in an empty room, shall I kill him or spare him? Tell me how I shall act!'

ब्रह्मोवाच

मा स्म शक्र बलिं हिंसीर्न बलिर्वधमर्हति।

न्यायस्तु शक्र प्रष्टव्यस्त्वया वासव काम्यया॥११॥

Brahma said—

'Do not, O Shakra, injure Vali! Vali does not deserve death. You should, on the other hand, O Vasava, seek instruction from him about morality, O Shakra, as you wish.'

एवमुक्तो भगवता महेन्द्रः पृथिवीं तदा।

चचारैरावतस्कन्धमधिरुह श्रिया वृतः॥१२॥

'Thus addressed by the divine Creator, Indra travelled over the Earth, seated on Airavata in great splendour.

ततो ददर्श स बलिं खरवेषेण संवृतम्।

यथाऽऽख्यातं भगवता शून्यागारकृतालम्॥१३॥

He succeeded in meeting with Vali, who, as the Creator had said, was living in an empty room, clothed in the form of an ass.'

शक्र उवाच

खरयोनिमनुप्राप्तस्तुषभक्षोऽसि दानवा।

इयं ते योनिरधमा शोचस्याहो न शोचसि॥१४॥

Shakra said—

'You are now, O Danava, born as an ass living on chaff. This your birth is certainly a low one. Do you or do you not grieve for it?

अदृष्टं बत पश्यामि द्विषतां वशामागतम्।

श्रिया विहीनं मित्रैश्च भ्रष्टवीर्यपराक्रमम्॥१५॥

I see what I had never seen before, viz., yourself brought under the control of your enemies, divested of prosperity and friends, and shorn of energy and prowess.

यत् तद् यानसहस्रैस्त्वं ज्ञातिभिः परिवारितः।

लोकान् प्रतापयन् सर्वान् यास्यस्मानवितर्कयन्॥१६॥

Formerly you used to march through the words, with your train consisting of thousands of carriages and thousands of kinsmen, and to move along, burning, everybody with your splendour and disregarding us all.

त्वन्मुखाश्चैव दैतेय व्यतिष्ठंस्त्व शासने।

अकृष्टपच्या च मही तवैश्वर्ये बभूव ह॥१७॥

Considering you as their protector the Daityas lived under your sway! Through your power, the Earth used to yield crops without waiting for tillage. To-day, however, I behold you overtaken by this dire calamity! Do you or do you not grieve for this.

इदं च तेऽद्य व्यसनं शोचस्याहो न शोचसि।

यदाऽऽतिष्ठः समुद्रस्य पूर्वकूले विलेलिहन्॥१८॥

When formerly you used with pride beaming on your face, to divide on the eastern shores of the ocean your vast wealth among thy kinsmen, what then was the state of your mind?

ज्ञातीन् विभजतो वित्तं तदाऽऽसीत् ते मनः कथम्।

यत् ते सहस्रसमिता ननुतुर्देवयोषितः॥१९॥

Formerly, for many years, when shining with splendour, you used to sport, thousands of celestial damsels used to dance before you.

कथमद्य तदा चैव मनस्ते दानवेश्वर।

छत्रं तवासीत् सुमहत् सौवर्णं रत्नभूषितम्॥२०॥

All of them were decorated with garlands of lotuses and all had companions bright as gold. What, O king of Danavas, was the state of your mind then and what is it now.

बहूनि वर्षपूगानि विहारे दीप्यतः श्रिया।

सर्वाः पुष्करमालिन्यः सर्वाः काञ्चनसप्रभाः॥२०॥

You had a very large golden umbrella set with jewels and gems. Fully forty-two thousand Gandharvas used in those days to dance before you.

ननुतुस्तत्र गन्धर्वाः षट् सहस्राणि सप्तधा।

यूपस्तवासीत् सुमहान् यजतः सर्वकाञ्चनः॥२१॥

In your sacrifices you had a very large stake made entirely of gold. On such occasions you used to give away millions and millions of kine. What, O Ditya, was the state of your mind then?

यत्राददः सहस्राणि अयुतानां गवां दश।

अनन्तरं सहस्रेण तदाऽऽसीद् दैन्य का मतिः॥२३॥

Formerly, engaged in sacrifice, you had gone round the whole Earth, following the rule of the hurling of the Shamyas. What was the state of your mind then?

यदा च पृथिवीं सर्वां धजमानोऽनुपर्यगाः।

शम्याक्षेपेण विधिना तदाऽऽसीत् किं तु ते हृदि॥२४॥

न ते पश्यामि भृङ्गारं न च्छत्रं व्यजने न च।

ब्रह्मदत्तां च ते मालां न पश्याम्यसुराधिप॥२५॥

I do not now see that golden jar of yours, nor that umbrella of yours, nor those fans. I behold not also, O king of the Asuras, that garland which was given to you by Grandfather.'

बलिस्त्वाच

न त्वं पश्यसि भृङ्गारं न च्छत्रं व्यजने न च।

ब्रह्मदत्तां च मे मालां न त्वं द्रक्ष्यसि वासवा॥२६॥

Bali said—

'You do not behold now, O Vasava, my jar and umbrella and fans. You do not see also my garland, that was given by the Grandfather.

गुहायां निहितानि त्वं मम रत्नानि पृच्छसि।

यदा मे भविता कालस्तदा त्वं यानि द्रक्ष्यसि॥२७॥

Those valuable possessions of mine about which you ask are now buried in the darkness of a cave. When my time comes again, you will, forsooth, behold them again.

न त्वेतदनु रूपं ते यशसो वा कुलस्य च।

समृद्ध्यर्थोऽसमृद्ध्यर्थं यन्मां कथितुमिच्छसि॥२८॥

This conduct of yours, however, does not become your fame or birth. Yourself enjoying prosperity, you wish to mock me that am sunk in adversity.

न हि दुःखेषु शोचन्ते न प्रह्वयन्ति चर्षिषु।

कृतप्रज्ञा ज्ञानतृप्ताः क्षान्ताः सन्तो मनीषिणः॥२९॥

They who acquired wisdom, and have won contentment therefrom, they who are of tranquil should, who are virtuous and good among creatures, never grieve in misery nor rejoice in happiness.

त्वं तु प्राकृतया बुद्ध्या पुरन्दर विकृत्यसे।

यदाहमिव भावी स्यास्तदा नैवं वदिष्यसि॥३०॥

Guided, however, by a vulgar intelligence, you are bragging, O Purandara. When you will become like me you will not then give vent to speeches like these.'

CHAPTER 224

(MOKSHADHARMA PARVA)—

Continued

The dialogue between Shakra and Vali on the subject

भीष्म उवाच

पुनरेव तु तं शक्रः प्रहसन्निदमब्रवीत्।

निःश्वसन्तं यथा नागं प्रव्याहाराय भारत॥१॥

Bhishma said—

Again, laughing at Vali who was sighing like a snake, Shakra addressed him for saying something more painful than what he had said before.

शक्र उवाच

यत् तद् यानसहस्रेण ज्ञातिभिः परिवारितः।

लोकान् प्रतापयन् सर्वान् यास्यस्मानवितर्कयन्॥२॥

Shakra said—

Formerly, attended by a train consisting of thousands of vehicles and kinsmen, you used to march, burning all the worlds with your splendour and disregarding us all.

दृष्ट्वा सुकृपणां चेमामवस्थामात्मनो बले।

ज्ञातिमित्रपरित्यक्तः शोचस्याहो न शोचसि॥३॥

You are now, however, deserted by both kinsmen and friends. Beholding this miserable condition of yours, do you or do you not indulge in grief?

प्रीतिं प्राप्यातुलां पूर्वं लोकांश्चात्मवशे स्थितान्।

विनिपातमिमं बाह्यं शोचस्याहो न शोचसि॥४॥

Formerly all the worlds were under your sway and great was your joy. I ask, do you or you not grieve now, for this loss of your splendour?

बलिस्त्वाच

अनित्यमुपलक्ष्येह कालपर्यायधर्मतः।

तस्माच्छक्र न शोचामि सर्वं ह्येवेदमन्तवत्॥५॥

Vali said—

Regarding all this as transitory,—due, indeed, to the course of time,—I do not, O Shakra, grieve. These things have an end.

अन्वन्त इमे देहा भूतानां च सुराधिप।

तेन शक्र न शोचामि नापराधादिदं मम॥६॥

These bodies of creatures, O king of the celestials, are all transitory. Therefore, O Shakra, I do not grieve. Nor is this form due to any fault of mine.

जीवितं च शरीरं च जात्यैव सह जायते।

उमे सह विवर्धेते उमे सह विनश्यतः॥७॥

The animating principle and the body come into existence simultaneously for their own nature. They grow together and meet with destruction together.

न हीदृशमहं भावमवशः प्राप्य केवलम्।

यदेवमभिजानामि का व्यथा मे विजानतः॥८॥

Having obtained this form of birth I have not been enslaved by it for good. Since I know this, I have no cause for sorrow.

भूतानां निधनं निष्ठा स्रोतसामिव सागरः।

नैतत् सम्यग्विजानन्तो नरा मुह्यन्ति वज्रधृक्॥९॥

य त्वेवं नाभिजानन्ति रजोमोहपरायणाः।

ते कृच्छ्रं प्राप्य सीदन्ति बुद्धिर्येषां प्रणश्यति॥१०॥

As the final place of all rivers is the ocean, so the end of all embodied creatures is death. Those persons that know this well are never stupefied, O holder of the thunder-bolt. 10. They, however, who, overwhelmed with Darkness and loss of judgement, do not know this, they whose understanding is lost, sink under the load of misfortune.

बुद्धिलाभात् तु पुरुषः सर्वं तुदति किल्बिषम्।

विपाप्या लभते सत्त्वं सत्त्वस्थः सम्प्रसीदति॥११॥

A person wins a keen understanding, succeeds in dissipating all his sins. A sinless

person acquires the quality of Goodness, and having acquired it becomes cheerful.

ततस्तु ये निवर्तन्ते जायन्ते वा पुनः पुनः।

कृपणाः परितप्यन्ते तैरर्थैरभिचोदिताः॥१२॥

They, however, that deviate from the quality of Goodness, and go through repeated re-births, are obliged to indulge in sorrow and grief, led on by desire and the objects of the senses.

अर्थसिद्धिमनर्थं च जीवितं मरणं तथा।

सुखदुःखफले चैव न देष्मि न च कामये॥१३॥

I neither dislike nor like success or defeat, regarding the attainment of all objects of desire, life, or death, the fruits of action that are represented by pleasure or pain.

हतं हन्ति हतो ह्येव यो नरो हन्ति कञ्चन।

उभौ तौ न विजानीतो यश्च हन्ति हतश्च यः॥१४॥

When one kills another, he kills only that other's body. That man who thinks that it is he who kills another, is himself killed. Indeed, both of them do not know the truth, viz., he who kills and he who is killed.

हत्वा जित्वा च मघवन् यः कश्चित् पुरुषायते।

अकर्ता ह्येव भवति कर्ता ह्येव करोति तत्॥१५॥

O Maghavat, that person, who having killed or defeated any one brags of his manliness, should know that he is not the actor, but that the act has been performed by another who is the real agent.

को हि लोकस्य कुस्ते विनाशप्रभवानुभौ।

कृतं हि तत् कृतेनैव कर्ता तस्यापि चापरः॥१६॥

When it is asked that who is it that brings about the creation and destruction of things in the world, it is generally thought that some person has caused it. Know, however, that the person who is so known has a creator.

पृथिवी ज्योतिराकाशमापो वायुश्च पञ्चमः।

एतद्योनीनि भूतानि तत्र का परिदेवना॥१७॥

Earth, light or heat, ether, water, and wind form the fifth—from these do all creatures

originate. (When I know this) what sorrow can I feel?

महाविद्योऽल्पविद्यश्च बलवान् दुर्बलश्च यः।

दर्शनीयो विरूपश्च सुभगो दुर्भगश्च यः॥१८॥

सर्वं कालः समादत्ते गम्भीरः स्वेन तेजसा।

तस्मिन् कालवशं प्राप्ते का व्यथा मे विजानतः॥१९॥

One who is endued with great learning, one who is not much learned, one who is strong, one who is destitute of strength, one who is beautiful, and one who is very ugly, one who is lucky, and one who is not blessed by fortune, are all carried away by Time, which is too deep to be measured by its own energy. When I know that I have been defeated by Time what sorrow can I feel.

दग्धमेवानुदहति हतमेवानुहन्यते।

नश्यते नष्टमेवाग्रे लब्धव्यं लभते नरः॥२०॥

One that burns anything burns a thing that has been already burnt. One who kills, only kills, a victim already killed. One who is destroyed, has been before destroyed. A thing that is acquired by a person is what is already arrived and intended for his acquirement.

नास्य द्वीपः कुतः पारो नावारः सम्प्रदृश्यते।

नान्तमस्य प्रपश्यामि विधेर्दिव्यस्य चिन्तयन्॥२१॥

This Time is like an ocean. There is no island in it. Its other shore is beyond reach. Its boundary cannot be seen. Thinking even deeply, I do not see the end of this continuous stream that is the great ordainer of all things and that is, forsooth celestial.

यदि मे पश्यतः कालो भूतानि न विनाशयेत्।

स्यान्मे हर्षश्च दर्पश्च क्रोधश्चैव शचीपते॥२२॥

If I did not know that it is Time which destroys all creatures, then, perhaps, I would have experienced the emotions of joy, pride and anger, O husband of Shachi.

तुषभक्षं तु मां ज्ञात्वा प्रविविक्तजने गृहे।

विभ्रतं गार्दभं रूपमागत्य परिगर्हसे॥२३॥

Have you come here to condemn me, having come to know that I am now assuming

the form of an ass that lives upon chaff and that is now passing his days in a lonely spot remote from the dwellings of men.

इच्छन्नहं विकुर्यां हि रूपाणि बहुधाऽऽत्मनः।

विभीषणानि यानीक्ष्य पलायेथास्त्वमेव मे॥२४॥

If I wish, even now I can assume various dreadful forms, seeing any one of which you would immediately fly away from my presence.

कालः सर्वं समादत्ते कालः सर्वं प्रयच्छति।

कालेन विहितं सर्वं मा कृथाः शक्र पौरुषम्॥२५॥

It is Time that gives every thing and again takes away everything. It is Time that ordains all things. Do not, O Shakra, brag of your manliness.

पुरा सर्वं प्रव्यथितं मयि क्रुद्धे पुरंदरा।

अवैमि त्वस्य लोकस्य धर्मं शक्र सनातनम्॥२६॥

Formerly, O Purandara, whenever, I used to be angry everything used to become agitated. I know, however, O Shakra, that eternal attributes of all things in the world.

त्वमप्येवमवेक्षस्व माऽऽत्मना विस्मयं गमः।

प्रभवश्च प्रभावश्च नात्मसंस्थः कदाचन॥२७॥

Do you also know the truth. Do not allow yourself to be filled with wonder. Prosperity and its origin are not under one's control.

कौमारमेव ते चित्तं तथैवाद्य यथा पुरा।

समवेक्षस्व मघवन् बुद्धिं विन्दस्व नैष्ठिकीम्॥२८॥

Your mind is like that of a child. It is the same as it was before. Open your eyes, O Maghavat and acquire an understanding which is sure and true.

देवा मनुष्याः पितरो गन्धर्वोरगराक्षसाः।

आसन् सर्वे मम वशे तत् सर्वं नेत्य वासव॥२९॥

In days gone by, that gods, men, the Pitris, the Gandharvas, the Nagas, and the Rakshasas, were all under my control. You know this, O Vasava.

नमस्तस्यै दिशेऽप्यस्तु यस्यां वैरोचनो बलिः।

इति मामभ्यपद्यन्त बुद्धिमात्सर्यमोहिताः॥३०॥

नाहं तदनुशोचामि नात्मघ्नं शचीपते।

एवं मे निश्चिता बुद्धिः शास्तुस्तिष्ठाम्यहं वशे॥३१॥

Having their understandings overcome by ignorance, all creatures used to flatter me, saying,—Salutations to that cardinal point where Virochana's son Vali may now be living, O husband of Sachi, I do not at all grieve when I think of that honour. I am not sorry for this fall of mine. My understanding is very strong here, viz., that I will abide by the sway of the Ordainer.

दृश्यते हि कुले जातो दर्शनीयः प्रतापवान्।

दुःखं जीवन् सहामात्यो भवितव्यं हि तत् तथा॥३२॥

It is seen that some one of nobly born highly beautiful and powerful, lives in misery, with all his counsellors and friends. This happens because it has been so ordained.

दौष्कुलेयस्तथा मूढो दुर्जातः शक्र दृश्यते।

सुखं जीवन् सहामात्यो भवितव्यं हि तत् तथा॥३३॥

Likewise, some one born in an ignoble race, devoid of knowledge, and with even a stain on his birth, is seen, O Shakra, to live happily with all his counsellors and friends. This also happens because it has been so ordained.

कल्याणी रूपसम्पन्ना दुर्भगा शक्र दृश्यते।

अलक्षणा विरूपा च सुभगा दृश्यते परा॥३४॥

An auspicious and beautiful woman, O Shakra, is seen to pass her life miserably. Likewise, an ugly woman with every inauspicious mark is seen to live in great happiness.

नैतदस्मत्कृतं शक्र नैतच्छक्र त्वया कृतम्।

यत् त्वमेवंगतो ब्रजिन् यच्चाप्येवंगता वयम्॥३५॥

That we have now become so is not owing to any act of ours, O Shakra. That you are now so is not owing, O holder of the thunderbolt, to any act of yours?

न कर्म भविताप्येतत् कृतं मम शतक्रतो।

ऋद्धिर्वाप्यथवा नद्धिः पर्यायकृतमेव तत्॥३६॥

You have not done anything, O you of a hundred sacrifices, for which you are now

enjoying this prosperity. Nor have I done anything for which I have now been shorn of prosperity. Prosperity and adversity come in succession.

पश्यामि त्वां विराजत्वं देवराजमवस्थितम्।

श्रीमन्तं ह्युतिमन्तं च गर्जमानं ममोपरि॥३७॥

I now see you blazing with splendour, endued with prosperity, possessed of beauty, placed at the head of all the gods, and thus roaring at me.

एवं नैव न चेत् कालो मामाक्रम्य स्थितो भवेत्।

पातयेयमहं त्वाद्य सवज्रमपि मुष्टिना॥३८॥

This would never be but for the Time standing near after having attacked me. Indeed, if Time had not attacked me I would have to-day slain you with only a blow of my fists albeit you are armed with the thunder.

न तु विक्रमकालोऽयं शान्तिकालोऽयमागतः।

कालः स्थापयते सर्वं कालः पचति वै तथा॥३९॥

This, however, is not the time for displaying my prowess. On the other hand, the time that has come when I should conduct myself with peace and tranquillity. It is Time which establishes all things. Time acts upon all things and brings about their final consummation.

मां चेदभ्यागतः कालो दानवेश्वरपूजितम्।

गर्जन्तं प्रतपन्तं च कमन्यं नागमिष्यति॥४०॥

I was the adored king of the Danavas. Consuming all with my energy, I used to roar in strength and pride. When Time has attacked even myself, who is there whom he will not attack.

द्वादशानां तु भवतामादित्यानां महात्मनाम्।

तेजांस्येकेन सर्वेषां देवराज धृतानि मे॥४१॥

Formerly, O king of the gods, singly I bore the energy of all the twelve illustrious Adityas with yourself amongst them.

अहमेवोद्धाम्यापो विसृजामि च वासवा।

तपामि चैव त्रैलोक्यं विद्योताम्यहमेव च॥४२॥

It was I that used to bear up water and then to shower it as rain. O Vasava! It was I who

used to give both light and heat to the three worlds.

संरक्षामि विलुप्तामि ददाम्यहमथाददे।

संयच्छामि नियच्छामि लोकेषु प्रभुरीश्वरः॥४३॥

It was I who used to protect and it was I that used to destroy. It was I who gave and it was I who took. It was I who used to bind and it was I who used to unbind. In all the worlds I was the one powerful master.

तदद्य विनिवृत्तं मे प्रभुत्वमपराधिम।

कालसैन्यावगाढस्य सर्वं न प्रतिभाति मे॥४४॥

That sovereign control which I had, O king of the gods, is now gone. I am now attacked by the forces of Time. Those things, therefore, are no longer seen to shine in me.

नाहं कर्ता न चैव त्वं नान्यः कर्ता शचीपते।

पर्यायेण हि भुज्यन्ते लोकाः शक्र यदुच्छया॥४५॥

I am not the actor. You are not the actor. None else, O husband of Sachi, is the doer. It is Time, O Shakra, that protects or destroys all things.

मासमासार्धवेश्मानमहोरात्राभिसंवृतम्।

ऋतुद्वारं वर्षमुखमायुर्वेदविदो जनाः॥४६॥

Persons well-read in the Vedas say that Time is Brahma. The fortnights and months are his body. That body is clothed with days and nights as its dresses. The seasons are his senses. The year is his mouth.

आहुः सर्वमिदं चिन्त्यं जनाः केचिन्मनीषया।

अस्याः पञ्चैव चिन्तायाः पर्येष्यामि च पञ्चधा॥४७॥

Some people, on account of their superior intelligence, say that the entire universe should be conceived as Brahma. The Vedas, however, teach, that the five sacs that cover the Soul should be known as Brahma.

गम्भीरं गहनं ब्रह्म महत्तोयार्णवं यथा।

अनादिनिधनं चाहुरक्षरं क्षरमेव च॥४८॥

Brahma is deep and inaccessible like a deep ocean. It is said that it has neither beginning nor end, and that it is both indestructible and destructible.

सत्त्वेषु लिङ्गमावेश्य निर्लिङ्गमपि तत् स्वयम्।
मन्यन्ते ध्रुवमेवैनं ये जनास्तत्त्वदर्शिनः॥४९॥

Though it is by nature without attributes yet it enters all existent objects and as such is clothed with attributes. Those persons who know truth consider Brahma as eternal.

भूतानां तु विपर्यासं कुस्ते भगवानिति।

न होतावद् भवेद् गम्यं न यस्मात् प्रभवेत् पुनः॥५०॥

Through the force of Ignorance, Brahma makes the attribute of materiality to invest the Chit or Soul which is immaterial spirit. Materiality, however, is not the true attribute of the Soul.

गतिं हि सर्वभूतानामगत्वा क्व गमिष्यति।

यो धावता न हातव्यस्तिष्ठन्नपि न हीयते॥५१॥

Brahma in the form of Time is the refuge of all creatures. Where can you go transcending that Time? Time or Brahma, indeed, cannot be shunned by running nor by standing still.

तमिन्द्रियाणि सर्वाणि नानुपश्यन्ति पञ्चधा।

आहुश्चैनं केचिदग्निं केचिदाहुः प्रजापतिम्॥५२॥

ऋतून् मासार्धमासांश्च दिवसांश्च क्षणांस्तथा।

पूर्वाह्नमपराह्णं च मध्याह्नमपि चापरे॥५३॥

मुहूर्तमपि चैवाहुरेकं सन्तमनेकथा।

तं कालमिति जानीहि यस्य सर्वमिदं वशे॥५४॥

All the five senses cannot perceive Brahma. Some have said that Brahma is Fire ; some that he is Prajapati, some that he is the Seasons; some that he is the Month; some that he is the Fortnight; some that he is the Days; some that he is the Hours; some that he is the Morning; some that he is the Noon; some that he is the Evening, and some that he is the Moment. Thus various people speak variously of him, who is one. Know that he is Eternity, under whose control exist all things.

बहूनीन्द्रसहस्राणि समतीतानि वासवा।

बलवीर्योपपन्नानि यथैव त्वं शचीपते॥५५॥

Many thousands of Indras have gone away, O Vasava, each of whom was endued with

great strength and prowess. Similarly you also, O lord of Shachi, shall have to pass away.

त्वामप्यतिबलं शक्र देवराजं बलोत्कटम्।

प्राप्ते काले महावीर्यः कालः संशमयिष्यति॥५६॥

The omnipotent Time will destroy you too, O Shakra, who are endued with swelling might and that are the chief of the deities, when your hour comes.

य इदं सर्वमादत्ते तस्माच्छक्र स्थिरो भव।

मया त्वया च पूर्वैश्च न स शक्योऽतिवर्तितुम्॥५७॥

Time carries away all things. Therefore, O Indra, do not brag! Time cannot be quieted by either you or me or by those gone before us.

योमतां प्राप्य जानीषे राज्यश्रियमनुत्तमाम्।

स्थिता मयीति तन्मिथ्या नैषा ह्येकत्र तिष्ठति॥५८॥

This kingly prosperity which you have acquired and which you consider incomparable, had formerly been possessed by me. It is unsubstantial and unreal. She does not live long in one place.

स्थिता हीन्द्र सहस्रेषु त्वद्विशिष्टतमेष्वियम्।

मां च लोला परित्यज्य त्वामगाद् विबुधाधिप॥५९॥

Indeed, she had lived in thousands of Indras before you, all of whom, again, were, very much superior to you! Unstable as she is, leaving me she has now approached you, O king of the gods.

मैवं शक्र पुनः कार्षीः शान्तो भवितुमर्हसि।

त्वामप्येवंविधं ज्ञात्वा क्षिप्रमन्यं गमिष्यति॥६०॥

Do not, O Shakra, brag again! You should become tranquil! Knowing you to be full of vanity, she will very soon leave you.'

CHAPTER 225

(MOKSHADHARMA PARVA)—

Continued

The same subject

भीष्म उवाच

शतक्रतुरथापश्यद् बलेदीप्तां महात्मनः।

स्वरूपिणीं शरीराद्धि निष्कामन्तीं तदा श्रियम्॥१॥

Bhishma said—

“After this, the god of a hundred sacrifices saw the goddess of Prosperity, in her own embodied, but shining, form, issue out of the body of the great Vali.

तां दृष्ट्वा प्रभया दीप्तां भगवान् पाकशासनः।

विस्मयोत्फुल्लनयनो बलिं पप्रच्छ वासवः॥२॥

Beholding the goddess blazing with radiance, the illustrious chastiser of Pakā, addressed Vali thus with eyes expanded in wonder.

शक्र उवाच

बले केयमपक्रान्ता रोचमाना शिखण्डिनी।

त्वत्तः स्थिता सकेयूरा दीप्यमाना स्वतेजसा॥३॥

Shakra said—

‘O Vali, who is this one, thus shining effulgently, thus adorned with a crown, thus adorned with golden bracelets on her upper arms, and thus emitting a halo on all sides on account of her energy that is issuing out of your body.’

बलिरुवाच

न हीमामासुरीं वेद्मि न दैवीं च न मानुषीम्।

त्वमेनां पृच्छ वा मा वा यथेष्टं कुरु वासवा॥४॥

Vali said—

‘I do not know whether she is an Asura woman or a celestial one, or a human one. You may or may not ask her yourself. Do what pleases you.’

शक्र उवाच

का त्वं बलेरपक्रान्ता रोचमाना शिखण्डिनी।

अजानतो ममाचक्ष्व नामधेयं शुचिस्मिते॥५॥

Shakra said—

‘O You of sweet smiles, who are you who are so effulgent and adorned with plumes that thus issue from the body of Vali! I do not know you, kindly tell me your name.

का त्वं तिष्ठसि मामेवं दीप्यमाना स्वतेजसा।

हित्वा दैत्यवरं सुभु तन्ममाचक्ष्व पृच्छतः॥६॥

Who, indeed, are you that thus stand here as Maya herself, shining with your own splendour, after having left the lord of the Daityas? O, tell me this as I ask you.’

श्रीरुवाच

न मां विरोचनो वेद नायं वैरोचनो बलिः।

आहुर्मां दुःसहेत्येवं विधितेति च मां विदुः॥७॥

Shree said—

Virochana did not know, me, His son this Vali knows me not. The learned called me by the name of Dusshaha (born with difficulty). Some knew me by the name of Vidhitsa (desire for action).

भूतिर्लक्ष्मीति मामाहुः श्रीरित्येवं च वासव।

त्वं मां शक्र न जानीषे सर्वे देवा न मां विदुः॥८॥

I have other names also, O Vasava! They are Bhuti, Lakshmi, and Shree (prosperity). You know me not, O Shakra, nor does any one among the gods know me.’

शक्र उवाच

किमिदं त्वं मम कृते उताहो बलिनः कृते।

दुःसहे विजहास्येनं चिरसंवासिनी सती॥९॥

Shakra said—

‘O lady who is difficult of being borne, why do you leave Vali now after having lived in him for a long time? It is owing to any act of mine or is it owing to any act of Vali’s.’

श्रीरुवाच

नो घाता न विघाता मां विदधाति कथंचन।

कालस्तु शक्र पर्यागान्मेनं शक्रावमन्यथाः॥१०॥

Shree said—

‘Neither the Creator nor the Ordainer governs me. It is Time that takes me from one place to another. Do not, O Shakra, disrespect Vali.’

शक्र उवाच

कथं त्वया बलिस्त्यक्तः किमर्थं वा शिखण्डिनि।

कथं च मां न जहास्त्वं तन्मे बूहि शुचिस्मिते॥११॥

Shakra said—

'Why O goddess adorned with plumes, do you leave Vali? Why also do you approach me? Tell me this, O you of sweet smiles!

श्रीरुवाच

सत्ये स्थितास्मि दाने च व्रते तपसि चैव हि।
पराक्रमे च धर्मे च पराचीनस्ततो बलिः॥१२॥

Shree said—

'I reside in truth, in gifts, in good vows, in penances in prowess, and in virtue! Vali has fallen off from all these.

ब्रह्मण्योऽयं पुरा भूत्वा सत्यवादी जितेन्द्रियः।

अभ्यसूयद् ब्राह्मणानामुच्छिष्टासूयद् घृतम्॥१३॥

Formerly he was devoted to the Brahmanas. He was truthful and had mastered his passions. Latterly, however, he began to entertain feelings of animosity towards the Brahmanas and touched clarified butter with impure hands.

यज्ञशीलः सदा भूत्वा मामेव यजत स्वयम्।

प्रोवाच लोकान् मूढात्मा कालेनोपनिषिद्धः॥१४॥

Formerly he was always used to perform sacrifices. At last, blinded by ignorance and possessed by Time he began to brag before all persons, saying that his adorations towards me were ceaseless.

अपाकृता ततः शक्र त्वयि वत्स्यामि वासवा।

अग्रमत्तेन धार्यास्मि तपसा विक्रमेण च॥१५॥

Leaving him I shall henceforth, O Shakra, live in you! You should bear me vigilantly, and with penances and prowess.

शक्र उवाच

नास्ति देवमनुष्येषु सर्वभूतेषु वा पुमान्।

यस्त्वामेको विषहितुं शक्नुयात् कमलालये॥१६॥

Shakra said—

O you who live in lotuses, there is not a single person among gods, men, and all creatures, that can bear you for ever!

श्रीरुवाच

नैव देवो न गन्धर्वो नासुरो न च राक्षसः।

यो मामेको विषहितुं शक्तः कश्चित् पुरंदर॥१७॥

'Truly, O Purandara, there is none among gods, Gandharvas, Asuras, or Rakshasas, who can bear me for ever!'

शक्र उवाच

तिष्ठेथा मयि नित्यं त्वं यथा तद् ब्रूहि मे शुभे।

तत् करिष्यामि ते वाक्यमृतं तद् वक्तुमर्हसि॥१८॥

Shakra said—

O auspicious lady, tell me how I should behave so that you may live in me perpetually. I shall, forsooth, obey your commands. You should answer me truly.'

श्रीरुवाच

स्थास्यामि नित्यं देवेन्द्र यथा त्वयि निबोध तत्।

विधिना वेददृष्टेन चतुर्धा विभजस्व माम्॥१९॥

Shree said—

'O King of the deities, I shall tell you as to how I may be entitled to live in you perpetually. Divide me into four parts according to the Vedic injunction.'

शक्र उवाच

अहं वै त्वां निधास्यामि यथाशक्ति यथाबलम्।

न तु मेऽतिक्रमः स्याद् वै सदा लक्ष्मि तवान्तिके॥२०॥

Shakra said—

I shall give you habitations according to their strength and power in bearing you. As regards myself, I shall always take care, O Lakshmi, that I may not offend you in any way.

भूमिरेव मनुष्येषु धारिणी भूतभाविनी।

सा ते पादं तितिक्षेत समर्था हीति मे मतिः॥२१॥

Amongst men, the Earth, that mother of all things, bears them all. She shall bear a fourth part of yourself. I think she has the strength to do so.

श्रीरुवाच

एष मे निहितः पादो योऽयं भूमौ प्रतिष्ठितः।

द्वितीयं शक्र पादं मे तस्मात् सुनिहितं कुरु॥२२॥

Shree said—

Here, I give up a quarter of myself. Let it be placed on the Earth. Do you, next, make a

proper distribution, O Shakra, for my second quarter.'

शक्र उवाच

आप एव मनुष्येषु द्रवन्त्यः परिचारिणीः।

तास्ते पादं तितिक्षन्तामलमापस्तितिक्षितुम्॥२३॥

Shakra said—

'The waters, among men, in their liquid form, do various services to men. Let the waters bear a fourth part of your person. They have the strength to bear a fourth part of you person. They have the strength to bear a portion of yours.'

श्रीरुवाच

एष मे निहितः पादो योऽयमप्सु प्रतिष्ठितः।

तृतीयं शक्र पादं मे तस्मात् सुनिहितं कुरु॥२४॥

Shree said—

'I give up another quarter of mind that is to be placed in the waters. Do you, next, O Shakra, assign a proper place for my third quarter.'

शक्र उवाच

यस्मिन् वेदाश्च यज्ञाश्च यस्मिन् देवाः प्रतिष्ठिताः।

तृतीयं पादमग्निस्ते सुधृतं धारयिष्यति॥२५॥

Shakra said—

'The Vedas, the sacrifices, and the gods are all established in Fire. Fire will bear your third quarter, when it is placed therein.'

श्रीरुवाच

एष मे निहितः पादो योऽयमग्नौ प्रतिष्ठितः।

चतुर्थं शक्र पादं मे तस्मात् सुनिहितं कुरु॥२६॥

Shree said—

'Here I give up my third quarter which is to be placed in Fire. Do you, O Shakra, after this, assign a proper place for my last quarter!'

शक्र उवाच

ये वै सन्तो मनुष्येषु ब्रह्मण्याः सत्यवादिनः।

ते ते पादं तितिक्षन्तामलं सन्तस्तितिक्षितुम्॥२७॥

Shakra said—

They who are good among men devoted to Brahmanas, and truthful in speech, may bear your fourth quarter. The good have the power to it.

श्रीरुवाच

एष मे निहितः पादो योऽयं सत्सु प्रतिष्ठितः।

एवं हि निहिता शक्र भूतेषु परिधत्स्व माम्॥२८॥

Shree said—

'Here, I give up my fourth quarter that is to be placed among the good. My portions thus given to different creatures, do you continue to protect me, O Shakra.'

शक्र उवाच

भूतानामिह यो वै त्वां मया विनिहितां सतीम्।

उपहन्यात् स मे धृष्यस्तथा शृण्वन्तु मे वचः॥२९॥

ततस्त्यक्तः श्रिया राजा दैत्यानां बलिरब्रवीत्।

यावत् पुरस्तात् प्रतपेत् तावद् वै दक्षिणां दिशम्।

पश्चिमां तावदेवापि तथोदीचीं दिवाकरः॥३०॥

Shakra said—

'Listen to my words. I have thus distributed you among different creatures. Those among creatures that will offend you shall be punished by me.—The king of the Daityas, viz., Vali, thus left by Shree, then said, at present the Sun shines equally in the east, west, north and south.

तथा मध्यंदिने सूर्यो नास्तमेति यदा तदा।

पुनर्देवासुरं युद्धं भावि जेतास्मि वस्तदा॥३१॥

When, however, withdrawing himself from all quarters, the Sun will shine only upon the region of Brahman that is situate in the middle of Sumeru, then will again take place a great battle between the gods and the Asuras, and in that fight I shall certainly defeat all of you.

सर्वलोकान् यदाऽऽदित्य एकस्थस्तापयिष्यति।

तदा देवासुरे युद्धे जेताहं त्वां शतक्रतो॥३२॥

When withdrawing himself from all quarters, the Sun will shine fixedly upon only the region of Brahman, then will again take place a great battle between the gods and the

Asuras, and in the fight I shall certainly defeat all of you..

शक्र उवाच

ब्रह्मणोऽस्मि समादिष्टो न हन्तव्यो भवानिति।
तने तेऽहं बले वज्रं न विमुञ्चामि मूर्धनि॥३३॥

Shakra said—

Brahman has commanded me, saying that I should never kill you. It is, therefore, O Vali, that I do not hurl my thunderbolt upon your head.

यथेष्टं गच्छ दैत्येन्द्र स्वस्ति तेऽसतु महासुर।
आदित्यो नैव तपिता कदाचिन्मध्यतः स्थितः॥३४॥

Go wherever you like, O king of the Daityas! O great Asuras, peace to you! No time will come when the Sun will shine from only the meridian.

स्थापितो ह्यस्य समयः पूर्वमेव स्वयम्भुवा।
अजस्रं परियात्येष सत्येनावतपन् प्रजाः॥३५॥

The self-create has before this ordained the laws which regulate the Sun's motions. Giving light and heat to all creatures, he shines continually.

अयनं तस्य षण्मासानुत्तरं दक्षिणं तथा।
येन संयाति लोकेषु शीतोष्णो विसृजन् रविः॥३६॥

For six months he travels in a northward course and then for the other six in a southward course. The Sun travels by these courses, creating winter and summer for all creatures.'

भीष्म उवाच

एवमुक्तस्तु दैत्येन्द्रो बलिरिन्द्रेण भारता।
जगाम दक्षिणामाशामुदीचीं तु पुरंदरः॥३७॥

Bhishma said—

Thus addressed by Indra, O Bharata, Vali the king of the Daityas proceeded towards the south. Purandara proceeded towards the north.

इत्येतद् बलिना गीतमनहंकारसंज्ञितम्।
वाक्यं श्रुत्वा सहस्राक्षः खमेवारुरुहे तदा॥३८॥

After having listened to the wrong of Vali which were marked by no pride, the thousand-eyed Indra then ascended the skies.

CHAPTER 226

(MOKSHADHARMA PARVA)—

Continued

Words of Namuchi

भीष्म उवाच

अत्रैवोदाहरन्तीममितिहासं पुरातनम्।
शतक्रतोश्च संवादं नमुचेश्च युधिष्ठिर॥३९॥

Bhishma said—

Regarding it is also cited the old discourse between him of a hundred sacrifices and the Asura Namuchi, O Yudhisthira.

श्रिया विहीनमासीनमक्षोभ्यमिव सागरम्।
भवाभवजं भूतानामित्युवाच पुरंदरः॥४०॥

When the Asura Namuchi, who knew well the birth and the death of all creatures was sitting, shorn of prosperity but undisturbed at heart like the huge ocean in perfect stillness, Purandara addressed him these words—

नमुचि उवाच

बद्धः पाशैश्चयुतः स्थानाद् द्विषतां वशमागतः।
श्रिया विहीनो नमुचे शोचस्याहो न शोचसि॥४१॥

Namuchi said—

'Fallen off from your place, fettered with cords, brought under the influence of your enemies, and shorn of prosperity, do you, O Namuchi, grieve or live cheerfully.'

अनिवार्येण शोकेन शरीरं चोपतप्यते।
अमित्राश्च प्रहृष्यन्ति शोके नास्ति सहायता॥४२॥

'By indulging in such sorrow as cannot be avoided one only wastes his body any cheering his enemies. Then, again, no one can lighten another's sorrow by putting any portion of it upon oneself. For these reasons, O Shakra, I do not grieve. All this that you see has one end.

तस्माच्छक्र न शोचामि सर्वं ह्येवेदमन्तवत्।
संतापाद् भ्रश्यते रूपं संतापाद् भ्रश्यते श्रियः॥४३॥

Indulgence in sorrow mars personal beauty, prosperity, life, and virtue itself, O king of the gods.

संतापाद भ्रश्यते चायुर्ममैव सुरेश्वरा।
विनीय खलु तद् दुःखमागतं वैमनस्यजम्॥६॥

ध्यातव्यं मनसा हृद्यं कल्याणं संविजानता।

Forsooth, suppressing that sorrow which comes upon oneself and which is begotten by a weak mind, one endued with true knowledge should reflect in his mind of that which yields the highest good not which lives in the heart itself.

यदा यदा हि पुरुषः कल्याणे कुस्ते मनः।

तदा तस्य प्रसिध्यन्ति सर्वार्था नात्र संशयः॥७॥

When one sets his mind upon what is for one's highest good, forsooth, the result that all his objects are accomplished.

एकः शास्ता न द्वितीयोऽस्ति शास्ता

गर्भे शयानं पुरुषं शास्ति शास्ता।

तेनायुयुक्तः प्रवणादिवोदकं

यथा नियुक्तोऽस्मि तथा वहामि॥८॥

There is One Ordainer, and no second. His sway extends over even the embryo. Controlled by the great Ordainer I go on as He moves me on, like water running along a downward path.

भवाभवौ त्वभिजानन् गरीयो

ज्ञानाच्छ्रेयो न तु करोमि।

आशासु धर्म्यासु परासु कुर्वन्

यथा नियुक्तोऽस्मि तथा वहामि॥९॥

Knowing what is existence and what liberation, and understanding also that the latter is superior to the former, I do not, however, try to attain to it. Doing virtuous and sinful acts I go on as He moves me on.

यथा यथास्य प्राप्तव्यं प्राप्नोत्येव तथा तथा।

भवितव्यं यथा यच्च भवत्येव तथा तथा॥१०॥

One gets those things that are ordained to be got. That which is to happen actually takes place.

यत्र यत्रैव संयुक्तो धात्रा गर्भे पुनः पुनः।

तत्र तत्रैव वसति न यत्र स्वयमिच्छति॥११॥

One has repeatedly to live in such wombs in which one is placed by the Ordainer. He has no choice in the matter.

भावो योऽयमनुप्राप्तो भवितव्यमिदं मम।

इति यस्य सदा भावो न स मुह्येत् कदाचन॥१२॥

That person never feels himself stupefied, who when placed in any particular condition, accepts it as that which he was ordained to be placed in.

पर्यायैर्हन्यमानानामभियोक्तो न विद्यते।

दुःखमेतत् तु यद् द्वेष्टा कर्ताहमिति मन्यते॥१३॥

Men are affected by pleasure and pain that come by turns in Time. There is no personal agency in this matter. In this lies sorrow.

ऋषींश्च देवांश्च महासुरांश्च

त्रैविद्यवृद्धांश्च वने मुनींश्च।

कानापदो नोपनमन्ति लोके

परावरज्ञास्तु न सम्प्रमन्ति॥१४॥

Who is there amongst Rishis, gods, great Asuras, persons fully conversant with the three Vedas, and hermits living in the forest, whom calamities do not approach? Those, however, who know well, the Soul and not-Soul never fear calamities.

न पण्डितः क्रुद्धयति नाभिपद्यते

न चापि संसीदति न प्रहृष्यति।

न चार्थकृच्छ्रव्यसनेषु शोचते

स्थितः प्रकृत्या हिमवानिवाचलः॥१५॥

The wise person, naturally standing immovable like Himavat, never yields to anger; never allows himself to be addicted to the objects of the senses; never suffers pain in sorrow or rejoices in happiness. When overwhelmed with even great afflictions, such a person never grieves.

यमर्थसिद्धिः परमा न मोहयेत्

तथैव काले व्यसनं न मोहयेत्।

सुखं च दुःखं च तथैव मध्यमं

निषेवते यः स धुरंधरो नरः॥१६॥

That person is, indeed, a great man whom even great success cannot gladden and even great calamities cannot stupefy, and who bears pleasure and pain, and that which is between them both, with an unaffected mind.

यां यामवस्थां पुरुषोऽधिगच्छेत्

तस्यां रमेतापरितप्यमानः।

एवं प्रवृद्धं प्रणुदन्मनोजं

संतापनीयं सकलं शरीरात्॥१७॥

A person should always be cheerful and not sorry into whatever condition he may fall, thus should a person remove his increasing sorrow which is born in his mind and that is (if not removed) sure to give pain.

न तत्सदः सत्परिवत् सभा च सा

प्राप्य यां न कुस्ते सदा भयम्।

धर्मतत्त्वमवगाह्य बुद्धिमान्

योऽभ्युपैति स धुरंधरः पुमान्॥१८॥

That concourse of learned men engaged in the discussion of the ethics of both the Shrutis and the Smritis is not a good assembly,—indeed, that does not deserve to be called so,—entering which a wicked man is not stricken with fear. That man is the foremost of his sex, who having made a proper enquiry after righteousness acts according to the conclusions to which he arrives.

प्राज्ञस्य कर्माणि दुरन्वयानि

न वै प्राज्ञो मुह्यति मोहकाले।

स्थानाच्युतश्चेन्न मुमोह गौतम-

स्तावत् कृच्छ्रामापदं प्राप्य वृद्धः॥१९॥

The acts of a wise man are not easily understood. A wise man is never stupefied when afflictions overtake him. Even if he falls away from his position like Gautama in his old age, on account of the direst calamity, he does not allow himself to be stupefied.

न मन्त्रबलवीर्येण प्रज्ञया पौरुषेण च।

न शीलेन न वृत्तेन तथा नैवार्थसम्पदा।

अलभ्यं लभते मर्त्यसत्र का परिदेवना॥२०॥

Can a person by Mantras, strength, energy, wisdom, prowess, behaviour, conduct, or wealth, acquire that which has not been ordained to be acquired by him? What sorrow then is there if a person cannot acquire that which he seeks at heart.

यदेवमनुजातस्य धातार विदधुः पुरा।

तदेवानुचरिष्यामि किं ते मृत्युः करिष्यति॥२१॥

Before I was born, the ordainers had ordained that I am to do and suffer. I am fulfilling what was thus ordained for me. What then can death do to me.

लब्धव्यान्येव लभते गन्तव्यान्येव गच्छति।

प्राप्तव्यान्येव चाप्नोति दुःखानि च सुखानि च॥२२॥

One gets only what has been ordained. One goes whence he was ordained to go. Those sorrows and joys only are obtained that are ordained so.

एतद् विदित्वा कात्स्न्येन यो न मुह्यति मानवः।

कुशली सर्वदुःखेषु स वै सर्वधनो नरः॥२३॥

That man who, knowing this well, does not allow himself to be stupefied, and who is contented with both happiness and misery, is considered as the foremost of his sex.

CHAPTER 227

(MOKSHADHARMA PARVA)—

Continued

What is the good for a man who is the distress for loss of friends of kingdom

युधिष्ठिर उवाच

मग्नस्य व्यसने कृच्छ्रे किं श्रेयः पुरुषस्य हि।

बन्धुनाशे महीपाल राज्यनाशेऽथवा पुनः॥२१॥

Yudhisthira said—

What, indeed, is good for a man who is sunk in dire distress, consequent on the loss of friends or kingdom, O king.

त्वं हि नः परमो वक्ता लोकेऽस्मिन् भरतर्षभ।

एतद् भवन्तं पृच्छामि तन्मे तवं वक्तुमर्हसि॥२२॥

In this world, O foremost of Bharata's race, you are the greatest of our instructors! I ask you this. You should tell me what I ask."

भीष्म उवाच

पुत्रदारैः सुखैश्चैव वियुक्तस्य धनेन वा।

मग्नस्य व्यसने कृच्छ्रे धृतिः श्रेयस्करी नृप॥३॥

धैर्येण युक्तस्य सतः शरीरं न विशीर्यते।

Bhishma said—

'Fortitude is of the greatest good, O king, for one who has been deprived of sons and wives and pleasures of every sort and wealth, and who has been plunged into dire distress. The body is never emaciated of one who is always endued with fortitude.

विशोकता सुखं धत्ते धत्ते चारोग्यमुत्तमम्॥४॥

आरोग्याच्च शरीरस्य स पुनर्विन्दते श्रियम्।

Want of sorrow carries happiness with it, and also health which is a superior possession. Again, on account of this health, one may acquire prosperity.

यच्च प्राज्ञो नरस्तात सात्त्विकीं वृत्तिमास्थितः॥५॥

तस्यैश्वर्यं च धैर्यं च व्यवसायश्च कर्मसु।

That wise man, O sire, who always follows righteous conduct succeeds in acquiring prosperity, patience, and perseverance in the accomplishment of all his objects.

अत्रैवोदाहरन्तीममितिहासं पुरातनम्॥६॥

बलिवासवसंवादं पुनरेव युधिष्ठिर।

Regarding it is cited the old discourse between Vali and Vasava, O Yudhisthira.

वृत्ते देवासुरे युद्धे दैत्यदानवसंक्षये॥७॥

विष्णुक्रान्तेषु लोकेषु देवराजे शतक्रतौ।

After the battle between the gods and the demons in which a large number of Daityas and Danavas fell, had come to a close, Vali became king. He was deceived by Vishnu who once more established his supremacy over all the worlds. The god of a hundred sacrifices was once more invested with the sovereignty of the celestials.

इज्यमानेषु देवेषु चातुर्वर्ण्ये व्यवस्थिते॥८॥

समृद्धमात्रे त्रैलोक्ये प्रीतियुक्ते स्वयम्भुवि।

After the celestial administration had thus been re-established, and the four orders of men had been re-established in performance of their respective duties, the three worlds once more swelled with prosperity, and the Self-create became glad of heart.

रुद्रैर्वसुभिरादित्यैरश्विन्यामपि चर्षिभिः॥९॥

गन्धर्वैर्भुजगेन्द्रैश्च सिद्धैश्चान्यैर्वृतः प्रभुः।

चतुर्दन्तं सुदान्तं च वारणेन्द्रं श्रिया वृतम्।

आरुह्यैरावतं शक्रस्त्रैलोक्यमनुसंययौ॥१०॥

At that time, accompanied by the Rudras, the Vasus, the Adityas, the Ashvins, the celestial Rishis, the Gandharvas, the Siddhas, and other superior orders of beings, the powerful Shakra seated on his four-tusked prince of elephants, called Airavata, marched through all the worlds.

स कदाचित् समुद्रान्ते कस्मिंश्चिद् गिरिगह्वरे।

बलिं वैरोचनि वज्री ददशोपससर्प च॥११॥

One day, while thus engaged, the holder of the thunderbolt was Virochana's son Vali within a certain mountain cave on the sea-shore. Seeing the king of Danavas, he came near him.

तमैरावतमूर्धस्थं प्रेक्ष्य देवगणैर्वृतम्।

सुरेन्द्रमिन्द्रं दैत्येन्द्रो न शुशोच न विव्यथे॥१२॥

Seeing the king of gods, viz., Indra, thus seated on the back of Airavata and surrounded by the several orders of the celestials, the king of the Daityas displayed no signs of sorrow or agitation.

दृष्ट्वा तमविकारस्थं तिष्ठन्तं निर्भयं बलिम्।

अधिरूढो द्विपश्रेष्ठमित्युवाच शतक्रतुः॥१३॥

Seeing Vali unmoved and fearless, Indra also addressed him from the back of his king of elephants, saying,—

दैत्य न व्यथसे शौर्यादथवा वृद्धसेवया।

तपसा भावितत्वाद् वा सर्वथैतत् सुदुष्करम्॥१४॥

How is it, O Daitya, that you are so unmoved? Is it owing to your heroism or to your having waited reverentially upon elders? Is it owing to your mind having been purified by penances? To whatever cause it may be due, this mood of mind is surely very difficult to attain.

शत्रुभिर्वशमानीतो हीनः स्थानादनुत्तमात्।

वैरोचने किमाश्रित्य शोचितव्ये न शोचसि॥१५॥

Hurled from the highest position, you are now shorn of all your possessions and have been brought under the sway of your enemies. O Virochana's son what is that by adopting which you do not grieve although it is time for grief.

श्रेष्ठ्यं प्राप्य स्वजातीनां महाभोगाननुत्तमान्।

हतस्वरत्नराज्यस्त्वं ब्रूहि कस्मान्न शोचसि॥१६॥

Formerly, when you were the king of your own order, you enjoyed matchless pleasures. Now, however, you are shorn of your riches and jewels and sovereignty. Tell us why you are so unmoved.

ईश्वरो हि पुरा भूत्वा पितृपैतामहे पदे।

तत्त्वमद्य हतं दृष्ट्वा सपत्नैः किं न शोचसि॥१७॥

You were ere this a god, seated on the throne of your father and grandfathers. Finding yourself deprived to-day by your enemies, why do you not grieve?

बन्धश्च वारुणैः पाशैर्वज्रेण च समाहतः।

हतदारो हतधनो ब्रूहि कस्मान्न शोचसि॥१८॥

You are fettered with Varuna's noose and has been struck with my thunderbolt. Your wives and riches have been taken away. Tell us why you do not grieve.

नष्टश्रीर्विभवध्रष्टो यन्न शोचसि दुष्करम्।

त्रैलोक्यराज्यनाशे हि कोऽन्यो जीवितुमुत्सहेत्॥१९॥

Shorn of prosperity and fallen away from affluence, you do not grieve. This indeed, is something very remarkable. Who else, O Vali, then one like you, could dare live thus after being shorn of the sovereignty of the three worlds?

एतच्चान्यच्च परुषं ब्रुवन्तं परिभूय तम्।

श्रुत्वा सुखमसम्प्रान्तो बलिवैरोचनोऽब्रवीत्॥२०॥

Hearing without any pain these and other cutting words that Indra said asserting the while his own superiority over him. Vali the son of Virochana fearlessly answered him thus.

बलिरुवाच

निगृहीते मयि भृशं शक्र किं कथितेन ते।

वज्रमुद्यम्य तिष्ठन्तं पश्यामि त्वं पुरंदर॥२१॥

Bali said—

When calamities have assailed me, O Shakra, what do you gain by such brag now? To-day I see you, O Purandara stand before me with the thunder-bolt upraised in your hand.

अशक्तः पूर्वमासीस्त्वं कथञ्चिच्छक्ततां गतः।

कस्त्वदन्य इमां वाचं सुकूरां वक्तुमर्हति॥२२॥

Formerly, however, you could not behave so. Now you have somehow gained that power. Indeed, who else save you could give vent to such cruel words?

यस्तु शत्रोर्वशस्थस्य शक्तोऽपि कुरुते दयाम्।

हस्तप्राप्तस्य वीरस्य तं चैव पुरुषं विदुः॥२३॥

That person who, though able to punish, shows mercy towards a heroic enemies, defeated and brought under his control, is indeed a great man.

अनिश्चयो हि युद्धेषु द्वयोर्विवदमानयोः।

एकः प्राप्नोति विजयमेकश्चैव पराजयम्॥२४॥

When two persons fight, victory is indeed doubtful. One of the two surely becomes victorious, and the other is defeated.

मा च तेऽभूत् स्वभावोऽयमिति ते देवपुङ्गव।

ईश्वरः सर्वभूतानां विक्रमेण जितो बलात्॥२५॥

O king of gods, let not your nature be so. Do not think that you have become the king of all creatures after having defeated all with your might and prowess.

नैतदस्मत्कृतं शक्र नैतच्छक्र कृतं त्वया।

यत् त्वमेवंगतो वज्रिन् यद्वाप्येवंगता वयम्॥२६॥

That we have become so is not, O Indra, the result of our acts. That you have become so, O holder of the thunderbolt, is not the result of any act of yours.

अहमासं यथाद्य त्वं भविता त्वं यथा वयम्।

मावमंस्था मया कर्म दुष्कृतं कृतमित्युत॥२७॥

What I am now you will be in time. Do not disregard me, thinking that you have performed a highly difficult feat.

सुखदुःखे हि पुरुषः पर्यायेणाधिगच्छति।

पर्यायेणासि शक्रत्वं प्राप्तः शक्र न कर्मणा॥२८॥

A person gets happiness and misery one after another in course of Time. You have, O Shakra, gained sovereignty of the universe in courses of Time but not by virtue of any particular merit in you.

कालः काले नयति मां त्वां च कालोनयत्ययम्।

तेनाहं त्वं यथा नाद्यं त्वं चापि न यथा वयम्॥२९॥

It is Time that leads me on in his course. That same time leads you also onward. It is, therefore, that I am not what you are to-day, and you also are not what we are.

न मातृपितृशुश्रूषा न च दैवतपूजनम्।

नान्यो गुणसमाचारः पुरुषस्य सुखावहः॥३०॥

Dutiful services to parents, respectful adoration of deities, due practice of any good quality,—none of these can confer happiness on any one.

न विद्या न तपो दानं न मित्राणि न बाण्यवाः।

शक्नुवन्ति परित्रातुं नरं कालेन पीडितम्॥३१॥

Neither knowledge nor penances, nor gifts, nor friends, nor kinsmen, can save one who is afflicted by Time.

नागामिनमनर्थं हि प्रतिघातशतैरपि।

शक्नुवन्ति प्रतिव्योदुषृते बुद्धिबलान्नराः॥३२॥

Even by a thousand means, men cannot avert an impending danger. Intelligence and strength are useless in such cases.

पर्यायैर्हन्यमानानां परित्राता न विद्यते।

इदं तु दुःखं यच्छक्र कर्ताहमिति मन्यसे॥३३॥

None can save men who are afflicted by Time's course. Because, O Shakra, you consider yourself as the actor therefore it is the root of all sorrow.

यदि कर्ता भवेत् कर्ता न क्रियेत कदाचन।

यस्मात् क्रियते कर्ता तस्मात् कर्ताप्यनीश्वरः॥३४॥

If the seeming performer of an act is the real actor thereof, that doer then would not himself be the creation of some one else (viz., the God). Therefore, because the seeming doer is himself the creation of another, that another is the Supreme Being superior to whom there is nothing else.

कालेनाहं त्वामजयं कालेनाहं जितस्त्वया।

गन्ता गतिमतां कालः कालः कलयति प्रजाः॥३५॥

Helped by Time I had defeated you. Helped by time you have defeated me. It is Time which moves all beings.

इन्द्र प्राकृतया बुद्ध्या प्रजलयं नावबुद्ध्यसे।

केचित् त्वां बहु मन्यन्ते श्रेष्ठ्यं प्राप्तं स्वकर्मणा॥३६॥

O Indra, because your intelligence is very mean you do not see that destruction awaits all things! Some, indeed, respect you as one who has acquired by his own acts the sovereignty of the universe.

कथमस्मद्विधो नाम जानल्लोकप्रवृत्तयः।

कालेनाभ्याहतः शोचेन्मुहोद् वाप्यथ विभ्रमेत्॥३७॥

But, how can one like us who know the course of the world, grieve for having been afflicted by Time, or allow our understanding to be stupefied, or give way to the influence of error?

नित्यं कालपरीतस्य मम वा मद्विष्यस्य वा।

बुद्धिर्व्यसनमासाद्य भिन्ना नौरिव सीदति॥३८॥

Even when we are possessed by Time, coming in contact with a calamity, shall my understanding or that of one like me allow itself to be destroyed like a wrecked vessel at sea.

अहं च त्वं च ये चान्ये भविष्यन्ति सुराधिपाः।

ते सर्वे शक्र यास्यन्ति मार्गमिन्द्रशतैर्गतम्॥३९॥

Myself, yourself, and all those who will in future become the kings of the deities, shall have, O Shakra, to follow the way along which hundreds of Indras have gone before you.

त्वामप्येवं सुदुर्घर्षं ज्वलन्तं परया श्रिया।

काले परिणते कालः कालयिष्यति मामिव॥४०॥

When your hour will be full, Time will surely destroy you like me,—who are now so invincible and who now shine with matchless splendour.

बहूनीन्द्रसहस्राणि दैवतानां युगे युगे।

अभ्यतीतानि कालेन कालो हि दुरतिक्रमः॥४१॥

In time's course many thousands of Indras and of gods have been swept off cycle after cycle. Time, Indeed, is irresistible.

इदं तु लब्ध्वा संस्थानमात्मानं बहु मन्यसे।

सर्वभूतभवं देवं ब्रह्माणमिव शश्वतम्॥४२॥

Having secured your present position, you think too much of yourself, even as the Creator of all beings, the divine and eternal Brahman.

न चेदमचलं स्थानमनन्तं वापि कस्यचित्।

त्वं तु बालिशया बुद्ध्या ममेदमिति मन्यसे॥४३॥

Having secured your present position of yours. With none did it last for ever. On account of a foolish understanding, you consider it immutable and eternal.

अविश्वस्ते विश्वसिषि मन्यसे वाधुवे ध्रुवम्।

नित्यं कालपरीतात्मा भवत्येवं सुरेश्वर॥४४॥

You trust in that which is not worthy of trust. You consider that to be eternal which is not eternal. O king of the gods, one who is possessed and stupefied by Time really considers himself thus.

ममेयमिति मोहात् त्वं राजश्रियमभीप्ससि।

नेयं तव न चास्माकं न चान्येषां स्थिरा सदा॥४५॥

Actuated by folly you consider your present regal prosperity as yours. Know, however, that it is not permanent either for me or for you or for others.

अतिक्रम्य बहूनन्यांस्त्वयि तावदियं गता।

कंचित् कालमियं स्थित्वा त्वयि वासव चञ्चला॥४६॥

गौर्निपानमिवोत्सृज्य पुनरन्यं गमिष्यति।

It had belonged to numberless persons before you. Passing over them it has now become yours. It will say with you, O Vasava, for sometime and then prove its fickleness. Like a cow leaving one drinking ditch for another, it will surely leave you for somebody else.

राजलोका ह्यतिक्रान्ता यान्न संख्यातुमुत्सहे॥४७॥

त्वतो बहुतराश्चान्ये भविष्यन्ति पुरंदर।

So many kings have gone before you that I venture not to calculate them. In the future also, O Purandara, numberless sovereigns will rise after you.

सर्वक्षौषधिरलेयं सहसत्त्ववनाकरा॥४८॥

तानिदानीं च पश्यामि यैर्भुक्तेयं पुरा मही।

I do not see those kings now that had formerly enjoyed this Earth with her trees, plants, gems, living creatures, waters and mines.

पृथुरैलो मयो भीमो नरकः शम्बरस्तथा॥४९॥

अश्वग्रीवः पुलोमा च स्वर्भानुरमितध्वजः।

प्रह्लादो नमुचिर्दक्षो विप्रचित्तिर्विरोचनः॥५०॥

ह्रीनिषेवः सुहोत्रश्च भूरिहा पुष्यवान वृषः।

सत्येषुर्धृषभो बाहुः कपिलाश्वो विरूपकः॥५१॥

बाणः कार्तस्वरो दह्निर्विश्वदंष्ट्रोऽथ नैर्ऋतिः।

संकोचोऽथ वरीताक्षो वराहाश्वो रुचिप्रभः॥५२॥

विश्वजित् प्रतिरूपश्च वृषाण्डो विष्करो मधुः।

हिरण्यकशिपुश्चैव कैटभश्चैव दानवः॥५३॥

दैतेया दानवाश्चैव सर्वे ते नैर्ऋतैः सह।

एते चान्ये च बहव पूर्वं पूर्वतराश्च ये॥५४॥

दैत्येन्द्रा दानवेन्द्राश्च यांश्चान्याननुशुश्रुम।

बहवः पूर्वदैत्येन्द्राः संत्यज्य पृथिवीं गताः॥५५॥

कालेनाभ्याहताः सर्वे कालो हि बलवत्तरः।

Prithu, Aila, Maya, Bhima, Naraka, Shamvara, Ashvagriva, Puloman, Svarbhanu, whose standard was of immeasurable height,

Prahada, Namuchi, Daksha, Viprachitti, Virochana, Hrinisheva, Suhotra, Bhurihan, Pushavat, Vrisha, Satycpsu, Rishava, Vahu, Kapilashva, Virupaka, Vana, Karttashvara, Vahni, Vishvadangshtra, Nairiti, Sankocha, Varitaksha, Varaha, Ashva, Ruchiprabha, Vishvajit, Praturupa, Vrishanda, Vishkara, Madhu, Hiranyakashipu, the Danava Kaitabha, and many others that were Daityas and Danavas and Rakshasas, these and many more not named, of remote and remoter ages, great Daityas and foremost of Danavas, whose names we have heard,—indeed, many foremost of Daityas of former times,—have passed away, leaving the Earth. All of them were possessed by Time. Time proved more powerful than all of them.

सर्वैः ऋतुशतैरिष्टं न त्वमेकः शतक्रतुः॥५६॥

सर्वे धर्मपराश्चासन् सर्वे सततसत्रिणः।

All of them had adored the Creator in hundreds of sacrifices. You are not the only person that has done so. All of them were given to righteousness and all of them always celebrated great sacrifices.

अन्तरिक्षचराः सर्वे सर्वेऽभिमुखयोधिनः॥५७॥

सर्वे संहननोपेताः सर्वे परिघबाहवः।

All of them were capable of passing through the welkin and all were heroes that never retreated from the battle field. All of them had very strong bodies and all had arms resembling heavy bludgeons.

सर्वे मायाशतधराः सर्वे ते कामरूपिणः॥५८॥

सर्वे समरमासाद्य न श्रूयन्ते पराजिताः।

All of them were adepts in hundreds of illusions, and all could assume any form they liked. We have never heard that having undertaken a battle any of them had ever met with defeat.

सर्वे सत्यव्रतपराः सर्वे कामविहारिणः॥५९॥

सर्वे वेदव्रतपराः सर्वे चैव बहुश्रुताः।

All observed the vow of truth, and all of them sported as they wished. Devoted to the

Vedas and Vedic rites, all of them were endued with great learning.

सर्वे सम्मतमैश्वर्यमीश्वराः प्रतिपेदिरे॥६०॥

न चैश्वर्यमदस्तेषां भूतपूर्वो महात्मनाम्।

Endued with great might, all of them had gained the highest prosperity and affluence. But none of those great kings lead the pride of sovereignty.

सर्वे यथार्हदातारः सर्वे विगतमत्सराः॥६१॥

सर्वे सर्वेषु भूतेषु यथावन् प्रतिपेदिरे।

All of them were liberal giving to each what each deserved. All of them behaved properly and duly by all creatures.

सर्वे दाक्षायणीपुत्राः प्राजापत्या महाबलाः॥६२॥

ज्वलन्तः प्रतपन्तश्च कालेन प्रतिसंहताः।

All of them were the offspring of Daksha's daughters. Gifted with great strength, all were lords of the creation. Burning all things with their energy, all of them shone greatly. Yet all of them were carried away by Time.

त्वं चैवेमां यदा भुक्त्वा पृथिवीं त्यक्षसे पुनः॥६३॥

न शक्यसि तदा शक्र नियन्तुं शोकमात्मनः।

As regards you. O Shakra, it is clear that when you shall have, after enjoying the Earth, to leave her you will not be able to control your grief.

मुञ्चेज्ज्ञां कामभोगेषु मुञ्चेमं श्रीभवं मदम्॥६४॥

एवं स्वराज्यनाशे त्वं शोकं सम्प्रसहिष्यसि।

Relinquish this desire for objects of affection and enjoyment. Relinquish this pride begotten by prosperity. If you act thus, you will then be able to bear the grief consequent on the loss of sovereignty.

शोककाले शुचो मा त्वं हर्षकाले च मा हृषः॥६५॥

अतीतानागतं हित्वा प्रत्युत्पन्नेन वर्तय।

When the hour of sorrow comes, do not give way to it. Likewise, when the hour of joy comes, do not rejoice. Not thinking of both the past and the future, live contentedly with the present.

मां चेदभ्यागतः कालः सदा युक्तमतन्द्रितः॥६६॥

क्षमस्व नचिरादिन्द्र त्वामप्युपगमिष्यति।

When Time that never sleeps came upon me that had always been mindful of my duties, bend you heart to the ways of peace, O Indra, for that same Time will very soon meet you.

त्रासयन्निव देवेन्द्र वाग्भिस्तक्षसि मामिह॥६७॥

संयते मयि नूनं त्वमात्मानं बहू मन्यसे।

You cut me to the quick with your words, and you seem determined to terrorise me. Indeed, finding me calm, you think very highly of you.

कालः प्रथममायान्मां पश्चात् त्वामनुधावति॥६८॥

तेन गर्जसि देवेन्द्र पूर्वं कालहते मयि।

Time had first attacked me. It is even now behind you. I was at first defeated by Time. It was therefore that you did afterwards succeed in defeating me for which you are bragging thus.

को हि स्थातुमलं लोके मम क्रुद्धस्य संयुगे॥६९॥

कालस्तु बलवान् प्राप्तस्तेन तिष्ठसि वासवा।

यत् तद् वर्षसन्तानं पूर्णं भवितुमर्हति॥७०॥

यथा मे सर्वगात्राणि न सुस्थानि महौजसः।

Formerly, when I used to become angry, what person was there on Earth who could stand before me in battle? Time however, is stronger. He has overwhelmed me. It is therefore, O Vasava, that you are able to stand before me. Those thousand celestial years, over which your reign extends will surely come to an end.

अहमैन्द्राच्च्युतः स्थानात् त्वमिन्द्रः प्रकृतोदिवि॥७१॥

सुचित्रे जीवल्लोकेऽस्मिन्पुण्यस्यः कालपर्ययात्।

किं हि कृत्वा त्वमिन्द्रोऽद्य किं वा कृत्वा वयं च्युताः॥

You will then fall and your limbs will become as miserable as mine now even though I am endued with great energy. I have fallen away from the high place that is occupied by the king of the three worlds. You are not the real Indra in heaven.

कालः कर्ता विकर्ता च सर्वमन्यदकारणम्।

नाशं विनाशमैश्वर्यं सुखं दुःखं भवाभवौ॥७३॥

By virtue of Time's course, you are now an object of universal adoration in this charming world of living beings. Can you say what is that by having done which you have become Indra to-day and what also is that by having done which we have falls off from the position we had occupied.

विद्वान् प्राप्यैवमत्यर्थं न प्रहृष्येन्न च व्यथेत्।

त्वमेव हीन्द्र वेत्यास्मान् वेदाहं त्वां च वासवा॥७४॥

Time is the one creator and destroyer. Nothing else is cause. By encountering any of these, viz., decline, fall, sovereignty, happiness, misery, birth, and death a learned person neither rejoices nor grieves. You, O Indra, know us. We also, O Vasava, know you.

किं कथ्यसे मां किं च त्वं कालेन निरपत्रपः।

त्वमेव हि पुरा वेत्य यत् तदा पौरुषं मम॥७५॥

Why then do you brag thus before me, forgetting, O shameless one, that it is Time that has made you what you are? You yourself saw what my prowess was in those days.

समरेषु च विक्रान्तं पर्याप्तं तन्निदर्शनम्।

आदित्याश्चैव रुद्राश्च साध्याश्च वसुभिः सह॥७६॥

मया विनिर्जिताः पूर्वं मरुतश्च शचीपते।

त्वमेव शक्र जानासि देवासुरसमागमे॥७७॥

नियतं कालपाशेन बद्धं शक्र विकथ्यसे।

समेता विबुधा भग्नास्तरसा समरे मया।

पर्वतश्चासकृत् क्षिप्ताः सवनाः सवनौकसः॥७८॥

The energy and might used to display in all my battles, prove it clearly. The Adityas, the Rudras, the Saddhyas, the Vasus, and the Maruts, O lord of Shachi, were all defeated by me. You know it well yourself, O Shakra, that in the great battle between the gods and the Asuras, the assembled gods were speedily routed by me by the fury of my attack. Mountains with their forests and the denizens, were repeatedly hurled by us.

सटङ्कशिखरा भग्नाः समरे मूर्ध्नि ते मया।

किं नु शक्यं मया कर्तुं कालो हि दुरतिक्रमः॥७९॥

I broke on your head, many mountain summits with craggy edges. What, however, can I do now? Time cannot be resisted.

न हि त्वां नोत्सहे हन्तुं सवज्रमपि मुष्टिना।

न तु विक्रमकालोऽयं क्षमाकालोऽयमागतः॥८०॥

If it were not so, do not think that I would not have dared to kill you with that thunderbolt of yours with even a blow of my fist. The present, however, is not the hour when I should display my prowess. The present hour is such that I should remain silent and tolerate everything.

तेन त्वां मर्षये शक्र दुर्मर्षणतरस्त्वया।

तं मां परिणते काले परीतं कालवह्निना॥८१॥

It is therefore, O Shakra, that I put up with all this insolence of yours. Know, however, that I am less able to bear insolence than even you.

अयं स पुरुषः श्यामो लोकस्य दुरतिक्रमः॥८२॥

बद्ध्वा तिष्ठति मां रौद्रः पशुं रशनया यथा।

There stands that dark individual who cannot be resisted by the world. There he of fierce form; stands, having bound me like an inferior animal bound with ropes.

लाभालाभौ सुखं दुःखं कामक्रोधौ भवाभवौ॥८३॥

वधव्यग्रप्रप्रेक्षं च सर्वं कालेन लभ्यते।

Gain and loss, happiness and misery, lust and anger, birth and death, captivity and release,—these all one meets in Time's course.

नाहं कर्ता न कर्ता त्वं कर्ता यस्तु सदा प्रभुः॥८४॥

सोऽयं पचति कालो मां वृक्षे फलमिवागतम्।

I am not the actor. You are not the actor. He is the actor who is omnipotent. Time ripens me like a fruit that is on a tree.

यान्येव पुरुषः कुर्वन् सुखैः कालेन युज्यते॥८५॥

पुनस्तान्येव कुर्वाणो दुःखैः कालेन युज्यते।

There are certain acts by doing which one person enjoys happiness in Time's course. By

doing those very acts another reaps misery in the course of Time.

न च कालेन कालज्ञः स्पृष्टः शोचितुमर्हति॥८६॥

तेन शक्र न शोचामि नास्ति शोके सहायता।

यदा हि शोचतः शोको व्यसनं नापकर्षति॥८७॥

सामर्थ्यं शोचतो नास्तीत्यतोऽहं नाद्य शोचिमि।

Conversant as I am with the virtues of Time, I should not grieve when it is Time that has attacked me. It is therefore, O Shakra, that I do not grieve. Grief can do us no good. The grief of one that indulges in grief never dissipates his calamity. On the other hand, grief destroys his power. It is therefore that I do not grieve.

एवमुक्तः सहस्राक्षो भगवान् पाकशासनः॥८८॥

प्रतिसंहत्य संरम्भमित्युवाच शतक्रतुः।

Thus addressed by the kings of the Daityas, the god of a hundred sacrifices, viz., the powerful and thousand-eyed chastiser of Paka, checked his anger and said these words.

सवज्रमुद्यतं बाहुं दृष्ट्वा पाशाञ्च वारुणान्॥८९॥

कस्येह न व्यथेद् बुद्धिर्मृत्योरपि जिघांसतः।

Shakra said—

Seeing this upraised arm of mine, equipt with the thunderbolt, and those nooses of Varuna, who is there whose understanding is not moved, including the very Destroyer himself who brings about the death of all beings.

सा ते न व्यथते बुद्धिरचला तत्त्वदर्शिनी॥९०॥

श्रुवं न व्यथसेऽद्य त्वं धैर्यात् सत्यपराक्रम।

Your understanding, however, so firm and so endued with visions of the truth has not been moved. O you of invincible prowess, verily you are unmoved to-day on account of your fortitude.

को हि विश्वासमर्थेषु शरीरे वा शरीरभृत्॥९१॥

कर्तुमुत्सहते लोके दृष्ट्वा सम्प्रस्थितं जगत्।

Seeing all things in this universe as transient, who is there in it, endued with body,

that would venture to place confidence on either his body or all the objects of his desire?

अहमप्येवमेवैनं लोकं जानाम्यशश्चतम्॥१२॥

कालाग्नावाहितं घोरे गुह्ये सततगोऽक्षरे।

Like yourself I also know that this universe is not eternal, and that it has been thrown into Time's fire that is dreadful though hidden from the view, that is perpetually burning, and that is indeed endless.

न चात्र परिहारोऽस्ति कालस्पृष्टस्य कस्यचित्॥१३॥

सूक्ष्माणां महतां चैव भूतानां परिपच्यताम्।

Every one is attacked here by Time. Nothing among subtle or gross beings can escape from Time's away. All things are being cooked in Time's pot.

अनीशस्याप्रमत्तस्य भूतानि पचतः सदा॥१४॥

अनिवृत्तस्य कालस्य क्षयं प्राप्तो न मुच्यते।

Time has no master. Time is ever vigilant. Time is always cooking every thing within itself. No one who has once entered the kingdom of Time which is perpetually going on, can escape therefrom.

अप्रमत्तः प्रमत्तेषु कालो जागर्ति देहिषु॥१५॥

प्रयत्नेनाप्यपक्रान्तो दृष्टपूर्वो न केनचित्।

All embodied beings may be careless of Time, but Time is careful and is wide awake behind them. No one has ever been seen to have driven off Time from him.

पुराणः शाश्वतो धर्मः सर्वप्राणभृतां समः॥१६॥

कालो न परिहार्यश्च न चास्यास्ति व्यतिक्रमः।

Ancient eternal and the embodiment of Justice, Time is always equal about all living creatures. Time cannot be shunned and there is no retrogression in its course.

अहोरात्रांश्च मासांश्च क्षणान् काष्ठा लवान् कलाः॥१७॥

सम्पीडयति यः कालो वृद्धिं वार्युषिको यथा।

Like a usurer summing up his interest, Time sums up its subtle portions represented by Kalas, lavas, Kashthas, Kshanas, months, and days and nights.

इदमद्य करिष्यामिश्चः कर्तास्मीति वादिनम्॥१८॥

कालो हरति सम्प्राप्तो नदीवेग इव द्रुमम्।

Like the current of river washing away a tree whose roots it can get at time, approaching him who says,—This I will do to-day but this I will do tomorrow—sweeps him always.'

इदानीं तावदेवासौ मया दृष्टः कथं मृतः॥१९॥

इति कालेन ह्रियतां प्रलापः श्रूयते नृणाम्।

Time carries away one and men say—'I saw him a little while before How has he died?'

नश्यन्त्यर्थास्तथा भोगाः स्थानमैश्वर्यमेव च॥२०॥

जीवितं जीवलोकस्य कालेनागम्य नीयते।

Wealth, comforts, rank, prosperity, all are destroyed by Time. Approaching every living creature. Time takes away his life. All things which haughtily raise their heads high are sure to crumble down.

उच्छ्राया विनिपातान्ता भावोऽभावः स एव च॥२०॥

अनित्यमद्भुतं सर्वं व्यवसायो हि दुष्करः।

What is existent is only another form of the non-existent. Every thing is transitory and unstable. It is difficult to arrive at such a conviction.

सा ते न व्यथते बुद्धिरचला तत्त्वदर्शिनी॥२०॥

अहमासं पुरा चेति मनसापि न बुद्ध्यते।

Your understanding, firm and endued with true vision, is unmoved. You do not, even in your mind realise what you were sometime before.

कालेनाक्रम्य लोकेऽस्मिन् पच्यमाने बलीयसा॥२०॥

अज्येष्ठमकनिष्ठं च क्षिप्यमाणो न बुद्ध्यते।

Attacking the universe, powerful Time cooks it within itself and sweeps away every thing without caring for age or otherwise. Therefore, one who is being dragged by Time is unconscious of the noose put round one's neck.

ईर्ष्याभिमानलोभेषु कामक्रोधभयेषु च॥२०॥

स्पृहामोहाभिमानेषु लोकः सक्तो विमुह्यति।

People, wedded to jealousy, vanity, cupidity, lust, anger, fear, desire, carelessness, and pride, allow themselves to be stupefied.

भवांस्तु भावतत्त्वज्ञो विद्वान् ज्ञानतपोऽन्वितः॥१०५॥

कालं पश्यति सुव्यक्तं पाणावामलकं यथा।

You, however, know the truth of existence. You are learned and endued with wisdom and penance. You see Time as clearly like an embolic myrobalan on the palm of your hand.

कालचारित्रतत्त्वज्ञः सर्वशास्त्रविशारदः॥१०६॥

विवेचने कृतात्मासि स्पृहणीयो विजानताम्।

O son of Virochana, you know full well Time's conduct! You are well versed in all branches of knowledge. You are of purified Soul and a perfect master of your passions. You are a favourite of all wise persons.

सर्वलोको ह्ययं मन्ये बुद्ध्या परिगतस्त्वया॥१०७॥

विहरन् सर्वतो मुक्तो न क्वचित् परिपज्जते।

With your understanding you have full understood the entire universe. Though you have enjoyed every sort of happiness, you were never attached to anything, and hence you have not been sullied by anything.

रजश्च हि तमश्च त्वां स्पृशते न जितेन्द्रियम्॥१०८॥

निष्ठीति नष्टसंतापमात्मानं त्वमुपाससे।

The qualities of Darkness and Ignorance do not soil you, for you have conquered your senses. You wait only upon your soul which is divested of both joy and sorrow.

सुहृदं सर्वभूतानां निर्वैरं शान्तमानसम्॥१०९॥

दृष्ट्वा त्वां मम संजाता त्वय्यनुक्रोशिनी मतिः।

I feel mercy for you, because you are the friend of all creatures, without animosity, and your heart being full of tranquillity.

नाहमेतादृशं बुद्धं हन्तुमिच्छामि बन्धने॥११०॥

आनृशंस्यं परो धर्मो हानुक्रोशश्च मे त्वयि।

I do not wish to afflict an enlightened person like you by keeping him in chains. Abstention from injury is the greatest religion. I feel mercy for you.

मोक्ष्यन्ते वारुणाः पाशास्तवेमे कालपर्ययात्॥१११॥

प्रजानामपचारेण स्वस्ति तेऽस्तु महासुर।

Those nooses of Varuna, with which you have been fettered, will loosen in Time's course on account of the misconduct of men. Blessed be you, O great Asura.

यदाश्वश्रूं स्नुषा वृद्धां परिचारेण योक्ष्यते॥११२॥

पुत्रश्च पितरं मोहात् प्रेषयिष्यति कर्मसु।

ब्राह्मणैः कारयिष्यन्ति वृषलाः पादधावनम्॥११३॥

शूद्राश्च ब्राह्मणीं भार्यामुपयास्यन्ति निर्भयाः।

वियोनिषु विमोक्ष्यन्ति बीजानि पुरुषा तदा॥११४॥

संकरं कांस्यभाण्डैश्च बलिं चैव कुपात्रकैः।

चातुर्वर्ण्यं यदा कृत्स्नमपर्यादं भविष्यति॥११५॥

एकैकस्ते तदा पाशः क्रमशः परिमोक्ष्यते।

-114. When the daughter-in-law will make the aged mother-in-law work, when the son, through delusion, will order his father to work for him. When Shudras will have their feet washed by Brahmanas and know fearlessly the women of twice-born ones, when men will know forbidden women, when the refuse of houses will begin to be carried upon plates and vessels made of white brass, and when sacrificial offerings intended for the gods will begin to be carried upon impure vessels, when all the four castes will transgress all restrictions, then these fetters of yours will begin one by one, to loosen.

अस्मत्तस्ते भयं नास्ति समयं प्रतिपालय।

सुखी भव निराबाधः स्वस्थचेता निरामयः॥११६॥

You have no fear from us. Wait quietly. Be happy, Be shorn of all sorrow. Let your heart be cheerful. May you not suffer from illness.

तमेवमुक्त्वा भगवाञ्छतक्रतुः

प्रतिप्रयातो गजराजवाहनः।

विजित्य सर्वानसुरान् सुराधिपो

नन्द हर्षेण बभूव चैकराट्॥११७॥

Having said these words to him, the divine Indra, having the prince of elephants for his

vehicle, left that place. Having defeated all the Asuras, the king of the gods rejoiced greatly and became the sole master of all the worlds.

महर्षयस्तुष्टुवुरञ्जसा च तं

वृषाकपि सर्वचराचरेश्वरम्।

हिमापहो हव्यमुवाह चाध्वरे

तथामृतं चार्पितमीश्वरोऽपि हि॥११८॥

The great Rishis lauded that lord of all mobile and immobile creatures. The Fire-God once more began to carry the libations of clarified butter that were poured into his visible form, and the great god took charge of the nectar that was placed to his care.

द्विजोत्तमैः सर्वगतैरभिष्टुते

विदीप्ततेजा गतमन्युरीश्वरः।

प्रशान्तचेता मुदितः स्वमालयं

त्रिविष्टपं प्राप्य मुमोद वासवः॥११९॥

Lauded by the foremost of Brahmanas engaged in sacrifices, the lord Indra, shining with effulgence, his anger quelled and his heart tranquillised, became glad, and returning to his own abode in heaven, began to pass his days in great happiness.

CHAPTER 228

(MOKSHADHARMA PARVA)—

Continued

The marks of future greatness and degeneration

युधिष्ठिर उवाच

पूर्वरूपाणि मे राजन् पुरुषस्य भविष्यतः।

पराभविष्यतश्चैव तन्मे ब्रूहि पितामह॥१॥

Yudhisthira said—

Tell me, O grandfather, the marks of future greatness and future degeneration of a person.

भीष्म उवाच

भन एव मनुष्यस्य पूर्वरूपाणि शंसति।

भविष्यतश्च भद्रं ते तथैव न भविष्यतः॥२॥

Bhishma said—

Blessings to you, the mind itself indicates the symptoms of one's future prosperity and future fall.

अत्राप्युदाहरन्तीममितिहासं पुरातनम्।

श्रिया शक्रस्य संवादं तं निबोध युधिष्ठिर॥३॥

Regarding it is cited the old discourse between Shree and Shakra. Listen to it, O Yudhisthira.

महतस्तपसो व्युष्ट्या पश्यँल्लोकौ परावरौ।

सामान्यमृषिभिर्गत्वा ब्रह्मलोकनिवासिभिः॥४॥

ब्रह्मेवामितदीप्तौजाः शान्तपाप्मा महातपाः।

विचचार यथाकामं त्रिषु लोकेषु नारदः॥५॥

The great and energetic ascetic Narada, whose effulgence is as immeasurable as Brahma itself, with sins all dissipated, capable of seeing through the power of his penances both this and the other world at once, and the equal of the celestial Rishis living in the region of the Creator, roamed at his pleasure through the three worlds.

कदाचित् प्रातरुत्थाय पिस्पृक्षुः सलिलं शुचि।

ध्रुवद्वारभवां गङ्गां जगामावततार च॥६॥

One day, rising up early in the morning, he wished to perform his ablutions and for that purpose went to the river Ganga as the issued out of the pass called 'Dhruva, and plunged into the stream.

सहस्रनयनश्चापि वज्री शम्बरपाकहा।

तस्या देवर्षिजुष्टायास्तीरमभ्याजगाम ह॥७॥

At that time the thousand-eyed Indra also, the holder of the thunder-bolt, and the destroyer of Shamvara and Paka, came to the very shore where Narada was.

तावाप्लुत्य यतात्मानौ कृतजप्यौ समासतः।

नद्याः पुलिनमासाद्य सूक्ष्मकाञ्चनवालुकम्॥८॥

The Rishi and the god, both of whom had perfectly controlled their minds, finished their ablutions, and having completed their silent recitations, sat together.

पुण्यकर्मभिराख्याता देवर्षिकथिताः कथाः।

चक्रतुस्तौ तथाऽऽसीनौ महर्षिकथितास्तथा॥९॥

पूर्ववृत्तव्यपेतानि कथयन्तौ समाहितौ।

They spent the hour in reciting and listening to the excellent narratives told by the great celestial Rishis describing many good and high deeds. Indeed, with rapt attention the two were engaged in such lively discourse on ancient history.

अथ भास्करमुद्यन्तं रश्मिजालपुरस्कृतम्॥१०॥

पूर्णमण्डलमालोक्य तावुत्यायोपतस्थतुः।

While sitting there they saw the rising Sun casting his thousand rays right before him. Seeing the full orb, both of them stood up and lauded him.

अभितस्तूदयन्तं तमर्कमर्कमिवापरम्॥११॥

आकाशे ददृशे ज्योतिरुद्यत्तार्चिःसमप्रभम्।

तयोः समीपं तं प्राप्तं प्रत्यदृश्यत भारता॥१२॥

Just at that time they saw in the sky, in a direction opposite to that of the rising star of day, some luminous object, resplendent as burning fire which seemed to be a second star of day. And they saw, O Bharata, that that luminous object was gradually approaching them both.

तत् सुपर्णार्कचरितमास्थितं वैष्णवं पदम्।

भाभिरप्रतिमं भाति त्रैलोक्यमवभासयत्॥१३॥

Riding upon Vishnu's vehicle adorned with Garuda and Surya himself, that object shone forth with matchless splendour and seemed to light up the three worlds.

तत्राभिरूपशोभाभिरप्सररोभिः पुरस्कृताम्।

बृहतीमंशुमत्प्रख्यां बृहद्भानोरिवार्चिषम्॥१४॥

The object they beheld was none other than Shree herself, attended by many Apsaras gifted with splendid beauty. Indeed, she looked like a large solar disc herself, effulgent like fire.

नक्षत्रकल्पाभरणां तां मौक्तिकसमस्रजम्।

श्रियं ददृशतुः पद्मां साक्षात् पद्मदलस्थिताम्॥१५॥

Decorated with ornaments that appeared like veritable stars, she wore a wreath resembling a garland of pearls. Indra saw that goddess called Padma living in the midst of lotuses.

सावरुह विमानाग्रादङ्गनानामनुत्तमा।

अभ्यागच्छत् त्रिलोकेशं देवर्षिं चापि नारदम्॥१६॥

Getting down from her foremost of cars, that peerless lady began to approach towards the lord of the three worlds and the celestial Rishi Narada.

नारदानुगतः साक्षान्मधवांस्तामुपागमत्।

कृताञ्जलिपुटो देवीं निवेद्यात्मानमात्मना॥१७॥

चक्रे चानुपमां पूजां तस्याश्चापि स सर्ववित्।

देवराजः श्रियं राजन् वाक्यं चेदमुवाच ह॥१८॥

Followed by Narada, Indra also proceeded towards that lady. With joined hands, he offered himself up to her, and versed as he was with all things, he adored her with unsurpassed reverence and sincerity. The adorations over, the king of gods, O king, addressed Shree thus.

शक्र उवाच

का त्वं केन च कार्येण सम्प्राप्ता चारुहासिनि।

कुतश्चागम्यते सुष्ठु गन्तव्यं क्व च ते शुभे॥१९॥

Shakra said—

‘O you of sweet smiles, who, indeed, are you and for what have you come here? O you of fair brows, whence do you come and where will you go, O auspicious lady?’

श्रीरुवाच

पुण्येषु त्रिषु लोकेषु सर्वे स्थावरजङ्गमाः।

ममात्मभावमिच्छन्तो यतन्ते परमात्मना॥२०॥

‘In the three worlds full auspiciousness, all creatures, mobile and immobile, try with their whole hearts to gain a companionship with me.

साहं वै पङ्कजे जाता सूर्यरश्मिविबोधिते।

भूत्यर्थं सर्वभूतानां पद्मा श्रीः पद्मालिनी॥२१॥

I am that Padma, that Shree adorned with lotuses, who originated from the lotus that blooms at the touch of the rays of the Sun-god, for the prosperity of all creatures.

अहं लक्ष्मीरहं भूतिः श्रीश्चाहं बलसूदन।

अहं श्रद्धा च मेधा च संनतिर्विजितिः स्थितिः॥२२॥

I am called Lakshmi, Bhuti, and Sree, O killer of Vala! I am Faith, I am Intelligence, I

am Affluence, I am Victory, and I am Immutability.

अहं धृतिरहं सिद्धिरहं त्विद् भूतिरेव च।

अहं स्वाहा स्वधा चैव संस्तुतिर्नियतिः स्मृतिः॥२३॥

I am Patience. I am Success, and I am prosperity. I am Svaha, I am Svadha, I am Reverence, and I am Fate, and, I am Memory.

राज्ञां विजयमानानां सेनाग्रेषु ध्वजेषु च।

निवासे धर्मशीलानां विषयेषु पुरेषु च॥२४॥

I live at the van and on the standards of victorious and virtuous kings, as well as in their homes, cities, and kingdoms.

जितकाशिनि शूरे च संग्रामेष्वनिवर्तिनि।

निवसामि मनुष्येन्द्रे सदैव बलसूदन॥२५॥

I always live, O killer of Vala, with those foremost of men, the heroes longing for victory and unretreating from battle.

धर्मनित्ये महाबुद्धौ ब्रह्मण्ये सत्यवादिनि।

प्रश्रिते दानशीले च सदैव निवसाम्यहम्॥२६॥

I also live for every with persons who are steadfastly attached to virtue, who are highly intelligent, who are devoted to Brahma, who are truthful in speech, who are possessed of humility, and who are liberal.

असुरेष्ववसं पूर्वं सत्यधर्मनिबन्धना

विपरीतास्तु तान् बुद्ध्वा त्वयि वासमरोचयम्॥२७॥

Formerly I lived with the Asuras on account of their being full of truth and merit. Seeing, however, that the Asuras have assumed adverse natures, I have left them and wish to live in you.

शक्र उवाच

कथं वृत्तेषु दैत्येषु त्वमवात्सीर्वरानने।

दृष्ट्वा च किमिहागास्त्वं हित्वा दैतेयदानवान्॥२८॥

Shakra said—

‘O you of fair face, for what conduct of the Asuras did you live with them? What did you see there for which you have come here, having left the Daityas and the Danavas?

श्रीरुवाच

स्वधर्ममनुतिष्ठत्सु धैर्यादचलितेषु च।

स्वर्गमार्गाभिरामेषु सत्त्वेषु निरता ह्यहम्॥२९॥

Shree said—

I am devoted to those who follow the duties of their own order, to those who never fall away from patience, to those who take a pleasure in walking along the path leading to heaven.

दानाध्ययनयज्ञेज्यापितृदैवतपूजनम्।

गुरूणामतिथीनां च तेषां सत्यमवर्तत॥३०॥

I always live with those who are famous for liberality, for study of the scriptures, for sacrifices, for other scriptural rites, and for adoration of Pitris, gods, preceptors, elders, and guests.

सुसम्पृष्टगुहश्चासन् जितस्त्रीका हुताग्नयः।

गुरुशुश्रूषका दान्ता ब्रह्मण्याः सत्यवादिनः॥३१॥

Formerly the Danavas used to keep their houses clean, to keep their women in control, to pour libations on the sacrificial fire, to wait dutifully on their preceptors, to control their passions, to be obedient to the Brahmanas, and to be truthful in speech.

श्रद्धाणा जितक्रोधा दानशीलानसूयवः।

भृतपुत्रा भृतामात्या भृतदारा ह्यनीर्षवः॥३२॥

They were full of faith; they kept their anger under control; they practised the virtue of charity; they never envied others; they used to maintain their friends and advisers, and their wives they were never jealous.

अमर्षेण न चान्योन्यं स्पृहयन्ते कदाचन।

न च जातूपतप्यन्ति धीराः परसमृद्धिभिः॥३३॥

Formerly they never attacked one another, filled with anger. They were all contented and never felt pain on seeing other people's affluence and prosperity.

दातारः संगृहीता आर्याः करुणवेदिनः।

महाप्रसादा ऋजवो दृढभक्ता जितेन्द्रियाः॥३४॥

They were all charitable and economical of respectable conduct, and endued with mercy. They were full of mercy, endued with simplicity of conduct, steadfast in faith, and had their passions under complete control.

संतुष्टभृत्यसचिवाः कृतज्ञाः प्रियवादिनः।

यथार्हमानार्थकरा ह्रीनिषेवा यतव्रताः॥३५॥

They used to keep their servants and counsellors contented, and were grateful and sweet-speeched. They used to serve every one according to his position and honour. They had shame. They were of rigid vows.

नित्यं पर्वसु सुस्नाताः स्वनुलिप्ताः स्वलंकृताः।

उपवासतपःशीलाः प्रतीता ब्रह्मवादिनः॥३६॥

They used to perform their ablutions on every sacred day. They used to smear themselves properly with perfumes and sacred unguents. They used to adorn their persons duly. They used to observe fasts and penances, were trustful, and utterers of Vedic hymns.

नैनानभ्युदियात् सूर्यो न चाप्यासन् प्रवेशयाः।

रात्रौ दधि च सक्तूश्च नित्यमेव व्यवर्जयन्॥३७॥

The Sun never rose while they lay asleep. They never slept when the Moon went away. They always abstained from curds and pounded barley.

कल्यं घृतं चान्ववेक्षन् प्रयता ब्रह्मवादिनः।

मङ्गल्यान्यपि चापश्यन् ब्राह्मणांश्चाप्यपूजयन्॥३८॥

They used every morning to look at clarified butter and other auspicious articles and with senses controlled they used to recite the Vedas and adore Brahmanas with gifts.

सदा हि वदतां धर्मं सदा चाप्रतिगृह्णताम्।

क्षर्षं च रात्र्याः स्वपतां दिवा चास्वपतां तथा॥३९॥

Their topic was always virtuous, and they never accepted gifts. They always went to sleep at midnight and never slept during the day.

कृपणानाथवृद्धानां दुर्बलानुरयोषिताम्।

दयां च संविभागं च नित्यमेवान्वमोदताम्॥४०॥

They always used to take pleasure in showing mercy for the distressed, the helpless, the aged, the weak, the sick, and women, and enjoyed all their properties by sharing these with them.

त्रस्तं विपण्णमुद्विग्नं भयार्तं व्याधितं कृशम्।

हृत्स्वं व्यसनार्तं च नित्यमाश्वासयन्ति ते॥४१॥

They always used to assure and cheer up the agitated, the cheerless, the anxious, the terrified, the diseased, the emaciated, the robbed, and the afflicted.

धर्ममेवान्ववर्तन्त न हिंसन्ति परस्परम्।

अनुकूलश्च कार्येषु गुरुवृद्धोपसेविनः॥४२॥

They followed virtue and never injured one another. They were ready and well-disposed for every kind of action. They used to serve and wait reverentially upon elders and aged individuals.

पितृन् देवातिथींश्चैव यथावत् तेऽभ्यपूजयन्।

अवशेषाणि चाभ्यन्ति नित्यं सत्यतपोधृताः॥४३॥

They duly adored Pitris, gods and guests, and ate every day what was left after pleasing these. They were firmly devoted to truth and penances.

नैकेऽश्नन्ति सुसम्पन्नं न गच्छन्ति परस्त्रियम्।

सर्वभूतेष्ववर्तन्त यथाऽऽत्मनि दयां प्रति॥४४॥

None amongst them ate singly any food that was good, and none had known other people's wives. They treated all creatures as to their own selves.

नैवाकाशे न पशुषु वियोनौ च न पर्वसु।

इन्द्रियस्य विसर्गं ते रोचयन्ति कदाचन॥४५॥

They never allowed the emission of the seminal fluid into empty space, into inferior animals, into forbidden wombs, or on sacred days.

नित्यं दानं तथा दाक्ष्यमार्जवं चैव नित्यदा।

उत्साहोऽथानहंकारः परमं सौहृदं क्षमा॥४६॥

They were always famous for gifts, for cleverness, for simplicity, for hopeful exertion, for humility, for friendliness, for forgiveness.

सत्यं दानं तपः शौचं कारुण्यं वागनिष्ठुरा।

मित्रेषु चानभिद्रोहः सर्वं तेष्वाभवत् प्रभो॥४७॥

And, O powerful one, truth, charity, penance, purity, mercy, sweet speeches, and absence of animosity towards friends, —all these always lived in them.

निद्रा तन्द्रीरसम्प्रीतिरसूयाथानवेक्षिता।

अरतिश्च विषादश्च स्पृहा चाप्यविशन्न तान्॥४८॥

Sleep, idleness, fruitfulness, envy, want of foresight, discontent, melancholy, cupidity, never attacked them.

साहमेवंगुणेष्वेव दानवेष्ववसं पुरा।

प्रजासर्गमुपादाय नैकं युगविपर्ययम्॥४९॥

On account of the Danavas being famous for these good qualities, I lived with them from the beginning of the creation for many cycles.

ततः कालविपर्यासे तेषां गुणविपर्ययात्।

अपश्यं निर्गतं धर्मं कामक्रोधवशात्पनाम्॥५०॥

Times were changed, and that change brought about an alteration in the character of the Danavas. I saw that virtue and morality left them and that they began to give way to lust and anger.

सभासदां च वृद्धानां सतां कथयतां कथाः।

प्राहसन्नभ्यसूयंश्च सर्ववृद्धान् गुणावराः॥५१॥

Persons of inferior attainments, began to cherish animosities towards elders possessed of superior qualifications, and while the latter, endued with virtue and merit, used to discourse on proper topics in the midst of assemblies, the former began to ridicule or laugh at them.

युवानश्च समासीना वृद्धानपि गतान् सतः।

नाभ्युत्थानाभिवादाभ्यां यथापूर्वमपूजयन्॥५२॥

When reverend elders came, the younger individuals, seated at their ease, refused to worship the former by rising up and saluting them respectfully.

वर्तयत्येव पितरि पुत्रः प्रभवते तथा।

अमित्रभृत्यतां प्राप्य ख्यापयन्त्यनपत्रपाः॥५३॥

In the presence of fathers, sons began to exercise power. Not receiving wages persons accepted service and shamelessly proclaimed the fact.

तथा धर्मादपेतेन कर्मणा गृहीतेन ये।

महतः प्राप्नुवन्त्यर्थास्तेषां तत्राभवत् स्पृहा॥५४॥

Those amongst them who could amassing great wealth by doing unrighteous and censurable deeds came to be respected.

उच्चैश्चाभ्यवदन् रात्रौ नीचैस्तत्राग्निरज्वलत्।

पुत्राः पितृनृत्यचरन् नार्यश्चात्यचरन् पतीन्॥५५॥

During the night they began to cry aloud. Their homa fires ceased to send up bright flames. Sons began to govern their fathers and wives lorded over husbands.

मातरं पितरं वृद्धमाचार्यमतिथिं गुरुम्।

गुरुत्वान्नाभ्यनन्दन्त कुमारान् नान्वपालयन्॥५६॥

Mothers, fathers, aged seniors, preceptors, guests and guides ceased to get respect for their exalted position. People ceased to rear with love their own offspring but began to leave them.

भिक्षां बलिमदत्त्वा च स्वयमन्नानि भुञ्जते।

अनिष्ट्वासंविभज्याथ पितृदेवातिथीन् गुरून्॥५७॥

Without distributing the fixed portion in alms and reserving the fixed portion for offering it to the gods, every one ate what he had. Indeed, without offering their articles to the gods, in sacrifices and without sharing them with the Pitris, the gods, guests, and reverend elders they appropriated them to their own use shamelessly.

न शौचमनुरुद्धयन्त तेषां सूदजनास्तथा।

मनसा कर्मणा वाचा भक्ष्यमासीदनावृतम्॥५८॥

Their cooks no longer cherished any consideration for purity of mind, deed, and word. They ate what had been left uncovered.

विप्रकीर्णानि धान्यानि काकमूषिकभोजनम्।

अपावृतं पयोऽतिष्ठदुच्छिष्टाश्चास्पृशन् घृतम्॥५९॥

Their corn lay scattered in yards, being deviated by crows and rats. Their milk remained in an open place and they began to touch clarified butter with hands unwashed after eating.

कुहलं दात्रपिटकं प्रकीर्णं कांस्यभाजनम्।

द्रव्योपकरणं सर्वं नान्ववैक्षत् कुटुम्बिनी॥६०॥

Their spades, domestic knives, baskets and dishes and cups of white brass, and other utensils lay scattered in their houses.

प्राकारागारविध्वंसान्न स्म ते प्रतिकुर्वते।

नाद्रियन्ते पशून् बद्ध्वा यवसेनोदकेन च॥६१॥

Their housewife did not look after these. They no longer cared for the repairs of their houses and walls. Tethering their animals they did not give them food and drunk.

बालानां प्रेक्षमाणानां स्वयं भक्ष्यमभक्षयन्।

तथा भृत्यजनं सर्वमसंतर्प्य च दानवाः॥६२॥

Disregarding children that only looked, on, and without having fed their dependants, the Danavas ate what they had.

पायसं कृसरं मांसमपूपानथ शङ्कुलीः।

अपाचयन्नात्मनोऽर्थे वृथा मांसान्यभक्षयन्॥६३॥

They began to prepare payasa and kricara and dishes of meat and cakes and shashkuli for their own selves, and began to eat the flesh of animals not slain in sacrifices.

उत्सूर्यशायिनश्चासन् सर्वे चासन् प्रगेनिशाः।

अवर्तन् कलहश्चात्र दिवारात्रं गृहे गृहे॥६४॥

They used to sleep even after sunrise. They slept in the mornings Day and night, disputes and quarrels raged in every house.

अनार्याश्चार्यमासीनं पर्युपासन् तत्र ह।

आश्रमस्थान् विधर्मस्थाः प्राद्विषन् परस्परम्॥६५॥

संकराश्चाभ्यवर्तन् न च शौचमवर्तन्।

Those who were not respectable amongst them no longer showed any respect for them deserving of the same while the latter were seated in any place. Deviating from their fixed duties, they ceased to respect those who had returned into the forest for leading a life of peace and divine meditation. Intermixture of castes freely took place among them. They cared not for purity of body or mind.

ये च वेदविदो विप्रा विस्पष्टमनुच्छ्रये॥६६॥

निरन्तरविशेषास्ते बहुमानावमानयोः।

Brahmanas, learned in the Vedas, did not receive any respect among them. Those again who were ignorant of the Richs were not condemned or punished. Both, namely, those who deserved respect and those who were unworthy of the same, were treated equally.

हारमाभरणं वेधं गतः स्थितमवेक्षितम्॥६७॥

असेवन् भुजिष्या वै दुर्जनाचरितं विधिम्।

Their servant girls became wicked, and began to wear golden necklaces and other ornaments and fine dresses, and used to remain in their houses or go away before their very eyes.

स्त्रियः पुरुषवेषेण पुंसः स्त्रीवेषधारिणः॥६८॥

क्रीडारतिविहारेषु परां मुदमवाप्नुवन्।

They began to derive great pleasure from sports and plays in which their women were dressed as men and their men as women.

प्रभवद्भिः पुरा दायानर्हभ्यः प्रतिपादितान्॥६९॥

नाभ्यवर्तन् नास्तिव्याद् वर्तन्तः सम्भवेष्वापि।

Those of their ancestors who were very rich had made gifts of wealth to worthy persons. The descendants of the donors, even when in affluence began to take back, for their unbelief, those gifts.

मित्रेणाभ्यर्थितं मित्रमर्थसंशयिते क्वचित्॥७०॥

बालकोट्यग्रमात्रेण स्वार्थेनाघ्नत तद वसु।

When difficulties were anticipated for the fulfilment of any object and friend sought the advice of friend, that purpose was frustrated by the latter even if he had any slightest self-interest to fulfil by frustrating it.

परस्वादानरुचयो विपणव्यवहारिणः॥७१॥

अदृश्यन्तार्यवर्णेषु शूद्राश्चापि तपोधनाः।

Even amongst their better classes have appeared traders and dealers in goods, bent upon misappropriating others. The Shudras began to practise penances.

अधीयते केचिद् वृथा व्रतमथापरे॥७२॥

अशुश्रूषुर्गुरोः शिष्यः कश्चिच्छिष्यसखोगुरुः।

Some have begun to study, without fixing any rules for regulating their hours and food. Other have begun to study, making useless rules. Disciples have refrained from rendering obedience and service to preceptors. Preceptors again have come to treat disciples as friends.

पिता चैव जनित्री च श्रान्तौ वृत्तसोत्सवाविव॥७३॥

अप्रभुत्वे स्थितौ वृद्धावन्नं प्रार्थयतः सुतान्।

Fathers and mothers are tired with work, and do not enjoy festivities. Aged parents having no power over sons, have been compelled to beg their food of the latter.

तत्र वेदविदः प्राज्ञा गाम्भीर्ये सागरोपमाः॥७४॥

कृप्यादिष्वभवन् सक्ता मूर्खाः श्रान्दान्यभुञ्जत।

Amongst them, even wise persons well-read in the Vedas, and resembling the ocean itself in gravity, have begun to follow agriculture and similar callings. Illiterate and ignorant persons have begun to be fed at Shraddhas.

प्राः प्रातश्च सुप्रश्नं कल्पनं प्रेषणक्रियाः॥७५॥

शिष्यानग्रहितास्तेषामकुर्वन् गुरवः स्वयम्।

Disciples instead of approaching preceptors, every morning for making dutiful enquiries, for determining what acts are to be performed, and for seeking commissions which they are to discharge, preceptors wait upon them to perform all those functions.

श्वश्रूश्चशुरयोरग्रे वधूः प्रेष्यानशासतः॥७६॥

अन्वशासच्च भर्तारं समाहूयाभिजल्पति।

Daughter-in-law, in the presence of their husband's mothers and fathers, rebuke and chastise servants and maids, and calling their husbands lecture and rebuke them.

प्रयत्नेनापि चारक्षच्चितं पुत्रस्य वै पिता॥७७॥

व्यभजच्चापि संरम्भाद् दुःखवासं तथावसत्।

Fathers, with great care, try to keep sons in good humour, or, through fear, distributing their wealth among children, live in misery and affliction.

अग्निदाहेन चोरैर्वा राजभिर्वा हतं धनम्॥७८॥

दृष्ट्वा द्वेषात् प्राहसन्त सुहृत्सम्भाविता ह्यपि।

Even the friends of the victims, seeing the latter deprived of riches in fire or by robbers or by the king, have begun to jeer.

कृतघ्ना नास्तिकाः पापा गुरुदाराभिर्मर्शिनः॥७९॥

अभक्ष्यभक्षणरता निर्मर्यादा हतत्विषः।

They have become ungrateful and athetical and sinful and have begun to commit adultery with the wives of their preceptors. They have

begun to take forbidden food. They have transgressed all bounds and restraints. They have become shorn of that splendour which had made them famous before.

तेष्वेवमादीनाचारानाचरत्सु विपर्यये॥८०॥

नाहं देवेन्द्र वत्स्यामि दानवेष्विति मे मतिः।

On account of these and other marks of wicked conduct and the change of their former nature, I shall not, O king of the gods, live among them any longer.

तन्मां स्वयमनुप्राप्तामभिनन्द शचीपते॥८१॥

त्वयार्चितां मां देवेश पुरो धास्यन्ति देवताः।

I have, therefore, come to you of my own accord. Receive me with reverence, O lord of Sachi! Respected by you, O king of the gods, I shall receive honour from all other gods.

यत्राहं तत्र मत्कान्ता मद्विशिष्टा मदर्पणाः॥८२॥

सप्त देव्यो जयाष्टम्यो वासमेष्यन्ति तेऽष्टधा।

There where I live the seven other goddesses with Jaya for the eighth, who love me, who are inseparably associated with me, and who depend upon me, wish to live.

आशा श्रद्धा धृतिः शान्तिर्विजितिः संनतिः क्षमा॥८३॥

अष्टमी वृत्तिरेतासां पुरोगा पाकशासन।

They are Hope, Faith, Intelligence, Contentment, Victory, Advancement, and Forgiveness. She who is the eighth, viz., Jaya, occupies the foremost place amongst them, O chastiser of Paka.

ताश्चाहं चासुरांस्त्यक्त्वा युष्मद्विषयमागताः॥८४॥

त्रिदशेषु निवत्स्यामो धर्मनिष्ठान्तरात्मसु।

Having left the Asuras, all of them and myself have come to your kingdom. We shall henceforth live among the gods who are given to righteousness and faith.

इत्युक्तवचनां देवीं प्रीत्यर्थं च ननन्दतुः॥८५॥

नारदश्चात्र देवर्षिर्वृत्रहन्ता च वासवः।

After the goddess had said so, the celestial Rishi Narada, and Vasava the killer of Vritra, for pleasing her, offered her a joyful welcome.

ततोऽनलसखो वायुः प्रववौ देववर्त्मसु॥८६॥

इष्टगन्धः सुखस्पर्शः सर्वेन्द्रियसुखावहः।

The Wind-God—that friend of Agni, then began to blow gently through the sky, carrying sweet odors, refreshing all creatures with whom he came into contact, and contributing to the pleasure of every one of the senses.

शुचौ वाभ्यर्थिते देशे त्रिदशाः प्रायशः स्थिताः॥८७॥

लक्ष्मीसहितमासीनं मधवन्तं दिदृक्षवः॥८८॥

All the gods, (hearing the news) gathered together in a pure and desirable spot and waited there for seeing Maghavat seated with Lakshmi beside him.

ततो दिवं प्राप्य सहस्रलोचनः

श्रियोपपन्नः सुहृदा महर्षिणा।

रथेन हर्यश्चयुजा सुरर्षभः

सदः सुराणामभिसत्कृतो ययौ॥८९॥

Then the thousand eyed king of the gods, accompanied by Shree and his friend the great Rishi, and riding upon a splendid car drawn by green horses, came into that concourse of the celestials, receiving honour from all.

अथेङ्गितं वज्रधरस्य नारदः

श्रियश्च देव्या मनसा विचारयन्।

श्रियै शशंसा मरदृष्टपौरुषः

शिवेन तत्रागमनं महर्षिभिः॥९०॥

Observing a sign that the holder of the thunder-bolt made and which Shree herself approved of, then the great Rishi Narada, whose prowess all the gods knew, welcomed the approach of the goddess there and announced it as highly auspicious.

ततोऽमृतं द्यौः प्रववर्ष भास्वती

पितामहस्यायतने स्वयम्भुवः।

अनाहता दुन्दुभयोऽथ नेदिरे

तथा प्रसन्नश्च दिशश्चकाशिरै॥९१॥

Heaven's sky became clear and bright and began to shower ambrosia upon the region of the self-create Grand-father. The celestial kettle-drums, though struck by none, began to beat, and all the cardinal points, becoming clear, seemed ablaze with splendour.

यथर्तुं सस्येषु ववर्ष वासवो

न धर्ममार्गाद् विचचाल कश्चन।

अनेकरत्नाकरभूषणा च भूः

सुघोषघोषा भुवनौकसां जये॥९२॥

Indra began to pour rain upon crops that sprouted up at its proper season. No one then disgraced the path of righteousness. The Earth was bedecked with many mines filled with jewels and gems, and the chanting of Vedic recitations and other sweet sounds swelled up on the occasion of that success of the gods.

क्रियाभिरामा मनुजा मनस्विनो

बभूः शुभे पुण्यकृतां पथि स्थिताः।

नरामराः किन्नरयक्षराक्षसाः

समृद्धिमन्तः सुमनस्विनोऽभवन्॥९३॥

Human beings, gifted with firm minds, and all following the sacred path trodden by the righteous, began to find pleasure in Vedic and other religious rites and acts. Men, Celestials, Kinnaras Yakshas and Rakshasas, all became endued with prosperity and cheerfulness.

न जात्वकाले कुसुमं कुतः फलं

पपात वृक्षात् पवनरितादपि।

रसप्रदाः कामदुघाश्च धेवनो

न दारुणा वाग् विचचार कस्यचित्॥९४॥

Not a flower, — what to speak of fruits, — dropped untimely from a tree even if the Wind-God shook it with force. All the kine began to give sweet milk whenever milked by men and cruel and harsh words were not given vent to by any one.

इमां सपर्यां सह सर्वकामदैः

श्रियश्च शक्रप्रमुखैश्च देवतैः।

पठन्ति ये विप्रसदः समागताः

समृद्धकामाः श्रियमाप्नुवन्ति ते॥९५॥

They who, seeking advancement, appear before assemblies of Brahmanas, and read this description of the glorification of Shree by all the gods headed by Indra,—deities competent to grant every wish,—succeed in acquiring great prosperity.

त्वया कुरूणां वर यत् प्रचोदितं
भवाभवस्येह परं निदर्शनम्।

तदद्य सर्वं परिकीर्तितं मया

परीक्ष्य तत्त्वं परिगन्तुमर्हसि॥१६॥

These then, O king of the Kurus are the foremost marks of prosperity and adversity. Requested by you, I have told you all. You should now act according to the instructions conveyed herein, understanding them after careful reflection.

CHAPTER 229

(MOKSHADHARMA PARVA)— Continued

How does a man attain to Brahma

युधिष्ठिर उवाच

किंशीलः किंसमाचारः किंविद्यः किंपराक्रमः।

प्राप्नोति ब्रह्मणः स्थानं यत्परं प्रकृतेर्ध्रुवम्॥१॥

Yudhishthira said—

By what nature, what course of duties, what knowledge, and what energy, does one succeed in attaining to Brahma which is immutable and is beyond the reach of nature.

भीष्म उवाच

मोक्षधर्मेषु नियतो लघ्वाहारो जितेन्द्रियः।

प्राप्नोति ब्रह्मणः स्थानं तत्परं प्रकृतेर्ध्रुवम्॥२॥

Bhishma said—

One who practises the religion of renunciation, who eats sparingly, and who has his senses under complete control, can attain to Brahma which is immutable and which is above nature.

अत्राप्युदाहरन्तीममितिहासं पुरातनम्।

जैगीषव्यस्य संवादमसितस्य च भारता॥३॥

Regarding it is cited the old discourse between Jaigishavya and Asita, O Bharata.

जैगीषव्यं महाप्रज्ञं धर्माणामागतागमम्।

अक्रुध्यन्तमहृष्यन्तमसितो देवलोऽब्रवीत्॥४॥

Once on a time Asita-Devala addressed Jaigishavya who was endued with great

wisdom and fully acquainted with the truths of duty and morality.

देवल उवाच

न प्रीयसे वन्द्यमानो निन्द्यमानो न कुप्यसे।

का ते प्रज्ञा कुतश्चैषा किं ते तस्याः परायणम्॥५॥

Devala said—

You are not pleased when lauded, you do not give way to anger when blamed or censured. What, indeed, is your wisdom? whence have you got it? And what, indeed, is the refuge of that wisdom?

भीष्म उवाच

इति तनानुयुक्तः स तमुवाच महातपाः।

महद्वाक्यमसंदिग्धं पुष्कलार्थपदं शुचि॥६॥

Bhishma said—

Thus accosted by Devala, the pure Jaigishavya of austere penances, said those words of great import, fraught with full faith, and deep significance.

जैगीषव्य उवाच

या गतिर्या परा काष्ठा या शान्तिः पुण्यकर्मणाम्।

तां तेऽहं सम्प्रवक्ष्यामि महतीमृषिसत्तमा॥७॥

Jaigishavya said—

O foremost of Rishis, I shall tell you of what is the highest end, that which is the supreme goal, that which is tranquility, as regarded by all pious persons.

निन्दत्सु च समा नित्यं प्रशंसत्सु च देवता।

निह्रुवन्ति च ये तेषां समयं सुकृतं च यत्॥८॥

उक्ताश्च न वदिष्यन्ति वक्तारमहिते हितम्।

प्रतिहन्तुं न चेच्छन्ति हन्तारं वै मनीषिणः॥९॥

They, O Devala, who treat equally those who praise them and those who blame them, they who conceal their own vows and good acts, they who never indulge in vilifications, they who never say even what is good when it is calculated to injure (instead of producing any benefit), they who do not desire to retaliate injury are said to be wise men.

नाप्राप्तमनुशोचन्ति प्राप्तकालानि कुर्वते।

न चातीतानि शोचन्ति न चैव प्रतिजानते॥१०॥

They never grieve for what is yet to come. They are concerned with only what is present and act as they should. They never grieve for the past or even recollect it.

सम्प्राप्तानां च पूज्यानां कामादर्शेषु देवता।

यथोपपत्तिं कुर्वन्ति शक्तिमन्तः कृतव्रताः॥११॥

Endued with power and controlled minds, they do at their pleasure, in the way in which it should be done, what they should do, O Devala, if solicited respectfully thereto.

पक्वविद्या महाप्राज्ञा जितक्रोधा जितेन्द्रियाः।

मनसा कर्मणा वाचा नापराध्यन्ति कर्हिचित्॥१२॥

Of mature knowledge, of great wisdom, with anger under complete control, and with their passions subjugated, they never commit an injury to any one in thought, word, or deed.

अनीर्षवो न चान्योन्यं विहिंसन्ति कदाचन।

न च जातूपतप्यन्ते धीराः परसंपृद्धिभिः॥१३॥

Shorn of envy, they never injure others, and gifted with self-control, they are never pained on seeing other people's prosperity.

निन्दाप्रशंसे चात्यर्थं न वदन्ति परस्य ये।

न च निन्दाप्रशंसाभ्यां विक्रियन्ते कदाचन॥१४॥

Such men never indulge in exaggerated speeches, or laud others, or speak ill of them. They are again never influenced by praise and censure showered on them.

सर्वतश्च प्रशान्ता ये सर्वभूतहिते रताः।

न क्रुध्यन्ति न हृष्यन्ति नापराध्यन्ति कर्हिचित्॥१५॥

They are tranquil regarding all their desires, and are engaged in the well being of the creatures. They never give way to anger to indulge in joy, or injure any creature.

विमुच्य हृदयग्रन्थिं चङ्क्रमन्ति यथासुखम्।

न येषां बान्धवाः सन्ति ये चान्येषां न बान्धवाः॥१६॥

Loosening all the knots of their hearts, they pass on very happily. They have no friends nor are they the friends of others.

अमित्राश्च न सन्त्येषां ये चामित्रा न कस्यचित्।

य एवं कुर्वते मर्त्याः सुखं जीवन्ति सर्वदा॥१७॥

They have no enemies nor are they the enemies of other creatures. Indeed men who can live in this way can pass their days in perpetual happiness.

ये धर्मं चानुरुद्धयन्ते धर्मज्ञा द्विजसत्तमा।

ये ह्यतो विच्युता मार्गात् ते हृष्यन्त्युद्विजन्ति च॥१८॥

O foremost of twice-born ones, they who acquire a knowledge of the rules of morality and righteousness, and who observe those rules in practice, acquire joy, while they who deviate from the path or righteousness are afflicted by anxieties and sorrow.

आस्थितस्तमहं मार्गमसूयिष्यामि कं कथम्।

निन्द्यमानः प्रशस्तो वा हृष्येऽहं केन हेतुना॥१९॥

I now follow the path of righteousness. Decried by others, why shall I be annoyed with them, or lauded by others, why shall I be pleased?

यद् यदिच्छन्ति तत् तस्मादपि गच्छन्तु मानवाः।

न मे निन्दाप्रशंसाभ्यां ह्रासवृद्धी भविष्यतः॥२०॥

Let men get whatsoever objects they please from whatsoever callings they pursue. Praise and censure cannot secure my advancement or the reverse.

अमृतस्येव संतृप्येदवमानस्य तत्त्ववित्।

विषस्येवोद्विजेन्नित्यं सम्मानस्य विचक्षणः॥२१॥

He who has understood the truths of things, becomes pleased with even disregard as if it were nectar. The wise man is indeed annoyed with regard as if it were poison.

अवज्ञातः सुखं शेते इह चामुत्र चाभयम्।

विमुक्तः सर्वदोषेभ्यो योऽवमन्ता स बध्यते॥२२॥

He who is freed from all shortcomings sleeps fearlessly both here and hereafter even if insulted by others, On the other hand, he who insults him, meets with destruction.

परां गतिं च ये केचित् प्रार्थयन्ति मनीषिणः।

एतद् व्रतं समाश्रित्य सुखमेधन्ति ते जनाः॥२३॥

The wise men who seek to attain to the highest end, succeed in obtaining it following such a conduct.

सर्वतश्च समाहृत्य ऋतून् सर्वान् जितेन्द्रियः।

प्राप्नोति ब्रह्मणः स्थानं यत्परं प्रकृतेर्ध्रुवम्॥२४॥

The man who has controlled all his senses is considered to have performed all the sacrifices. Such a person attains to Brahma, which is eternal and which is above the reach of nature.

नास्य देवा न गन्धर्वा न पिशाचा न राक्षसाः।

पदमन्ववरोहन्ति प्राप्तस्य परमां गतिम्॥२५॥

The very gods, the Gandharvas, the Pishachas, and the Rakshasas, cannot attain to the end of one who has attained to the highest end.

CHAPTER 230

(MOKSHADHARMA PARVA)—

Continued

The conversation between Krishna and Ugrasena about the man who pleases all

युधिष्ठिर उवाच

प्रियः सर्वस्य लोकस्य सर्वसत्त्वाभिनन्दिता।

गुणैः सर्वैरुपेतश्च को न्वस्ति भुवि मानवः॥२१॥

Yudhishtira said—

What man is there who is dear to all, who pleases all persons, and who is gifted with every merit and every accomplishment?

भीष्म उवाच

अत्र ते वर्तयिष्यामि पृच्छतो भरतर्षभा।

उग्रसेनस्य संवादं नारदे केशवस्य च॥२२॥

Bhishma said—

About it I shall recite to you the words that Keshava, asked by Ugrasena, said to him on a former occasion.

उग्रसेन उवाच

यस्य संकल्पते लोको नारदस्य प्रकीर्तने।

मन्ये स गुणसम्पन्नो ब्रूहि तन्मम पृच्छतः॥२३॥

Ugrasena said—

All persons seem to be anxious to describe of the merits of Narada. I think that celestial Rishi must really be endowed with every sort of merit. I ask you tell me this, O Keshava.

वासुदेव उवाच

कुकुराधिप यान् मन्ये शृणु तान् मे विवक्षतः।

नारदस्य गुणान् साधून् संक्षेपेण नराधिप॥२४॥

Vasudeva said—

O chief of the Kukuras, listen to me, as I describe shortly those good qualities of Narada which I know, O king! Narada is as well-read in the scriptures as he is good and pious in his conduct

न चारित्रनिमित्तोऽस्याहंकारो देहतापनः।

अभिन्नश्रुतचारित्रस्तस्मात् सर्वत्र पूजितः॥२५॥

And yet, he is not proud of his conduct, which makes one's blood so hot. It is for this that he is adored everywhere.

अरतिः क्रोधचापल्ये भयं नैतानि नारदे।

अदीर्घसूत्रः शूश्च तस्मात् सर्वत्र पूजितः॥२६॥

Discontent, anger, levity, and fear, do not exist in Narada. He is free from procrastination, and endowed with courage. For this he is adored everywhere.

उपास्यो नारदो बाढं वाचि नास्य व्यतिक्रमः।

कामतो यदि वा लोभात् तस्मात् सर्वत्र पूजितः॥२७॥

Narada deserves the respectful adorations of all. He never retracts his words through desire of cupidity. For this he is adored everywhere.

अध्यात्मविधितत्त्वज्ञः क्षान्तः शक्तोजितेन्द्रियः।

ऋजुश्च सत्यवादी च तस्मात् सर्वत्र पूजितः॥२८॥

He is fully conversant with the knowledge of the soul, bent on peace, endowed with great energy, and a master of his senses. He is free from guile, and truthful in words. For this he is adored with respect everywhere.

तेजसा यशसा बुद्ध्या ज्ञानेन विनयेन च।

जन्मना तपसा बृद्धस्तस्मात् सर्वत्र पूजितः॥२९॥

He is distinguished by energy, fame, intelligence, knowledge, humility, birth, by penances, and years. For these he is everywhere adored with respect.

सुशीलः सुखसंवेशः सुभोजः स्वादरः शुचिः।

सुवाक्यश्चाप्यनीर्घ्यश्च तस्मात् सर्वत्र पूजितः॥१०॥

He is of good conduct. He dresses and houses himself well. He eats pure food. He loves all. He is pure in body and mind. He is sweet-speeched. He is free from envy and malice. For this he is adored everywhere with respect.

कल्याणं कुरुते बाढं पापमस्मिन्न विद्यते।

न प्रीयते परानर्थस्तस्मात् सर्वत्र पूजितः॥११॥

He is, forsooth, always employed in doing good to all people. No sin is in him. He never rejoices at other people's misfortunes. For this he is adored everywhere with respect.

वेदश्रुतिभिराख्यानैरर्थानभिजिगीषति।

तितिक्षुर्नवज्ञाता तस्मात् सर्वत्र पूजितः॥१२॥

He always tries to conquer all earthly desires by listening to Vedic recitations and attending to the Puranas. He is a great renouncer and he never disrespects any one. For this he is adored everywhere with respect.

समत्वाच्च प्रियो नास्ति नाप्रियश्च कथंचन।

मनोऽनुकूलवादी च तस्मात् सर्वत्र पूजितः॥१३॥

बहुश्रुतश्चित्रकथः पण्डितोऽलालसोऽशठः।

अदीनोऽक्रोधनोऽलुब्धस्तस्मात् सर्वत्र पूजितः॥१४॥

He is endued with great learning in the scriptures. His conversation is varied and charming. His knowledge and wisdom are great. He is free from cupidity. He is free also from deception. He is large-hearted. He has conquered anger and cupidity. For this he is adored everywhere with respect.

नार्थे धने वा कामे वा भूतपूर्वोऽस्य विग्रहः।

दोषाश्चास्य समुच्छिन्नास्तस्मात् सर्वत्र पूजितः॥१५॥

दृढभक्तिरनिन्द्यात्मा श्रुतवाननृशंसवान्।

His devotion (to Brahma) is firm. His soul is blameless. He is well-versed in the Shrutis. He is free from cruelty. He is above the

influence of delusion or faults. For this he is adored everywhere with respect.

वीतसम्मोहदोषश्च तस्मात् सर्वत्र पूजितः॥१६॥

असक्तः सर्वभूतेषु सक्तात्मेव च लक्ष्यते।

अदीर्घसंशयो वाग्मी तस्मात् सर्वत्र पूजितः॥१७॥

He is unattached to all objects of attachment (for others). For all that he seems to be attached to all things. He does not suffer long from the influence of any doubt. For this he is everywhere adored with respect.

समाधिर्नास्य कामार्थं नात्मानं स्तौति कर्हिचित्।

अनीर्षुर्मदुसंवादस्तस्मात् सर्वत्र पूजितः॥१८॥

He has no longing for objects of profit and pleasure. He never speaks highly of his own self. He is shorn of malice. He is mild in speech. Therefore he is everywhere adored with respect.

लोकस्य विविधं चित्तं प्रेक्षते चाप्यकुत्सयन्।

संसर्गविद्याकुशलस्तस्मात् सर्वत्र पूजितः॥१९॥

He sees the hearts, different from one another, of all men, without blaming any of them. He is well-versed in all matters relating to the origin of things.

नासूयत्यागमं कंचित् स्वनयेनोपजीवति।

अवन्ध्यकालो वश्यात्मा तस्मात् सर्वत्र पूजितः॥२०॥

He never disregards or hates any kind of sense. He lives according to his own standard of morality. He never passes time idly. He has controlled his soul. Therefore he is everywhere adored with respect.

कृतश्रमः कृतप्रज्ञो न च तृप्तः समाधितः।

नित्ययुक्तोऽप्रमत्तश्च तस्मात् सर्वत्र पूजितः॥२१॥

He has worked hard in subjects worthy of hard application. He has acquired knowledge and wisdom. He is never satiate with yoga. He is always attentive and ready for work. He is ever careful. For this he is everywhere adored with respect.

नापत्रपञ्च युक्तश्च नियुक्तः श्रेयसे परैः।

अभेत्ता परगुह्यानां तस्मात् सर्वत्र पूजितः॥२२॥

He does not feel shame for any deficiency of his. He is very attentive. He is always engaged by others for doing what is for their behoof. He never divulges the secrets of others. For this he is everywhere adored with respect.

न हृष्यत्यर्थलाभेषु नालाभे तु व्यथत्यपि।

स्थिरबुद्धिरसक्तात्मा तस्मात् सर्वत्र पूजितः॥२३॥

He is never puffed up with joy at the time of making even valuable acquisitions. He is never pained at losses. His understanding is firm and fixed. His mind is unattached to all things. Therefore he is everywhere adored with respect.

तं सर्वगुणसम्पन्नं दक्षं शुचिमनामयम्।

कालज्ञं च प्रियज्ञं च कः प्रियं न करिष्यति॥२४॥

Who, indeed, is there who will not love him who is thus endued with every merit and accomplishment, who is expert in all things, who is pure in body and mind, who is perfectly auspicious, who is well-versed with the course of time and the opportuneness it affords for particular acts, and who is well-acquainted with all agreeable things?

CHAPTER 231

(MOKSHADHARMA PARVA)—

Continued

The origin and end of all creatures

युधिष्ठिर उवाच

आद्यन्तं सर्वभूतानां ज्ञातुमिच्छामि कौरवा।

ध्यानं कर्म च कालं च तथैवायुर्युगे युगे॥१॥

Yudhisthira said—

I wish, O Kuru hero, to know what origin and what the end is of all creatures; what the nature of their meditation is and what their acts; what the divisions of time are, and what is the spare of human existence in the respective cycles.

लोकतत्त्वं च कात्स्न्येन भूतानामार्गतिं गतिम्।

सर्गश्च निधनं चैव कुत एतत् प्रवर्तते॥२॥

I wish also to know fully the truth about the genesis and the conduct of the world; the

coming of creatures into the world and their exit. Indeed; whence their creation and destruction?

यदि तेऽनुग्रहे बुद्धिरस्मास्विह सतां वर।

एतद्भवन्तं पृच्छामि तद् भवान् प्रब्रवीतु मे॥३॥

O best of virtuous persons, if you wish to favour us, do tell this about which I ask you.

पूर्वं हि कथितं श्रुत्वा भृगुभाषितमुत्तमम्।

भरद्वाजस्य विप्रर्षेस्ततो मे बुद्धिरुत्तमा॥४॥

जाता परमधर्मिष्ठा दिव्यसंस्थानसंस्थिता।

ततो भूयस्तु पृच्छामि तद् भवान् वक्तुमर्हति॥५॥

Having heard before this the excellent discourse of Bhrigu to the twice-born sage Bharadvaja, which you did recite, my understanding, shorn of ignorance, has become greatly attached to yoga, and withdrawn from worldly objects rests upon heavenly purity. I ask you about the subject, therefore, once more. You should describe it to me fully.

भीष्म उवाच

अत्र ते वर्तयिष्येऽहमितिहासं पुरातनम्।

जगौ यद् भगवान् व्यासः पुत्राय परिपृच्छते॥६॥

Bhishma said—

Regarding it I shall recite to you an old narrative of what the divine Vyasa said to his son Shuka when the latter had asked the former.

अधीत्य वेदानखिलान् साङ्गोपनिषदस्तथा।

अन्विच्छन्नेष्टिकं कर्म धर्मनैपुणदर्शनात्॥७॥

कृष्णद्वैपायनं व्यासं पुत्रो वैयासकिः शुकः।

पप्रच्छ संदेहमिमं छिन्नधर्मार्थसंशयम्॥८॥

Having studied the measureless Vedas with all their branches and the Upanishads, and desirous of leading a life of celibacy on account of his having acquired excellence of religious merit, Shuka put these very questions, about which his doubts had not been removed, to his father Dvipayana, who had removed (by study and contemplation) all doubt regarding true duties.

श्रीशुक उवाच

भूतग्रामस्य कर्तारं कालज्ञाने च निश्चयम्।

ब्राह्मणस्य च यत् कृत्यं तद् भवान् वक्तुमर्हति॥१॥

Shuka said—

You should tell me who the Creator is of all beings, as fixed by a knowledge of time, and what the duties are of a Brahmana!

भीष्म उवाच

तस्मै प्रोवाच तत् सर्वं पिता पुत्राय पृच्छते।

अतीतानागते विद्वान् सर्वज्ञः सर्वधर्मवित्॥१०॥

Bhishma said—

The father, having a knowledge of both the past and the future, conversant with all duties and gifted with omniscience, thus described the subject to his son, who had questioned him.

व्यास उवाच

अनाद्यन्तमजं दिव्यमजरं ध्रुवमव्ययम्।

अप्रतर्क्यमविज्ञेयं ब्रह्माग्रे सम्प्रवर्तते॥११॥

Vyasa said—

Only Brahma, who is without beginning without end, unborn, effulgent, above decay, immutable, indestructible, inconceivable and transcending knowledge, exists before the Creation.

काष्ठा निमेषा दश पञ्च चैव

त्रिंशत्तु काष्ठा गणयेत् कलां ताम्।

त्रिंशत्कलश्चापि भवेन्मुहूर्तो

भागः कलाया दशमश्च यः स्यात्॥१२॥

त्रिंशन्मुहूर्तं तु भवेदहश्च

रात्रिश्च संख्या मुनिभिः प्रणीता।

मासः स्मृतो रात्र्यहनी च त्रिंशत्

संवत्सरो द्वादशमास उक्तः॥१३॥

संवत्सरं द्वे त्वयने वदन्ति

संख्याविदो दक्षिणमुत्तरं च॥१४॥

The Rishis, measuring time, have given particular names to particular portions. Five and ten winks of the eye make what is called a Kashtha. Thirty Kashthas make what is called a Kala. Thirty Kalas, with the tenth part of a

Kala, make a Muhurta. Thirty Muhurtas make up one day and night. Thirty days and nights form a month, and twelve months form a year. Persons well-read in mathematical science say that a year is made up of two solar motions. viz., the northern and the southern.

अहोरात्रे विभजते सूर्यो मानुषलौकिके।

रात्रिः स्वप्नाय भूतानां चेष्टायै कर्मणामहः॥१५॥

The sun makes the day and the night for men. The night is for the sleep of all living creatures, and the day is for work.

पित्र्ये रात्र्यहनी मासः प्रविभागस्तयोः पुनः।

शुक्लोऽहं कर्मचेष्टायां कृष्णः स्वप्नाय शर्वरी॥१६॥

A month of human beings is equal to a day and night of the departed manes. That division consists in this: the light half of the month is their day which is for work; and the dark fortnight is their night for sleep.

दैवे रात्र्यहनी वर्षं प्रविभागस्तयोः पुनः।

अहस्तत्रोदगयनं रात्रिः स्याद् दक्षिणायनम्॥१७॥

A year (of men) is equal to a day and night to the gods. This division consists in this: the half year for which the sun travels from the vernal to the autumnal equinox is the day of the gods, and the half year for which the sun moves from the latter to the former is their night.

ये ते रात्र्यहनी पूर्वं कीर्तिते जीवलौकिके।

तयोः संख्याय वर्षाग्रं ब्राह्मे वक्ष्याम्यहःक्षेपे॥१८॥

Calculating by the days and nights of human beings about which I have told you, I shall speak of the day and night of Brahman and his years also.

पृथक् संवत्सराग्राणि प्रवक्ष्याम्यनुपूर्वशः।

कृते त्रेतायुगे चैव द्वापरे च कलौ तथा॥१९॥

I shall, in their order, tell you the number of years, that are for different purposes calculated differently, in the Krita, the Treta, the Dvapara, and the Kali Yugas.

चत्वार्याहुः सहस्राणि वर्षाणां तत्कृतं युगम्।

तस्य तावच्छती संख्या संख्यांश्च तथाविधः॥२०॥

Four thousand celestial years is the duration of the first or Krita age. The morning of that cycle consists of four hundred years and its evening is of four hundred years.

इतरेषु ससंध्येषु संध्यंशेषु ततस्त्रिषु।

एकपादेन हीयन्ते सहस्राणि शतानि च॥२१॥

Regarding the other cycles, the duration of each gradually decreases by a quarter in respect of both the principal period with the minor portion and the conjoining portion itself.

एतानि शाश्वतल्लोकान् धारयन्ति सनातनान्।

एतद् ब्रह्मविदां तात विदितं ब्रह्म शाश्वतम्॥२२॥

These periods always keep up the never-ending and eternal worlds. They who know Brahma, O child, regard this as Immutable Brahma.

चतुष्पात् सकलो धर्मः सत्यं चैव कृते युगे।

नाधर्मेणागमः कश्चित् परस्तस्य प्रवर्तते॥२३॥

In the Krita age all the duties exist in full, along with Truth. Men of that age never acquired knowledge or object through unrighteous or forbidden means.

इतरेष्वागमाद् धर्मः पादशस्त्ववरोप्यते।

चौर्यकानृतमायाभिरधर्मोपचीयते॥२४॥

In the other cycles duty, as laid down in the Vedas, is seen to gradually decline by a quarter in each. Sinfulness multiplies by theft, untruth, and deception.

अरोगाः सर्वसिद्धार्थाश्चतुर्वर्षशतायुषः।

कृते त्रेतायुगे त्वेषां पादशो हसते वयः॥२५॥

In the Krita age, all persons are free from disease and achieve their objects, and all live for four hundred years. In the Treta, the period of life decreases by a quarter.

वेदवादाश्चानुयुगं हसन्तीतीह नः श्रुतम्।

आयुषि चाशिषश्चैव वेदस्यैव च यत्फलम्॥२६॥

We have heard that, in the succeeding Yugas, the words of the Vedas, the periods of life, the blessings and the fruits of Vedic rites, all decrease gradually.

अन्ये कृतयुगे धर्मास्त्रेतायां द्वापरेऽपरे।

अन्ये कलियुगे नृणां युगहासानुरूपतः॥२७॥

The duties set down for the Krita Yuga are of one kind. Those for the Treta are otherwise. Those for the Dwapara are different. And those for the Kali are otherwise. This is in accordance with the decline which marks every succeeding cycle.

तपः परं कृतयुगे त्रेतायां ज्ञानमुत्तमम्।

द्वापरे यज्ञमेवाहुर्दानमेकं कलौ युगे॥२८॥

In the Krita, Penance is the foremost. In the Treta, Knowledge is foremost. In Dvapara, Sacrifice has been said to be the foremost. In the Kali Yuga, only gift is sanctioned.

एतां द्वादशसाहस्रीं युगाख्यां कवयो विदुः।

सहस्रपरिवर्तं तद् ब्राह्मं दिवसमुच्यते॥२९॥

The learned say that these twelve thousand celestial years from what is called a cycle. A thousand such cycles form a single day of Brahman.

रात्रिमेतावर्ती चैव तदादौ विश्वमीश्वरः।

प्रलये ध्यानमाविश्य सुप्त्वा सोऽन्ते विबुद्धयते॥३०॥

The same is the duration of Brahman's night. With the beginning of Brahman's day the universe begins to come into being. During the period of universal dissolution the Creator sleeps, in Yoga-meditation. When the period of sleep expires, He awakes.

सहस्रयुगपर्यन्तमहर्षिर्ब्रह्मणो विदुः।

रात्रिं युगसहस्रानां तेऽहोरात्रविदो जनाः॥३१॥

What is Brahman's day covers a thousand such cycles. His night also covers a thousand similar cycles. They who know this are said to know the day and the night.

प्रतिबुद्धो विकुरुते ब्रह्माक्षयं क्षपाक्षये।

सृजते च महद्भूतं तस्माद् व्यक्तात्मकं मनः॥३२॥

On the expiry of His night, Brahman, waking up, modifies the indestructible intelligence by causing it to be overlaid with ignorance. He then causes Consciousness to spring up, whence originates Mind which is at one with the Manifest.

CHAPTER 232

(MOKSHADHARMA PARVA)—
Continued

The account of Brahma

व्यास उवाच

ब्रह्म तेजोमयं शुक्रं यस्य सर्वमिदं जगत्।

एकस्य ब्रह्मभूतस्य द्वयं स्थावरजङ्गमम्॥१॥

Vyasa said—

Brahma is the effulgent seed from which existing as it does by itself, has originated the entire universe consisting of two kinds of being, viz., the mobile and the immobile.

अहर्मुखे विबुद्धः सन् सृजतेऽविद्याया जगत्।

अग्रे एव महद्भूतमाशु व्यक्तात्मकं मनः॥२॥

At the dawn of His day, waking up, He creates with the aid of Avidya this universe. Mahat or the principle of Greatness at first springs up. That Mahat is speedily changed into Mind which is the soul of the Manifest.

अभिभूयेह चार्चिष्मद् व्यसृजत् सप्त मानसान्।

दूरगं बहुधागामि प्रार्थनासंशयात्मकम्॥३॥

मनः सृष्टिं विकृस्ते चोद्यमानं सिसृक्षया।

आकाशं जायते तस्मात् तस्य शब्दं गुणं विदुः॥४॥

Overwhelming the Intelligence, which is effulgent, with Ignorance, Mind creates seven great entities. Urged by the desire of creating, Mind, which is far-reaching, which has many courses, and which had desire and doubt for its leading signs, beings to create various kinds of objects by modifications of itself. Ether first originates from it. Know that its property is Sound.

आकाशात् तु विकुर्वाणात् सर्वगन्धवहः शुचिः।

बलवाञ्जायते वायुस्तस्य स्पर्शो गुणो मतः॥५॥

From Ether, by modification, originates the bearer of all scents, viz., the pure, and powerful Wind. It is said to possess the property of Touch.

वायोरपि विकुर्वाणाज्ज्योतिर्भवति भास्वरम्।

रोचिष्णु जायते शुक्रं तद्रूपगुणमुच्यते॥६॥

From Wind also, by modification, originates Light endued with effulgence. Beautiful and called also Shukram, it is thus created, possessing the attribute of Form.

ज्योतिषोऽपि विकुर्वाणाद् भवन्त्यापो रसात्मिकाः।

अद्भ्यो गन्धवहा भूमिः सर्वेषां सृष्टिरुच्यते॥७॥

From light, by modification, originates Water having-taste for its attribute. From Water originates Earth having Scent for its attribute. These are said to represent primary creation.

गुणाः सर्वस्य पूर्वस्य प्राणुवन्त्युत्तरोत्तरम्।

तेषां यावद् यथा यच्च तत्तत् तावद्गुणं स्मृतम्॥८॥

These, in succession, acquire the attributes of the immediately preceding ones from which they have originated. Each has not only its own special attribute but each succeeding one has the attributes of all the previous ones.

उपलभ्याप्सु चेद्गन्धं केचिद् ब्रूयुरनैपुणात्।

पृथिव्यामेव तं विद्यादपां वायोश्च संश्रितम्॥९॥

If anybody, perceiving Scent in Water, were from ignorance to say that it belongs to Water, he would make a mistake, for Scent is the attribute of Earth though it may exist in Water and also Wind.

एते सप्तविधात्मानो नानावीर्याः पृथक् पृथक्।

नाशक्नुवन् प्रजाः स्रष्टुमसमागम्य कृत्स्नशः॥१०॥

These seven kinds of entities, possessing various kinds of energy, at first existed separately from one another. They could not create objects without all of them acting in a body.

ते समेत्य महात्मानो हान्योन्यमभिसंश्रिताः।

शरीराश्रयणं प्राप्तास्ततः पुरुष उच्यते॥११॥

All these great entities coming together, and mixing with one another, form the constituent parts of the body which are called limbs.

शरीरं श्रयणाद् भवति मूर्तिमत् षोडशात्मकम्।

तमाविशन्ति भूतानि महान्ति सह कर्मणा॥१२॥

On account of the combination of those limbs,—the sum-total, invested with form and having sixteen constituent parts, becomes what is called the body, (When the gross body is

thus formed), the subtle principle of greatness, with the unexhausted remnant of acts, then enters that combination called the gross body.

सर्वभूतान्युपादाय तपस्श्चरणाय हि।

आदिकर्ता स भूतानां तमेवाहुः प्रजापतिम्॥१३॥

The original Creator of all beings, then having by His Maya divided Himself, enters that subtle form for overlooking everything. And because he is the original Creator of all beings he is called the lord of all beings.

स वै सृजति भूतानि स्थावराणि चराणि च।

ततः स सृजति ब्रह्मा देवर्षिपितृमानवान्॥१४॥

लोकान् नदीः समुद्राश्च दिशः शैलान् वनस्पतीन्।

नरकिन्नरक्षांसि वयःपशुमृगोरगान्।

It is he who creates all beings mobile and immobile. After having thus assumed the form the Brahman, he creates the worlds of the gods, the Rishis, the Pitris, and men; the rivers, the seas and the oceans, the cardinal points, countries and provinces, hills and mountains, and large trees, human beings, Kinnaras, Rakshasas, birds, animals domestic and wild, and snakes.

अव्ययं च व्ययं चैव द्वयं स्थावरजङ्गमम्॥१५॥

तेषां ये यानि कर्माणि प्राक्सृष्ट्यां प्रतिपेदिरे।

तान्येव प्रतिपाद्यन्ते सृज्यमानाः पुनः पुनः॥१६॥

हिंसाहिंसे मृदुकूरे धर्माधर्मावृत्तानृते।

तद्भाविताः प्रपद्यन्ते तस्मात् तत् तस्य रोचते॥१७॥

He creates both kinds of mobile and immobile; and those that are destructible and those that are indestructible. Of theses created objects each gets those attributes which it had during the previous Creation; and each obtains repeatedly the same attributes at every subsequent Creation. Having a formed character by either injuriousness or peacefulness, mildness or fierceness, righteousness or unrighteousness, truthfulness, or untruthfulness, each creature, at every new creation, gets that particular attribute which it had got before. For this the particular attribute attaches to it.

महाभूतेषु नानात्वमिन्द्रियार्थेषु मूर्तिषु।

विनियोगं च भूतानां धातैव विदधात्युत॥१८॥

It is the Ordained himself who attaches variety to the great entities to the objects of the senses and to size or bulk of existent matter, and settles the relations of creatures with those various entities.

केचित् पुरुषकारं तु प्राहुः कर्मसु मानवाः।

दैवमित्यपरे विप्राः स्वभावं भूतचिन्तकाः॥१९॥

Of men who had devoted themselves to the science of things, there are some who say that, in the production of effects, Exertion is supreme. Some learned persons hold that Destiny is supreme, and some that it is Nature which is the agent.

पौरुषं कर्म दैवं च फलवृत्तिः स्वभावतः।

त्रय एतेऽपृथग्भूता न विवेकं तु केचन॥२०॥

Others hold that Acts flowing from Exertion and Destiny, produce effects, helped by Nature. Instead of considering any of these as alone powerful for the production of effects, they say that it is the union of all three that produces all effects.

एतमेव च नैवं च न चोभे नानुभे न च।

कर्मस्था विषयं ब्रूयुः सत्त्वस्थाः समदर्शिनः॥२१॥

About this subject, some say that such is the case; some, that such is not the case; some, that both of these are not the case; and some that it is not that the reverse of both are not. These, of course, are the contentions of those who depend on Acts, with reference to objects. They, however, whose see the truth consider Brahma as the causes.

तपो निःश्रेयसं जन्तोस्तस्य मूलं शमो दमः।

तेन सर्वानवाप्नोति यान् कामान् मनसेच्छति॥२२॥

Penance is the greatest good for living creatures. The roots of penance are tranquillity and self-control. By penance one acquires all things that he longs for in his mind.

तपसा तदवाप्नोति यद्धृतं सृजते जगत्।

स तद्धृतश्च सर्वेषां भूतानां भवति प्रभुः॥२३॥

By penance one attains to that Being who creates the universe. He who thus succeeds in

attaining to that Being becomes the powerful lord of all beings.

ऋषयस्तपसा वेदानध्यैषन्त दिवानिशम्।

अनादिनिधना विद्या वागुत्सृष्टा स्वयम्भुवा॥२४॥

It is by penance that the Rishis can read the Vedas without interruption. In the beginning the self-create caused those excellent Vedic sounds, that are embodiments of knowledge and that have neither beginning nor end. From those sounds have sprung all sorts of actions.

ऋषीणा नामधेयानि याश्च वेदेषु सृश्यः।

नानारूपं च भूतानां कर्मणां च प्रवर्तनम्॥२५॥

The names of the Rishis, all things that have been created, the varieties of form seen in things, and the course of all actions, have all originated from the Vedas.

वेदशब्देभ्य एवादौ निर्मिमीते स ईश्वरः।

नामधेयानि चर्षीणां याश्च वेदेषु सृश्यः॥२६॥

Indeed, in the beginning the Supreme Lord of all beings, created all things from the words of the Vedas. Truly, the names of the Rishis, and all else that has been created, are seen in the Vedas. Upon the expiration of his night, the Increaser Brahman creates, from models that existed before, all things which are, of course, well-made by Him.

शर्वर्यन्ते सुजातानामान्येभ्यो विदधात्यजः।

नामभेदतपःकर्मयज्ञाख्या लोकसिद्धयः॥२७॥

आत्मसिद्धिस्तु वेदेषु प्रोच्यते दशभिः ऋषैः।

In the Vedas has been described the subject of the Soul's Liberation, along with the ten means formed by study of the Vedas, adoption of the domestic mode of life, penances, observance of all duties, common to all the modes of life, sacrifices, performance of all acts leading to pure fame meditation which is of three kinds, and that kind of Liberation called success (Siddhi) attainable in this life.

यदुक्तं वेदवादेषु गहनं वेददर्शिभिः।

तदन्तेषु यथायुक्तं क्रमयोगेन लक्ष्यते॥२८॥

That incomprehensible Brahma which has been described in the words of the Vedas, and which has been described more clearly in the

Upanishads by those who have an insight into the Vedas, can be realised by gradually following the practices referred to above.

कर्मजोऽयं पृथग्भावो ह्यन्युक्तोऽपि देहिनः।

तमात्मसिद्धिर्विज्ञानाज्जहाति पुरुषो बलात्॥२९॥

This consciousness of duality, fraught again with that of pairs opposites, is born only of acts in which he is engaged to a person who thinks he has a body. That person, however, who has attained to Liberation aided by his knowledge, drives off by force that consciousness of duality.

द्वे ब्रह्मणी वेदितव्ये शब्दब्रह्म परं च यत्।

शब्दब्रह्मणि निष्णातः परं ब्रह्माधिगच्छति॥३०॥

Two Brahmas should be known viz., the Brahma represented by the Vedas and that which is beyond the Vedas and is supreme. One who is conversant with Brahma represented by sound succeeds in attaining to Brahma that is Supreme.

आलम्पयज्ञाः क्षत्राश्च हविर्यज्ञा विशः स्मृताः।

परिचारयज्ञाः शूद्रास्तु तपोयज्ञा द्विजातयः॥३१॥

The destruction of animals is the sacrifice sanctioned for the Kshatriyas. The growing of corn is the sacrifice sanctioned for the Vaishshyas. Serving the three other orders is the sacrifice sanctioned for the Shudras. Penance is the sacrifice sanctioned for the Brahmanas.

त्रेतायुगे विधिस्त्वेष यज्ञानां न कृते युगे।

द्वापरे विप्लवं यान्ति यज्ञाः कलियुगे तथा॥३२॥

In the Krita age the performance of sacrifices was not required. Such performance became necessary in the Treta age. In the Dvapara, sacrifices have begun to fall off. In the Kali, the same is the case with them.

अपृथग्धर्मिणो मर्त्या ऋक्सामानि यजूंषि च।

काम्या इष्टीः पृथग् दृष्ट्वा तपोभिस्तप एव च॥३३॥

In the Krita age, worshipping only one Brahma, men regarded the Richs, the Samans, the Yajushas, and the rites and sacrifices that are performed from motives of advantage, as all different from the object of their worship, and practised only Yoga by means of penances.

त्रेतायां तु समस्ता ये प्रादुरासन् महाबलाः।

संयन्तारः स्थावराणां जङ्गमानां च सर्वशः॥३४॥

In the Treta age, many powerful men flourished who governed all mobile and immobile objects.

त्रेतायां संहता वेदा यज्ञा वर्णाश्रमास्तथा।

संरोधादायुषस्त्वेते भ्रश्यन्ते द्वापरे युगे॥३५॥

Accordingly, in that age, the Vedas, and sacrifices, and the distinctions between the several orders, and the four modes of life, existed in a body. On account, however, of the decrease in the period of life in Dvapara, all these, in that age, fall off from that compact condition.

दृश्यन्ते न च दृश्यन्ते वेदाः कलियुगेऽखिलाः।

उत्सीदन्ते सयज्ञाश्च केवलाधर्मपीडिताः॥३६॥

In the Kali age, all the Vedas become so scarce that they are not seen by men. Afflicted by iniquity, they become extinct along with the rites and sacrifices laid down in them.

कृते युगे यस्तु धर्मो ब्राह्मणेषु प्रदृश्यते।

आत्मवसु तपोवत्सु श्रुतवत्सु प्रतिष्ठितः॥३७॥

The righteousness which is seen in the Krita age is now seen in such Brahmanas as are of purified souls and as are devoted to penances and the study of the scriptures.

सधर्मव्रतसंयोगं यथाधर्मं युगे युगे।

विक्रियन्ते स्वधर्मस्था वेदवादा यथागमम्॥३८॥

As regards the other cycles, it is seen that without at once giving up the duties and acts that are consistent with righteousness, men, observing the practices of their respective orders, and conversant with the ordinances of the Vedas, are led, by the authority of the scriptures, and from motives of advantage and interest to perform sacrifices and vows and sojourns to sacred waters and places.

यथा विश्वानि भूतानि वृष्ट्या भूयांसि प्रावृषि।

सृज्यन्ते जङ्गमस्थानि तथा धर्मा युगे युगे॥३९॥

As in the rainy season a large variety of new objects of the immobile order are caused to come into being by the showers that fall from

the clouds, so many new kinds of duty or religious observances are brought about in each new cycle.

यथर्तुष्वृतुलिङ्गानि नानारूपाणि पर्यये।

दृश्यन्ते तानि तान्येव तथा ब्रह्महरादिषु॥४०॥

As the same phenomena reappear with the reappearance of the seasons, so, at each new Creation of the same attributes appear in each new Brahman and Hara.

विहितं कालनानात्वमनादिनिधनं तथा।

कीर्तितं तत्पुरस्तात् ते तत्सूते चात्ति च प्रजाः॥४१॥

I have, before this, spoken to you of Time which is without beginning and without end, which ordains this variety in the universe. It is that Time which creates and destroys all creatures.

दधाति प्रभवे स्थानं भूतानां संयमो यमः।

स्वभावेनैव वर्तन्ते द्वन्द्वयुक्तानि भूरिशः॥४२॥

All the numberless creatures which exist subject to pairs of opposites and according to their respective natures, have Time for their refuge. It is Time that puts on those forms and it is Time which upholds them.]

सर्गकालक्रिया वेदाः कर्ता कार्यं क्रियाफलम्।

प्रोक्तं ते पुत्र सर्वं वै यन्मां त्वं परिपृच्छसि॥४३॥

I have thus described to you, O son, the topics about which you had asked, viz., Creation, Time, Sacrifices and other rites, the Vedas, the real actor in the universe, action, and the results of action.

CHAPTER 233

(MOKSHADHARMA PARVA)—

Continued

The night and day of Brahma

व्यास उवाच

प्रत्याहारं तु वक्ष्यामि शर्वर्यादौ गतेऽहनि।

यथेदं कुस्तेऽध्यात्मं सुसूक्ष्मं विश्वमीश्वरः॥१॥

Vyasa said—

I shall now tell you how, when his day is gone and his night comes, he withdraws all things to himself, or how the Supreme Master,

making this gross universe exceedingly subtle, inerges every thing into his Soul.

दिवि सूर्यस्तथा सप्त दहन्ति शिखिनोऽर्चिषः।

सर्वमेतत् तदार्चिर्भिः पूर्णं जाज्वल्यते जगत्॥२॥

When the time for universal dissolution comes twelve Suns, and Agni with his seven flames, begin to burn. Wrapt by those flames, the entire universe begins to blaze forth in a huge fire.

पृथिव्यां यानि भूतानि जङ्गमानि ध्रुवाणि च।

तान्येवाग्रे प्रलीयन्ते भूमित्वमुपयान्ति च॥३॥

All things mobile and immobile that are on the Earth first disappear and merge into the substance of which this planet is formed.

ततः प्रलीने सर्वस्मिन् स्थावरे जङ्गमे तथा।

निर्वृक्षा निस्तृणा भूमिर्दृश्यते कूर्मपृष्ठवत्॥४॥

After all mobile and immobile objects have thus disappeared, the Earth, shorn of trees and herbs, looks nude like a tortoise shell.

भूमेरपि गुणं गन्धमाप आददते यदा।

आत्तगन्धा तदा भूमिः प्रलयत्वाय कल्पते॥५॥

Then water takes up the attribute of earth, viz., scent. When earth becomes shorn of its principal attribute, that element is about to be destroyed.

आपस्तत्र प्रतिष्ठन्ति उर्मिमत्यो महास्वनाः।

सर्वमेवेदमापूर्यं तिष्ठन्ति च चरन्ति च॥६॥

Water then prevails. Surging into big billows and roaring dreadfully only water fills this space and moves about or stands still.

अपामपि गुणं तात ज्योतिराददते यदा।

आपस्तदा त्वात्तगुणा ज्योतिःषूपरमन्ति वै॥७॥

Then the attribute of water is taken by Heat, and losing its own attribute, water emerges in that element.

यदाऽऽदित्यं स्थितं मध्ये गूहन्ति शिखिनोऽर्चिषः।

सर्वमेवेदमर्चिभिः पूर्णं जाज्वल्यते नभः॥८॥

Dazzling flames of fire, ablaze all around, hide the Sun that is in the centre of ether. Indeed, then, ether itself, full of those flames, burns in a vast fire.

ज्योतिषोऽपि गुणं रूपं वायुराददते यदा।

प्रशाम्यति ततो ज्योतिर्वायुर्दोषयते महान्॥९॥

Then Wind comes and takes the attribute, viz., form, of Heat of Light, which, possessed of great power, begins to be awfully agitated.

ततस्तु स्वनमासाद्य वायुः सम्भवमात्मनः।

अघश्चोर्ध्वं च तिर्यक् च दोषवीति दिशो दश॥१०॥

Obtaining its own attribute, viz., sound the Wind begins to move upwards and downwards and transversely along all the ten points.

वायोरपि गुणं स्पर्शमाकाशं ग्रसते यदा।

प्रशाम्यति तदा वायुः खं तु तिष्ठति नादवत्॥११॥

Then Space takes the attribute, viz., sound, of Wind, upon which the latter is extinguished and enters into a state of existence resembling that of unheard or unuttered sound.

अरूपमरसस्पर्शमगन्धं न च मूर्तिमत्।

सर्वलोकप्रणदितं खं तु तिष्ठति नादवत्॥१२॥

Then Space is all that remains, that element whose attribute, viz., sound, exists in all the other elements, shorn of the attributes of form, and taste, and touch, and scent, and without shape of any kind, like sound in its unmanifest form of existence.

आकाशस्य गुणं शब्दमभिव्यक्तात्मकं मनः।

मनसो व्यक्तमव्यक्तं ब्राह्मः सम्प्रतिसंचरः॥१३॥

Then sound, which is the attribute of space, is swallowed up by Mind which is the essence of all manifest things. Thus Mind which in itself is unmanifest withdraws all that is manifested by Mind. This withdrawal of manifest Mind into unmanifest Mind, is called the destruction of the external universe.

तदात्मगुणमाविश्य मनो ग्रसति चन्द्रमाः।

मनस्युपरते चापि चन्द्रमस्युपतिष्ठते॥१४॥

Then the Moon having made Mind withdraw its attribute into itself, swallows it up. When Mind, ceasing to exist, thus enters into the Moon, the other attributes of Creator are all that remain.

तं तु कालेन महता संकल्पः कुरुते वशे।

चित्तं ग्रसति संकल्पं तच्च ज्ञानमनुत्तमम्॥१५॥

This Moon which is called also determination, is then, after a very long time, brought under Creator's sway, the reason being that determination has to perform a very difficult work, viz., the destruction of the faculties that are employed in the process of judgement. When this has been done, the condition reached is said to be of high knowledge.

कालो गिरति विज्ञानं कालं बलमिति श्रुतिः।

बलं कालो ग्रसति तु तं विद्वान् कुरुते वशे॥१६॥

Then time swallows up this Knowledge, and as the Shruti says, Time itself in its turn is devoured by Might or Energy. Might or energy, however, is (again) devoured by time, which last is then brought under her sway by knowledge.

आकाशस्य यथा घोषं तं विद्वान् कुरुतेऽऽत्मनि।

तदव्यक्तं परं ब्रह्म तच्छाश्वतमनुत्तमम्।

एवं सर्वाणि भूतानि ब्रह्मैव प्रतिसंचरः॥१७॥

Possessed of Knowledge, the Creator then swallows up non-existence itself into his Soul. That is Unmanifest and Supreme Brahma. That is Eternal, and that is the Highest of the High. Thus all existent creatures are withdrawn into Brahma.

यथावत् कीर्तितं सम्यगेवमेतदसंशयम्।

बोध्यं विद्यामयं दृष्ट्वा योगिभिः परमात्मभिः॥१८॥

Truly has this, which should be conceived (with the aid of the scriptures) and which is a topic of Science, been thus said by Yogins endued with Supreme Souls, after actual experience.

एवं विस्तारसंक्षेपौ ब्रह्माव्यक्ते पुनः पुनः।

युगसाहस्रयोरादावहोरात्रस्तथैव च॥१९॥

Even thus does Unmanifest Brahma repeatedly practise the processes of Creation and Destruction, and even thus are Brahman's Day and Night each consisting of a thousand Yugas.

CHAPTER 234

(MOKSHADHARMA PARVA)—

Continued

The duties of a Brahmana

व्यास उवाच

भूतग्रामे नियुक्तं यत् तदेतत् कीर्तितं मया।

ब्राह्मणस्य तु यत् कृत्यं तत् ते वक्ष्यामि तच्छृणु॥१॥

Vyasa said—

I have described to you fully that which you had asked me about the Creation of all beings. Listen to me as I tell you now what the duties are of a Brahmana.

जातकर्मप्रभृत्यस्य कर्मणां दक्षिणावताम्।

क्रिया स्यादासमावृत्तेराचार्ये वेदपारगे॥२॥

The rituals of all ceremonies for which sacrificial fees are sanctioned, beginning with birth-rite and ending with Sama-vartana (return from preceptor's house) depend for their performance upon a preceptor well-versed in the Vedas.

अधीत्य वेदानखिलान् गुरुशुश्रूषणे रतः।

गुरुणामनुणो भूत्वा समावर्तत यज्ञवित्॥३॥

Having read all the Vedas and having showed submission towards his preceptor while living with him, and having paid the preceptor's fee, the youth should return home with a perfect knowledge of all sacrifices.

आचार्येणाभ्यनुज्ञातश्चतुर्णामेकमाश्रमम्।

आविमोक्षाच्छरीरस्य सोऽवतिष्ठेद् यथाविधि॥४॥

Obtaining the permission of his preceptor, he should follow one of the four modes of life and live in it duly satisfying its duties till he renounces his body.

प्रजासर्गेण दारैश्च ब्रह्मचर्येण वा पुनः।

वने गुरुसकाशे वा यतिधर्मेण वा पुनः॥५॥

He should either live like a house-holder with wives and engaged in creating offspring, or live the life of celibacy or in the forest in the company of his preceptor, or follow the duties of a Yati.

गृहस्थस्त्वेष धर्माणां सर्वेषां मूलमुच्यते।

यत्र पक्वकषायो हि दान्तः सर्वत्र सिध्यति॥६॥

A house-holder's life is said to be the root of all the other modes of life. A self-controlled house-holder who has mastered all his attachments of worldly objects always becomes successful.

प्रजावाञ्छोत्रियो यज्वा मुक्त एव ऋणैस्त्रिभिः।

अथान्यानाश्रमान् पश्चात् पूतो गच्छेत् कर्मभिः॥७॥

By procreating children, by gaining a knowledge of the Vedas, and by celebrating sacrifices, a Brahmana satisfies the three debts he owes. He should then enter the other modes of life, having purified himself by his acts.

यत् पृथिव्यां पुण्यतमं विद्यात् स्थानं तदावसेत्।

यतेत तस्मिन् प्रामाण्यं गन्तुं यशसि चोत्तमे॥८॥

He should live for good in that place which he may ascertain to be the most sacred spot on earth, and he should try, in all matters leading to fame, for attaining to an eminent position.

तपसा वा सुमहता विद्यानां पारणेन वा।

इज्यया वा प्रदानैर्वा विप्राणां वर्धते यशः॥९॥

The fame of Brahmanas increases through austere penances, through mastery of the various branches of knowledge, through sacrifices, and through gifts.

यावदस्य भवत्यस्मिन् कीर्तिलोके यशस्करा।

तावत् पुण्यकृतां लोकाननन्तान् पुरुषोऽश्नुते॥१०॥

Truly, a person enjoys endless regions of the righteous as long as his deeds or the memory thereof exists in this world.

अध्यापयेदधीयीत याजयेत यजेत वा।

न वृथा प्रतिगृहीयान्न च दद्यात् कथंचन॥११॥

A Brahmana should teach, study, officiate at other people's sacrifices, and offer sacrifices himself. He should not give away uselessly or accept other people's gifts uselessly.

याज्यतः शिष्यतो वापि कन्याया वा धनं महत्।

यदाऽऽगच्छेद् यजेद् दद्यान्नैकोऽङ्गीयात् कथंचन॥१२॥

Profuse wealth, that may come from one who is assisted in a sacrifice, from a pupil, or

from marriage of a daughter, should be spent in the celebration of a sacrifice, or in making gifts. Wealth coming from any of these sources should never be enjoyed by a Brahmana alone.

गृहमावसतो ह्यस्य नान्यत् तीर्थं प्रतिग्रहात्।

देवर्षिपितृगुर्वर्थं वृद्धातुरबुभुक्षताम्॥१३॥

For a Brahmana living like a house-holder, there is no means save the acceptance of gifts for the sake of the gods, or the Rishis, or the Pitris, or the preceptor, or the aged, or the diseased, or the hungry.

अन्तर्हिताधितप्तानां यथाशक्ति बुभूषताम्।

देवानामतिशक्त्यापि देयमेषा कृतादपि॥१४॥

One should make gifts from his own stock, including even cooked food, more than he can fairly afford, to those who are persecuted by unseen foes, or those who are trying to the best of their power to acquire Knowledge.

अर्हतामनुरूपाणां नादेय ह्यस्ति किंचन।

उचैःश्रवसमप्यश्चं प्रापणीयं सतां विदुः॥१५॥

There is nothing that cannot be given to a deserving person. The good and the wise deserve to have even the best of horses, called Uchchaishravas, belonging to Indra himself.

अनुनीय यथाकामं सत्यसंधो महाव्रतः।

स्वैः प्राणैर्ब्राह्मणप्राणान् परित्राय दिवं गतः॥१६॥

Of high vows, Satyasanaha, having, with due humility, offered his own life for saving a Brahmana, ascended to heaven.

रन्तिदेवश्च सांकृत्यो वसिष्ठाय महात्मने।

अपः प्रदाय शीतोष्णा नाकपृष्ठे महीयते॥१७॥

Sankriti's son Rantideva, having given only lukewarm water to the great Vasistha, ascended to heaven and received great honours there.

आत्रेयश्चेन्द्रदमनो ह्यहति विविधं धनम्।

दत्त्वा लोकान् ययौ धीमाननन्तान् स महीपतिः॥१८॥

Atri's royal and highly intelligent son Indradamana, having given various kinds of wealth to a deserving person, acquired various regions of felicity in the next world.

शिविरौशीनरोऽङ्गानि सुतं च प्रियमौरसम्।

ब्राह्मणार्थमुपाहृत्य नाकपृष्ठमितो गतः॥१९॥

Ushinara's son Shivi, having given away his own limbs and his dear son for the sake of a Brahmana, ascended to heaven from this world.

प्रतर्दनः काशिशपतिः प्रदाय नयने स्वके।

ब्राह्मणायातुलां कीर्तिमिह चामुत्र चाश्रुते॥२०॥

Having given away his very eyes to a Brahmana, Pratarddana, the king of Kasi, enjoyed great fame both here and hereafter.

दिव्यमष्टशलाकं तु सौवर्णं परमर्द्धिमत्।

छत्रं देवावृषो दत्त्वा सराष्ट्रोऽभ्यपतद् दिवम्॥२१॥

Having given away a very beautiful and costly umbrella, with eight golden ribs, King Devavridha proceeded to heaven with all the denizens of his kingdom.

सांकृतिश्च तथाऽऽत्रेयः शिष्येभ्यो ब्रह्म निर्गुणम्।

उपदिश्य महतेजा गतो लोकाननुत्तमान्॥२२॥

Having given instruction to his disciples on the subject of Impersonal Brahma, Sanskriti of Atri's race, endued with great energy, proceeded to the regions of great felicity.

अम्बरीषो गवां दत्त्वा ब्राह्मणेभ्यः प्रतापवान्।

अर्बुदानि दशैकं च सराष्ट्रोऽभ्यपतद् दिवम्॥२३॥

Having given to the Brahmanas eleven Arvudas of kine, Amvarisha of great prowess, proceeded to heaven with all the denizens of his kingdom.

सावित्री कुण्डले दिव्ये शरीरं जनमेजयः।

ब्राह्मणार्थं परित्यज्य जग्मतुर्लोकमुत्तमम्॥२४॥

By giving away her ear-rings, Savitri, and, by giving away his own body, king Janamejaya both proceeded to high regions of felicity.

सर्वरत्नं वृषादर्भिर्युवनाश्वः प्रियाः स्त्रियः।

रम्यमावसथं चैव दत्त्वा स्वर्लोकमास्थितः॥२५॥

By giving away various kinds of gems, a fine palace, and many beautiful women, Yuvanashva the son of Vrishadabha ascended to heaven.

निमी राष्ट्रं च वैदेहो जामदग्न्यो वसुधराम्।

ब्राह्मणेभ्यो ददौ चापि गयश्चावर्णी सपत्नान्॥२६॥

Nimi, the king the Videhas, gave away his kingdom, Jamadagni's son (Rama) gave away the whole Earth; and Gaya gave away the Earth with all her towns and cities, to the Brahmanas.

अवर्षति च पर्जन्ये सर्वभूतानि भूतकृत्।

वसिष्ठो जीवयामास प्रजापतिरिव प्रजाः॥२७॥

Once when the clouds ceased to pour, Vashishtha, resembling Brahman himself, kept alive all creatures like Prajapati (by his power and kindness).

करश्चमस्य पुत्रस्तु कृतात्मा मरुतस्तथा।

कन्यामङ्गिरसे दत्त्वा दिवमाशु जगाम ह॥२८॥

By giving away his daughter to Angiras, Karandha's son Marutta of purified soul, quickly ascended to heaven.

ब्रह्मदत्तश्च पाञ्चाल्यो राजा बुद्धिमतां वरः।

निधिं शङ्खं द्विजाग्रेभ्यो दत्त्वा लोकानवाप्तवान्॥२९॥

Brahmadatta, the king of the Panchalas, possessed of great intelligence, by giving away two costly jewels called Nidhi and Shankha to some of the foremost of the Brahmanas, acquired many regions of felicity.

राजा मित्रसहस्रापि वसिष्ठाय महात्मने।

मदयन्तीं प्रियां दत्त्वा तया सह दिवं गतः॥३०॥

Having given his own dear wife Mayadanti to the great Vasistha, King Mitrasaha ascended to heaven with that wife of his.

सहस्रजिच्च राजर्षिः प्राणानिष्टान् महायशः।

ब्राह्मणार्थं परित्यज्य गतो लोकाननुत्तमान्॥३१॥

The royal and highly illustrious sage Shasrajit, having cast off his own dear life for the sake of a Brahmana, ascended to regions of great happiness.

सर्वकामैश्च सम्पूर्णं दत्त्वा वेश्म हिरण्यमयम्।

मुद्गलाय गतः स्वर्गं शतद्युम्नो महीपतिः॥३२॥

Having given to Mudgala a golden palace furnished with every object of comfort and use, king shatadyumna ascended to heaven.

नाम्ना च द्युतिमान् नाम शाल्वराजः प्रतापवान्।
दत्त्वा राज्यपृथीकाय गतो लोकाननुत्तमान्॥३३॥

The king of the Shalvas, named Dyatimat, endued with great prowess gave to Richika his entire kingdom and ascended to heaven.

लोमपादश्च राजर्षिः शान्तां दत्त्वा सुतां प्रभुः।
ऋष्य शृङ्गाय विपुलैः सर्वकामैर्युज्यत॥३४॥
मदिराश्वश्च राजर्षिर्दत्त्वा कन्यां सुमध्यमाम्।
हिरण्यहस्ताय गतो लोकान् देवैरभिष्टुतान्॥३५॥

By giving away daughter Shanta to Rishyarshringa, the highly powerful royal sage Lomapada obtained the fruition of all his wishes. By giving away his slender waisted daughter of Hiranyahasta, the royal sage Madirashva, ascended to regions esteemed of the very gods.

दत्त्वा शतसहस्रं तु गवां राजा प्रसेनजित्।
सवत्सानां महातेजा गतो लोकाननुत्तमान्॥३६॥

By giving away a hundred thousand kine with calves, the highly energetic king Prasenajit ascended to excellent regions of happiness.

एते चान्ये च बहवो दानेन तपसैव च।
महात्मानो गताः स्वर्गं शिष्टात्मानो जितेन्द्रियाः॥३७॥

These and many others, endued with great and well-ordered souls, and having their senses under control, ascended, by means of gifts and penances, to heaven.

तेषां प्रतिष्ठिता कीर्तिर्यावत् स्थाय्यति मेदिनी।
दानयज्ञप्रजासर्गैरेते हि दिवमाप्नुवन्॥३८॥

Their fame will last as long as the Earth herself will exist. All of them have, by gifts and sacrifices and procreation of children proceeded to heaven.

CHAPTER 235

(MOKSHADHARMA PARVA)—
Continued

The same subject

व्यास उवाच

त्रयीं विद्यामवेक्षेत वेदेषूक्तामथाङ्गतः।
ऋक्सामवर्णाक्षरतो यजुषोऽथर्वणस्तथा॥१॥
तिष्ठत्येतेषु भगवान् षट्सु कर्मसु संस्थितः।

Vyasa said—

The three-fold knowledge which occurs in the Vedas and their branches should be required. That knowledge is to be got from the Richs, the Samans, and the sciences called Varna and Akshara. There are besides, the Yajushas and the Atharvans. The Divine Being lives in the six sorts of acts indicated in these.

वेदवादेषु कुशला ह्यध्यात्मकुशलाश्च ये॥२॥
सत्त्ववन्तो महाभागाः पश्यन्ति प्रभवाग्र्ययौ।

They who are well-read in the injunctions of the Vedas, who have knowledge of the Soul, who are attached to the quality of Goodness, and who are highly blessed, succeed in understanding the origin and the end of all things.

एवं धर्मेण वर्तेत क्रियां शिष्टवदाचरेत्॥३॥
असंरोधेन भूतानां वृत्तिं लिप्सेत वै द्विजः।

A Brahmana should follow the duties laid down in the Vedas. He should do all his works like a good man of controlled soul. He should acquire his livelihood without injuring any creature.

सद्भ्य आगतविज्ञानः शिष्टः शास्त्रविचक्षणः॥४॥
स्वधर्मेण क्रिया लोके कुर्वाणः सत्यसंगरः।

तिष्ठते तेषु गृहवान् षट्सु कर्मसु स द्विजः॥५॥

Having derived knowledge from the good and wise, he should govern his passions and desires. Well-versed in the scriptures, he should follow those duties which have been laid down for him, and do all works in this world guided by the qualities of goodness.

Living even like a house-holder, the Brahmana should perform the six acts already spoken of.

पञ्चभि सततं यज्ञैः श्रद्धयानो यजेत चा
धृतिमानप्रमत्तश्च दान्तो धर्मविदात्मवान्॥६॥
वीतहर्षमदक्रोधो ब्राह्मणो नावसीदति।

With his heart full of faith, he should adore the deities in the five well-known sacrifices. Possessed of patience, ever vigilant, having self-control, conversant with duties, with a purified soul, divested of joy, pride, and anger, the Brahmana should never sink in langour.

दानमध्ययनं यज्ञस्तपो ह्यीरार्जवं दमः॥७॥

एतैर्वर्धयते तेजः पाप्मानं चापकर्षति।

Gifts, study of the Vedas, sacrifices, penances, modesty, guilelessness and self-control,—these increase one's energy and dissipate one's sins.

धूतपाप्मा च मेधावी लघ्वाहारो जितेन्द्रियः॥८॥

कामक्रोधौ वशे कृत्वा निनीषेद् ब्रह्मणः पदम्।

One gifted with intelligence should be abstemious in diet and should conquer his senses. Indeed, having subdued both lust and anger and having dissipated all his sins, he should try to attain Brahma.

अग्नींश्च ब्राह्मणांश्चार्चेद् देवताः प्रणमेत च॥९॥

वर्जयेदुशर्तौ वाचं हिंसां चाधर्मसंहिताम्।

He should adore the Fire and Brahmanas, and bow to the gods. He should avoid all sorts of inauspicious talk, and all acts of unrighteous talk, and all acts of unrighteous injury.

एषा पूर्वगता वृत्तिर्ब्राह्मणस्य विधीयते॥१०॥

ज्ञानागमेन कर्माणि कुर्वन् कर्मसु सिध्यति।

This preliminary course of conduct is first sanctioned for a Brahmana. Subsequently, when knowledge comes, he should begin work, for success lies in works.

पञ्चेन्द्रियजलां घोरां लोभकूलां सुदुस्तराम्॥११॥

मन्युपङ्कामनाद्युष्यां नदीं तरति बुद्धिमान्।

The Brahmana who is gifted with intelligence succeeds in crossing over the river of life that is so difficult to cross and so furious

and terrible, having the five senses for its waters, cupidity for its origin, and anger for its mire.

कालमभ्युद्यतं पश्येन्नित्यमत्यन्तमोहनम्॥१२॥

महता विधिदृष्टेन बलेनाप्रतिघातिना।

He should never overlook the fact that Time stands behind him in a threatening mien,—Time who is the great stupefier of all things, and who is armed with a very great and irresistible force issuing from the great Creator himself.

स्वभावस्रोतसा वृत्तमुद्भाते सततं जगत्॥१३॥

Formed by the current of Nature, the universe is being ceaselessly carried along.

कालोदके महता वर्षावर्तेन संततम्।

मासोमिणर्तुवगेन पक्षोलपतृणेन च॥१४॥

निमेषोन्मेषफेनेन अहोरात्रजलेन च।

कामग्राहेण घोरेण वेदयज्ञप्लवेन च॥१५॥

धर्मद्वीपेन भूतानां चार्थकामजलेन च।

ऋतवाङ्मोक्षतीरेण विहिसातरुवाहिना॥१६॥

युगहृदौघमध्येन ब्रह्मप्रायभवेन च।

धात्रा सृष्टानि भूतानि कृष्यन्ते यमसाह्वनम्॥१७॥

The powerful river of Time, overspread with eddies formed by the years, having the months for its waves and the seasons for its current, the fortnights for its floating straw and grass, and the rise and fall of the eyelids for its froth, the days and the nights for its water, and desire and lust for its dreadful crocodiles, the Vedas and sacrifices for its rafts, and the righteousness of creatures for its islands, and Profit and Pleasure for its springs, Truthfulness of Speech and Liberation for its shores, benevolence for the trees floating along it, and the Yugas for the lakes along its course.—the powerful river of Time,—which has an origin as inconceivable as that of Brahma itself, is ceaselessly carrying away all beings created by the great Ordainer towards the adobe of Yama.

एतत् प्रज्ञामयैर्धीरा निस्तरन्ति मनीषिणः।

प्लवैरप्लववन्तो हि किं करिष्यन्त्यचेतसः॥१८॥

Wise and patient persons always succeed in crossing over this dreadful river by engaging the rafts of knowledge and wisdom. What, however, can insensate fools, destitute of similar rafts, do?

उपपन्नं हि यत् प्राज्ञो निस्तरेनेतरो जनः।

दूरतो गुणदोषौ हि प्राज्ञः सर्वत्र पश्यति॥१९॥

It is reasonable that only he that is wise should succeed in crossing this river and not the man of little understanding. The former sees from a distance the merits and faults of everything.

संशयं स तु कामात्मा चलचित्तोऽल्पचेतनः।

अप्राज्ञो न तरत्येनं यो ह्यास्ते न स गच्छति॥२०॥

The man, however, of weak and little understanding, and whose soul is full of desire and cupidity, is always stricken with doubt. Hence, the man shorn of wisdom never succeeds in crossing over that stream. He also who sits inactively, can never cross it over.

अप्लवो हि महादोषं मुह्यमानो नियच्छति।

कामग्राहगृहीतस्य ज्ञानमप्यस्य न प्लवः॥२१॥

The man shorn of the raft of wisdom in consequence of his having to bear the heavy burden of great faults, sinks down. One that is seized by the crocodile of desire, even if endued with knowledge, can never make knowledge his raft.

तस्मादुन्मज्जनस्यार्थं प्रयतेत विचक्षणः।

एतदुन्मज्जनं तस्य यदयं ब्राह्मणो भवेत्॥२२॥

For these reasons the wise and intelligent men should try to float over the stream of Time. He indeed, succeeds in keeping himself afloat who knows Brahma.

अवदातेषु संजातस्त्रिसंदेहस्त्रिकर्मकृत्।

तस्मादुन्मज्जने तिष्ठेत् प्रज्ञया निस्तरेद् यथा॥२३॥

One born in a noble family, abstaining from the three duties of teaching, officiating at other's sacrifices, and accepting gifts, and doing only the three other acts, viz., studying, sacrificing, and giving, should, for those reasons, try to float over the river. Such a man

is sure to cross it over helped by the raft of wisdom.

संस्कृतस्य हि दान्तस्य नियतस्य यतात्मनः।

प्राज्ञस्यानन्तरा सिद्धिरिहलोके परत्र च॥२४॥

One who is pure in conduct, who is self-controlled and observant of good vows, whose soul is under restraint, and who is endued with wisdom, certainly gains success in this and the other world.

वर्तेत तेषु गृहवानक्रुद्धचन्नसूयकः।

पञ्चभिः सततं यज्ञैर्विधसाशी यजेत च॥२५॥

The Brahmana living like a house-holder should conquer anger and envy, practise the virtues already named, and adoring the gods in the five sacrifices, eat after having fed the gods, Pitris, and guests.

सतां धर्मेण वर्तेत क्रियां शिष्टवदाचरेत्।

असंरोधेन लोकस्य वृत्तिं लिप्सेदगर्हिताम्॥२६॥

He should perform those duties which are observed by the good; he should, do all his acts like a self-controlled person and he should without injuring any creature, earn his livelihood by following a course which is not censurable.

श्रुतिविज्ञानतत्त्वज्ञः शिष्टाचारो विचक्षणः।

स्वधर्मेण क्रियावाञ्छ कर्मणा सोऽप्यसंकरः॥२७॥

क्रियावाञ्छाहृदधानो हि दान्तः प्राज्ञोऽनसूयकः।

धर्माधर्मविशेषज्ञः सर्वं तरन्ति दुस्तरम्॥२८॥

One who is well-read in the truths of the Vedas and the other branches of knowledge, whose conduct is like that of a person of well-governed soul, who is gifted with a clear vision, who follows the duties of his order, who does not by his acts make an intermixture of duties, who follows the observances laid down in the scriptures, who is endued with wisdom, who is shorn of envy and malice, and who is well conversant with the differences between righteous and iniquity, succeeds in overcoming all his difficulties.

वृत्तिमानप्रमत्तश्च दान्तो धर्मविदात्मवान्।

वीतहर्षमदक्रोधो ब्राह्मणो नावसीदति॥२९॥

That Brahmana who is gifted with fortitude, who is always careful, who is self-controlled who is conversant with righteousness, whose soul is under restraint, and who has gone over joy, pride, and anger, has never to languish in grief,

एषा पुरातनी वृत्तिर्ब्राह्मणस्य विधीयते।

ज्ञानवत्त्वेन कर्माणि कुर्वन् सर्वत्र सिध्यति॥३०॥

This is the course of conduct laid down in days of yore for a Brahmana. He should try to acquire knowledge, and do all the scriptural acts. By living thus, he is sure to acquire success.

अधर्मं धर्मकामो हि करोति ह्यविचक्षणः।

धर्मं वाधर्मसंकाशं शोचन्निव करोति सः॥३१॥

One who is not gifted with clear vision, does wrong even when one wishes to do right. By even exercising his judgement, such a person, does such acts of virtue as are wrong.

धर्मं करोमीति करोत्यधर्म-

मधर्मकामश्च करोति धर्मम्।

उभे बालः कर्मणी न प्रजानन्

स जायते म्रियते चापि देही॥३२॥

Desiring to do what is right one does what is wrong. Likewise desiring to do what is wrong, one does what is right. Such a person is a fool. Not knowing the two kinds of acts, one has to go through repeated re-births and deaths.

CHAPTER 236

(MOKSHADHARMA PARVA)— Continued

How knowledge is to be acquired

व्यास उवाच

अथ चेद् रोचयेदेतदुद्देत स्रोतसा यथा।

उन्मज्जंश्च निमज्जंश्च ज्ञानवान् प्लववान् भवेत्॥३१॥

Vyasa said—

If Liberation is sought for, then knowledge should be acquired. For a person who is carried up and down along the stream of Time or life,

Knowledge is the raft by which he can reach the shore.

प्रज्ञया निश्चिता धीरास्तारयन्त्यबुधान् प्लवैः।

नाबुधास्तारयन्त्यन्यानात्मानं वा कथंचन॥३२॥

Those wise men who have acquired fixed conclusions of the nature of the soul by the help of wisdom, are able of assist the ignorant in crossing the river of time or life with the raft of knowledge. The ignorant, are unable to save either themselves or others.

छिन्नदोषो मुनिर्योगान् युक्तो युञ्जीत द्वादश।

देशकर्मनुरागार्थानुपायापायनिश्चयैः॥३३॥

चक्षुराहारसंहारैर्मनसा दर्शनेन च।

He who has freed himself from desire and all other faults, and who has freed himself from all attachments, should attend to these twelve requirements of Yoga, viz., place, acts, affection, objects, means, destruction, certainty, eyes, food, suppression, mind and survey.

यच्छेद् वाइमानसी बुद्ध्या इच्छेज्ज्ञानमुत्तमम्॥३४॥

ज्ञानेन यच्छेदात्मानं य इच्छेच्छान्तितात्मनः।

He who wishes to acquire superior Knowledge, should, by the help of his understanding, restrain both speech and mind. He who wishes to have tranquillity, should, by the help of his knowledge, govern his soul.

एतेषां चेदनुद्गृष्टा पुरुषोऽपि सुदारुणः॥३५॥

यदि वा सर्ववेदज्ञो यदि वाप्यनृचो द्विजः।

यदि वा धार्मिको यज्वा यदि वा पापकृतमः॥३६॥

यदि वा पुरुषव्याघ्रो यदि वा क्लेशधारितः।

तरत्येवं महादुर्गं जरामरणसागरम्॥३७॥

Whether he becomes merciful or cruel, whether he becomes conversant with all the Vedas or ignorant of the Richs, whether he becomes pious and observant of sacrifices or the worst of sinners, whether he becomes eminent for power and wealth or sunk into misery, that person who directs his mind towards these, is sure to cross the ocean of life which is so difficult to cross over.

एवं ह्येतेन योगेन युञ्जानो ह्येवमन्ततः।

अपि जिज्ञासमानोऽपि शब्दब्रह्मातिवर्तते॥८॥

Without speaking of the results of the attainment of Brahma by Yoga, it may be said that he who engages himself to only enquire after the Soul rises above the necessity of observing the acts laid down in the Vedas.

धर्मोपस्थो ह्रीवस्थ उपायापायकूबरः।

अपानाक्षः प्राणयुगः प्रज्ञायुर्जीवबन्धनः॥९॥

चेतनावन्धुरश्चास्त्राचारग्रहनेमिना।

दर्शनस्पर्शनवहो घ्राणश्रवणवाहनः॥१०॥

प्रज्ञानाभिः सर्वतन्त्रप्रदोतो ज्ञानसारथिः।

क्षेत्रज्ञाधिष्ठितो धीरः श्रद्धादमपुरःसरः॥११॥

त्यागसूक्ष्मानुगः क्षेम्यः शौचगो ध्यानगोचरः।

जीवयुक्तो रथो दिव्यो ब्रह्मलोके विराजते॥१२॥

The body with individual soul within it is an excellent car. When sacrifices and religious rights are made its upastha, shame, its varutha, Upaya and Apaya, its Kuvara, the vital air called Apana, its Aksha, the vital air called Prana, its Yuga, knowledge and the span of existence its points for tying the horses, carefulness, its beautiful Vandhura, the assumption of good conduct, its nemi, vision, touch, scent, and hearing, its four horses, wisdom, its nabhi, all the scriptures, its pratoda, certain knowledge of the scriptural sayings, its driver, the soul, its firmly-seated rider, faith, and self-control, its fore-runners, renunciation, its inseparable companion following behind and bent upon doing it good, purity the path along which it goes, meditation, its goal, then may that car reach Brahma and shine there effulgently.

अथ संत्वरमाणस्य रथमेवं युयुक्षतः।

अक्षरं गन्तुमनसो विधिं वक्ष्यामि शीघ्रगम्॥१३॥

I shall now tell you the speedy means that should be followed by the person who would get ready his car in such a way for passing through this forest of the world in order to reach the goal formed by Brahma that is above decrepitude and destruction.

सप्त या धारणाः कृत्स्ना वाग्यतः प्रतिपद्यते।

पृष्ठतः पार्श्वतश्चान्यास्तावत्यस्ताः प्रधारणाः॥१४॥

To fix the mind upon one thing at a time is called Dharana, following proper vows and restraints, the Yogin practises in all seven kinds of Dharana. There are, again, as many sorts of Dharanas originating out of these, upon subjects which are near or distant.

क्रमशः पार्थिवं यच्च वायव्यं खं तथा पयः।

ज्योतिषो यत् तदैश्वर्यमहङ्कारस्य बुद्धितः।

अव्यक्तस्य तथैश्वर्यं क्रमशः प्रतिपद्यते॥१५॥

Through these the Yogin by and by, lords over Earth, Wind, Ether, Water, Fire, Consciousness, and Understanding. After this he gradually lords over the Unmanifest.

विक्रमाश्चापि यस्यैते तथा युक्तेषु योगतः।

तथा योगस्य युक्तस्य सिद्धिमात्मनि पश्यतः॥१६॥

I shall now describe to you the conceptions in their order that are realised by particular individuals amongst those who practise Yoga according to the rules and ordinances sanctioned for them. I shall tell you also of the nature of the success of Yoga undertaken by him who looks within his own self.

निर्मुच्यमानः सूक्ष्मत्वाद् रूपाणीमानि पश्यतः।

शैशिरस्तु यथा धूमः सूक्ष्मः संश्रयते नभः॥१७॥

The Yogin who casts off his gross body, following the instructions of his preceptor, sees his soul displaying the following forms on account of its subtilty. To him, in the first stage, the sky appears to be filled with a subtile substance like fog.

तथा देहाद् विमुक्तस्य पूर्वं रूपं भवत्युता

अथ धूमस्य विरमे द्वितीयं रूपदर्शनम्॥१८॥

Such becomes the form of the Soul which has been separated from the body. When this fog disappears, a second form is seen.

जलरूपमिवाकाशे तथैवात्मनि पश्यति।

अपां व्यतिक्रमे चास्य वह्निरूपं प्रकाशते॥१९॥

For then the Yogin sees within himself, in the sky of his heart, the form of Water. After

the disappearance of water, the form of Fire appears.

तस्मिन्नुपरतेऽजोऽस्य पीतशस्त्रः प्रकाशते।

उर्णारूपसर्वर्णस्य तस्य रूपं प्रकाशते॥२०॥

When this disappears, the form that is seen that of Wind as effulgent as a well-tempered and highly polished weapon. Gradually the form shown by Wind becomes like that of the thinnest gossamer.

अथ श्वेतां गतिं गत्वा वायव्यं सूक्ष्ममप्युत।

अशुक्लं चेतसः सौक्ष्म्यमप्युक्तं ब्राह्मणस्य वै॥२१॥

Then having gained whiteness, and the subtlety of air, the Brahman's soul attains the supreme whiteness and subtlety of Ether.

एतेष्वपि हि जातेषु फलजातानि मे शृणु।

जातस्य पार्थिवैश्वर्यैः सृष्टिरत्र विधीयते॥२२॥

Listen to me, as I tell you the results of these various conditions when they take place. That Yogin who has been able to conquer the element of Earth, acquires by such mastery the power of Creation.

प्रजापतिरिवाक्षोभ्यः शरीरात् सृजते प्रजाः।

अद्भुत्यद्भुष्टमात्रेण हस्तपादेन वा तथा॥२३॥

पृथिवीं कम्पयत्येको गुणो वायोरिति श्रुतिः।

आकाशभूतश्चाकाशे सर्वगत्वात् प्रकाशते॥२४॥

Like a second Prajapati possessed of a nature which knows no disturbances he can, from his own body, create all sorts of creatures. With only his foot, or with his hand or feet, that person can, alone, make the entire Earth tremble who has conquered the Wind. Even this is the attribute of the Wind as said in the Shruti. The Yogin who has conquered count of his having attained to uniformity with that element, and can also disappear at will.

वर्णतो गुह्यते चापि कामात् पिबति चाशयान्।

न चास्य तेजसा रूपं दृश्यते शाम्यते तथा।

अहङ्कारेऽस्य विजिते पञ्चैते स्युर्वशानुगाः॥२५॥

By mastering over Water, one can drink up rivers, lakes, and oceans. By mastering over Fire, the Yogin becomes so effulgent that his

form cannot be spied. He becomes visible only when he puts out the fire within him. When the Yogin succeeds in destroying the consciousness of Ego, these five elements come within his control.

षण्णामात्मनि बुद्धौ च जितायां प्रभवत्यथा।

निर्दोषप्रतिभा ह्येनं कृत्स्ना समभिवर्तते॥२६॥

When the Understanding, which is the soul of the five elements and of the consciousness of Ego, is conquered, the Yogin acquires Omnipotence, and Omniscience.

तथैव व्यक्तमात्मानमव्यक्तं प्रतिपद्यते।

यतो निःसरते लोको भवति व्यक्तसंज्ञकः॥२७॥

For this, the Manifest is fused into the Unmanifest or Supreme Soul from which the world comes into being and becomes what is called Manifest.

तत्राव्यक्तमयीं विद्यां शृणु त्वं विस्तरेण मे।

तथा व्यक्तमयं चैव सांख्ये पूर्वं निबोध मे॥२८॥

Listen now to me fully as I explain the science of Unmanifest. But first of all listen to me about all that is Manifest as explained in the Sankhya system of philosophy.

पञ्चविंशति तत्त्वानि तुल्यान्युभयतः समम्।

योगे सांख्येऽपि च तथा विशेषं तत्र मे शृणु॥२९॥

In both the Yoga and the Sankhya systems, twenty-five subjects of knowledge have been treated in nearly the same way. Here me as I describe their chief characteristics.

प्रोक्तं तद् व्यक्तमित्येव जायते वर्धते च यत्।

जीर्यते प्रियते चैव चतुर्भिर्लक्षणैर्युतम्॥३०॥

What is Manifest is possessed of those four attributes, viz., birth, growth, decay and death.

विपरीतमतो यत् तु तदव्यक्तमुदाहृतम्।

द्वावात्मानौ च वेदेषु सिद्धान्तेष्वप्युदाहृतौ॥३१॥

What does not possess these attributes is said to be Unmanifest. Two Souls are mentioned in the Vedas and in their auxiliary sciences.

चतुर्लक्षणजं त्वाद्यं चतुर्वर्गं प्रचक्षते।

व्यक्तमव्यक्तजं चैव तथा बुद्धमथेतर्तम्।

The first is endued with the four attributes already mentioned, and has a longing for the four-fold objects of life. This soul is called Manifest, and it is born of the Unmanifest. It is both Intelligent and non-Intelligent.

सत्त्वं क्षेत्रज्ञ इत्येतद् द्वयमप्यनुदर्शितम्॥३२॥

द्वावात्मानौ च वेदेषु विषयेष्वनुरज्यतः।

I have thus told you of Sattva (inert matter) and Kshetrajna (immaterial spirit). Both kinds of Soul, as said in the Vedas, become attached to objects of the senses.

विषयात् प्रतिसंहारः सांख्यानां सिद्धिलक्षणम्॥३३॥

निर्ममश्चानहङ्कारो निर्द्वन्द्वश्छिन्नसंशयः।

नैव क्रुद्ध्यति न द्वेष्टि नानृता भाषते गिरः॥३४॥

आक्रुष्टस्ताडितश्चैव मैत्रेण ध्याति नाशुभम्।

वाग्दण्डकर्ममनसां त्रयाणां च निवर्तकः॥३५॥

समः सर्वेषु भूतेषु ब्रह्माणंभिवर्तते।

नैवेच्छति न चानिच्छो यात्रामात्रव्यवस्थितः॥३६॥

अलोलुपोऽव्यथा दान्तो न कृती न निराकृतीः।

नास्येन्द्रियमनेकाग्रं न विक्षिप्तमनोरथः॥३७॥

सर्वभूतसदृष्टमैत्रः समलोष्टाश्मकाञ्चनः।

तुल्यप्रियाप्रियो धीरस्तुल्यनिन्दात्मसंस्तुतिः॥३८॥

अस्पृहः सर्वकामेभ्यो ब्रह्मचर्यदृढव्रतः।

अहिंस्रः सर्वभूतानामीदृक् सांख्यो विमुच्यते॥३९॥

The doctrine of the Sankhyas is that one should stand aloof or dissociated from objects of the senses. That Yogin who is freed from attachment and pride, who transcends all pairs of opposites such as pleasure and pain, heat and cold, etc., who never yields to anger or hate, who never speaks an untruth, who though, censured or struck still shows friendship for the slanderer or the striker, who never thinks of injuring others, who restrains these three, viz., speech, acts, and mind, and who treats all creatures equally, succeeds in approaching the presence of Brahman. That person who has no desire for earthly objects, who is not unwilling to take what comes, who is dependent on earthly objects so far as they are required for sustaining life, who is free

from cupidity, who has driven off all sorrow, who has controlled his senses, who performs all necessary acts, who does not care for beauty and dress, whose senses are all collected, whose purposes are never left undone, who treats all creatures like friends, who considers equally a clod of earth and a lump of gold, who is equally disposed towards friend and enemy, who is endued with patience, who treats praise and blame equally, who is free from longing for all objects of desire, who practises Brahmacharya, and who is firm and steady in all his vows and observances, who cherishes no malice or envy for any creature in the universe, is a Yogin who according to the Sankhya system succeeds in acquiring Liberation.

यथा योगाद् विमुच्यन्ते कारणैर्यैर्निबोध तत्।

योगैश्वर्यमतिक्रान्तो यो निष्कामति मुच्यते॥४०॥

Hear now of the way and the means by which a person may acquire Liberation through Yoga. That person who moves and acts after having transcended the power that follows the practise of Yoga succeeds in acquiring Liberation.

इत्येषा भावजा बुद्धिः कथिता ते न संशयः।

एवं भवति निर्द्वन्द्वो ब्रह्माणं चाधिगच्छति॥४१॥

I have thus described to you those topics, viz., Liberation according to the Yoga system which are dissimilar if the speaker be disposed to treat them as such. Thus can one get over all pairs of opposites. thus can one attain to Brahma.

CHAPTER 237

(MOKSHADHARMA PARVA)—

Continued

Knowledge by which birth and death may be avoided

व्यास उवाच

अथ ज्ञानप्लवं धीरो गृहीत्वा शान्तिमात्मनः।

उन्मज्जंश्च निमज्जंश्च ज्ञानमेवाभिसंश्रयेत्॥१॥

Vyasa said—

Carried up and down in life's ocean, he that is capable of meditation catches the raft of Knowledge, and for achieving his Liberation adheres to Knowledge itself.

शुक उवाच

किं तज्ज्ञानमथो विद्या यथा निस्तरते द्वयम्।
प्रवृत्तिलक्षणो धर्मो निवृत्तिरिति वा वद॥२॥

Shuka said—

What is that Knowledge? Is it that learning by which, when error is gone, the truth reveals itself? Or, is it those duties consisting of acts to be done or achieved, by the help of which the object sought for, may be understood or attained? Or, is it those duties, called absention from acts by which an extinction of the Soul is to be sought? Do tell me what it is, so that by its help the two, viz., birth and death, may be avoided.

व्यास उवाच

यस्तु पश्यन् स्वभावेन विनाभावमचेतनः।
पुष्यते च पुनः सर्वान् प्रज्ञया मुक्तहेतुकान्॥३॥

Vyasa said—

That fool who, believing that all this exists by its own Nature without, in sooth, an eternal foundation, satisfies by such instruction the aspirations of disciples, defeating by his dialectical ingenuity the reasons the latter might urge to the contrary, succeeds not in acquiring any truth.

येषां चैकान्तभावेन स्वभावात् कारणं मतम्।
पूत्वा तृणमिषीकां वा ते लभन्ते न किञ्चन॥४॥

They again, who firmly believe that all Cause is due to the Nature of things, cannot acquire any truth by even listening to learned men or the Rishis.

ये चैनं पक्षमाश्रित्य निवर्तन्त्यल्पप्रेक्षसः।

स्वभावं कारणं ज्ञात्वा न श्रेयः प्राप्नुवन्ति ते॥५॥

Those little-witted men who stop (in their speculations), having adopted either of these doctrines, those men who regard Nature as the Cause never succeed in acquiring any benefit for themselves.

स्वभावो हि विनाशाय मोहकर्म मनोभवः।

निरुक्तमेतयोरेतत् स्वभावपरिभावयोः॥६॥

This belief in Nature (as the producing and the sustaining Cause), originating as it does from a mind labouring under the influence of error, causes the destruction of the person who cherishes it. Hear of the truth regarding these two doctrines which hold (1) that things exist by their own Nature and (2) that they flow accordingly from others that are different form, and that precede, them.

कृष्यादीनीह कर्माणि सस्यसंहरणानि च।

प्रज्ञावद्भिः प्रवृत्तानि यानासनगृहाणि च॥७॥

Wise men take to agriculture and tillage, and the acquisition of crops and of vehicles, seats, carpets and houses.

आक्रीडानां गृहाणां च गदानामगदस्य च।

प्रज्ञावन्तः प्रयोक्तारो ज्ञानवद्भिरनुष्ठिताः॥८॥

They also look to the laying of pleasure-gardens, the construction of spacious palaces and the preparation of medicines for all sorts of diseases.

प्रज्ञा संयोजयत्यर्थैः प्रजा श्रेयोऽधिगच्छति।

राजानो भुञ्जते राज्यं प्रज्ञया तुल्यलक्षणाः॥९॥

It is wisdom (which consists in the application of means) which brings about the fruition of objects. It is wisdom which gains beneficial results. It is wisdom which enables kings to exercise and enjoy sovereignty although they are endued with attributes equal to those of persons over whom they rule.

परावरं तु भूतानां ज्ञानेनैवोपलभ्यते।

विद्यया तात सृष्टानां विद्यैवेह परा गतिः॥१०॥

It is by wisdom that the difference is made between the high and the low among beings. It is by wisdom that the superior and the inferior ones among created objects are made out. It is wisdom or knowledge which is greatest refuge of all things.

भूतानां जन्म सर्वेषां विविधानां चतुर्विधम्।

जरायुजाण्डजोद्भिज्जस्वेदजं चोपलक्षयेत्॥११॥

All the sorts of created things have four kinds of birth. They are viviparous, oviparous, vegetables, and those born of filth.

स्थावरेभ्यो विशिष्टानि जङ्गमान्युपधारयेत्।

उपपन्नं हि यच्चेष्टा विशिष्येत विशेष्यया॥१२॥

Mobile creatures should be regarded superior to the immobile. It is reasonable that intelligence which differentiates (all non-intelligent matter), should be considered superior to (non-intelligent) matter.

आहुर्वै बहुपादानि जङ्गमानि द्वयानि तु।

बहुपाद्भ्यो विशिष्टानि द्विपदानि बहून्यपि॥१३॥

Mobile creatures, whose number is legion, are of two sorts, viz., those that are many legs and those that have two. The latter, however, are superior to the former.

द्विपदानि द्वयान्याहुः पार्थिवानीतराणि च।

पार्थिवानि विशिष्टानि तानि ह्यन्नानि भुञ्जते॥१४॥

Bipeds, again, are of two sorts, viz., those that live on land and those that are otherwise. Of these, the former are superior to the latter. The superior ones eat various sorts of cooked food.

पार्थिवानि द्वयान्याहुर्मध्यमान्यधमानि तु।

मध्यमानि विशिष्टानि जातिधर्मोपधारणात्॥१५॥

Bipeds moving on land are of two sorts, viz., middling or intermediate, and those that are foremost. Of these, the middling or intermediate are considered as superior (to the former) for their observing the duties of caste.

मध्यमानि द्वयान्याहुर्धर्मज्ञानीतराणि च।

धर्मज्ञानि विशिष्टानि कार्याकार्योपधारणात्॥१६॥

The middling or intermediate ones are said to be of two sorts, viz., those who are conversant with duties, and those who are otherwise. Of those, the former are superior for they can discriminate between what should be done and what should not.

धर्मज्ञानि द्वयान्याहुर्वेदज्ञानीतराणि च।

वेदज्ञानि विशिष्टानि वेदो ह्येषु प्रतिष्ठितः॥१७॥

Those conversant with duties are said to be of two sorts, viz., those who are acquainted

with the Vedas and those who are otherwise. Of those the former are superior, for the Vedas are said to live in them.

वेदज्ञानि द्वयान्याहुः प्रवक्तृणीतराणि च।

प्रवक्तृणि विशिष्टानि सर्वधर्मोपधारणात्॥१८॥

विज्ञायन्ते हि यैर्वेदाः सधर्माः सक्रियाफलाः।

सधर्मा निखिला वेदाः प्रवक्तृभ्यो विनिःसृताः॥१९॥

Those who are acquainted with the Vedas are said to be of two sorts, viz., those who lecture on the Vedas and those who are otherwise. Of these the former, who are well-read in the Vedas, and are conversant with the duties and the rites laid down in them, and the fruits of those duties and rites, are superior for their declaring all those duties and rites. Indeed, all the Vedas, with the duties laid down in them, are said to emanate from them.

प्रवक्तृणि द्वयान्याहुरात्मज्ञानीतराणि च।

आत्मज्ञानि विशिष्टानि जन्माजन्मोपधारणात्॥२०॥

Preceptors of the Vedas are of two sorts, viz., those who are conversant with the Self and those that are otherwise. Of these the former are superior on account of their knowledge of Birth and Death.

धर्मद्वयं हि यो वेद स सर्वज्ञः स सर्ववित्।

स त्यागी सत्यसंकल्पः सत्यः शुचिरथेश्वरः॥२१॥

Duties, again, are of two kinds (viz., Pravritti and Nivritti). He who is conversant with duties is said to be omniscient or endued with universal knowledge. Such a man is a Renouncer. Such a man is firm in the fulfilment of his objects. Such a man is truthful, pure and endued with prowess.

ब्रह्मज्ञानप्रतिष्ठं हि ते देवा ब्राह्मणं विदुः।

शब्दब्रह्मणि निष्णातं परे च कृतनिश्चयम्॥२२॥

The gods know him as a Brahmana who is devoted to knowledge of Brahma. Such a man is versed also in the Vedas are earnestly given to the study of the Self.

अन्तःस्थं च बहिष्ठं च साधियज्ञाधिदैवतम्।

ज्ञानान्विता हि पश्यन्ति ते देवास्तात ते द्विजाः॥२३॥

They who have true knowledge see their own self as existing both in and out. Such men, O child, are truly twice-born and such men are gods.

तेषु विश्वमिदं भूतं सर्वं च जगदाहितम्।

तेषां माहात्म्यभावस्य सदृशं नास्ति किञ्चन॥२४॥

This world of beings depends upon these, and in them exist this whole universe. There is nothing equal to their greatness.

आद्यन्ते निधनं चैव कर्म चातीत्य सर्वशः।

चतुर्विधस्य भूतस्य सर्वस्येशाः स्वयम्भुवः॥२५॥

Transcending birth, and death, and distinctions and all acts, they are the lords of the four kinds of creatures, and are the equals of Self-create himself.

CHAPTER 238

(MOKSHADHARMA PARVA)—

Continued

The Vedas

व्यास उवाच

एषा पूर्वतरा वृत्तिर्ब्राह्मणस्य विधीयते।

ज्ञानवानेव कर्माणि कुर्वन् सर्वत्र सिध्यति॥२॥

Vyasa said—

These then are the obligatory acts laid down for Brahmanas. One gifted with knowledge, always attains to success by going through (the prescribed) acts).

तत्र चेन्न भवेदेवं संशयः कर्मसिद्धये।

किं तु कर्म स्वभावोऽयं ज्ञानं कर्मेति वा पुनः॥२॥

If no doubt is entertained about acts, then acts done are sure to lead to success. The doubt we speak of is whether acts are obligatory or optional.

तत्र वेदविधिः स स्याज्ज्ञानं चेत् पुरुषं प्रति।

उपपत्त्युपलब्धिभ्यां वर्णयिष्यामि तच्छृणु॥३॥

About this if acts, are ordained for man for gaining knowledge, they should be considered as obligatory. I shall now describe them by the light of inferences and experience. Here me.

पौरुषं कारणं केचिदाहुः कर्मसु मानवाः।

दैवमेके प्रशंसन्ति स्वभावमपरे जनाः॥४॥

Regarding acts some men hold that Exertion is their root. Others say that Necessity is their cause. Others, again, hold that Nature is the cause.

पौरुषं कर्म दैवं च कालवृत्तिस्वभावतः।

त्रयमेतत् पृथग्भूतमविवेकं तु केचन॥५॥

Some hold that acts are the outcome of both Exertion and Necessity. Some hold that acts originate from Time, Exertion, and Nature. Some hold that of the three, one only is the cause. Some hold that all three combined are the cause.

एतदेवं च नैवं च न चोभे नानुभे तथा।

कर्मस्था विषयं ब्रूयुः सत्त्वस्थाः समदर्शिनः॥६॥

Some persons who perform acts say, with respect to all objects that they exist, that they do not exist, that they cannot be said to exist, that they cannot be said not to exist, that it is not that they cannot be said to exist, and lastly, that it is not that they cannot be said not to exist. These then are the diverse views entertained by men. The Yogins, however, see Brahma as the universal cause.

त्रेतायां द्वापरे चैव कलिजाश्च ससंशयाः।

तपस्विनः प्रशान्ताश्च सत्त्वस्थाश्च कृते युगे॥७॥

The men of the Treta, the Dvapara, and the Kali Yugas, are filled with doubts. The men, however, the Krita Yuga, are given to penances, endued with tranquil souls, and observant of righteousness.

अपृथग्दर्शनाः सर्वे ऋक्सामसु यजुःषु च।

कामद्वेषौ पृथक् कृत्वा तपः कृत उपासते॥८॥

In that age all men consider the Richs, the Samans, and the Yajushes as Identical, despite their seeming diversity. Analysing desire and hatred, they adore only penance.

तपोधर्मेण संयुक्तस्तपोनित्यः सुसंशितः।

तेन सर्वानवाप्नोति कामान् यान् मनसेच्छति॥९॥

Given to the practice of penances, firm in them, and rigid in their observance, one

acquires the fruition of all desires by penances alone.

तपसा तदवाप्नोति यद् भूत्वा सृजते जगत्।

तद् भूतश्च ततः सर्वभूतानां भवति प्रभुः॥१०॥

By penance one acquires to that portion, by becoming which one creates the universe. By penance one becomes that by which one becomes the powerful master of all things.

तदुक्तं वेदवादिषु गहनं वेददर्शिभिः।

वेदान्तेषु पुनर्व्यक्तं कर्मयोगेन लक्ष्यते॥११॥

That Brahma has been expounded in the injunctions of the Vedas. For all that, Brahma cannot be conceived by even those who are conversant with those declarations. Once more has Brahma been described in the Vedanta. Brahma, however, cannot be seen by means of acts.

आलम्भयज्ञाः क्षत्राश्च हविर्यज्ञा विशः स्मृताः।

परिचारयज्ञाः शूद्राश्च जपयज्ञा द्विजातयः॥१२॥

The sacrifices ordained for Brahmanas consist in recitation, that for Kshatriyas consists in the destruction of (clean) animals for the satisfaction of the gods; that for Vaishyas consists in the rearing of crops and the keep of domestic animals and that for Shudras in menial service of the three other castes.

परिनिष्ठितकार्यो हि स्वाध्यायेन द्विजो भवेत्।

कुर्यादन्यन्न वा कुर्यान्मैत्रो ब्राह्मण उच्यते॥१३॥

By observing the duties sanctioned for him, and by studying the Vedas and other scriptures, one becomes a twice-born one whether one does any other deed or not, he becomes a Brahmana by becoming the friend of all creatures.

त्रेतादौ केवला वेदा यज्ञा वर्णाश्रमास्तथा।

संरोधादायुषस्त्वेते व्यस्यन्ते द्वापरे युगे॥१४॥

In the beginning of Treta, the Vedas and sacrifices and the distribution of caste and the several modes of life existed in full. On account of the duration of life being decreased in Dvapara, those suffer decline.

द्वापरे विप्लवं यान्ति वेदाः कलियुगे तथा।

दृश्यन्ते नापि दृश्यन्ते कलेरन्ते पुनः किला॥१५॥

In Dvapara age as also in the Kali, the Vedas become of doubtful interpretation. Towards the close of Kali again, it is doubtful if they ever can be seen by the eye.

उत्सीदन्ति स्वधर्माश्च तत्राधर्मेण पीडिताः।

गवां भूमेश्च ये चापामोषधीनां च ये रसाः॥१६॥

In that age, the duties of the respective castes disappear, and men become possessed by sin, the juicy attributes of kine, of the earth, of water, and of herbs, disappear.

अधर्मानर्हिता वेदा वेदधर्मास्तथाऽऽश्रमाः।

विक्रियन्ते स्वधर्मस्थाः स्थावराणि चराणि च॥१७॥

Through (universal) sin the Vedas disappear, and with them all the duties laid down in them, as also the duties of the four modes of life. They who follow the duties, of their own order become afflicted, and all mobile and immobile objects suffer a change for the worse.

यथा सर्वाणि भूतानि वृष्टिर्भौमानि वर्धति।

सृजते सर्वतोऽङ्गानि तथा वेदा युगे युगे॥१८॥

As the rain from the sky causes all products of the Earth to grow, likewise the Veda develops all its auxiliaries.

निश्चितं कालनानात्वमनादिनिधनं च यत्।

कीर्तितं यत् पुरस्तान्मे सूते यच्चात्ति च प्रजाः॥१९॥

Forsooth, Time assumes various shapes. It has neither beginning nor end. It is Time which creates all creatures and again devours them. I have already spoken of it to you.

यच्चेदं प्रभवः स्थानं भूतानां संयमो यमः।

स्वभावेनैव वर्तन्ते द्वन्द्वसृष्टानि भूरिशः॥२०॥

सर्गः कालो वृतिर्वेदाः कर्ता कार्यं क्रियाफलम्।

एतत् ते कथितं तात यन्मां त्वं परिपृच्छसि॥२१॥

Time is the origin of all creatures; it is Time which makes them grow; Time is their destroyer; and lastly it is Time which is their ruler. Subject to pairs of opposites, innumerable sorts of creatures rest on Time, according to their own natures.

CHAPTER 239

(MOKSHADHARMA PARVA)—
Continued

The means by which Brahma can be known

भीष्म उवाच

इत्युक्तोऽभिप्रशस्यैतत् परमर्वेस्तु शासनम्।
मोक्षधर्मार्थसंयुक्तमिदं प्रष्टुं प्रचक्रमे॥१॥

Bhishma said—

Thus addressed by his father, Shuka, highly praising these instructions of the great Rishi, began to ask the following questions regarding the import of duties which brings on Liberation.

शुक उवाच

प्रज्ञावाञ्छ्रोत्रियो यज्वा कृतप्रज्ञोऽनसूयकः।
अनागतामनैतिह्यं कथं ब्रह्माधिगच्छति॥२॥

Shuka said—

By what means does a wise man well-read in the Vedas, observant of sacrifices, and shorn of malice attains to Brahma which is incapable of being apprehended by either direct evidence or inference, and incapable of being described by the Vedas.

तवयस ब्रह्मचर्येण सर्वत्यागेन मेधया।

सांख्ये वा यदि वा योग एतत् पृष्ठो वदस्व मे॥३॥

Asked by me, tell me by what means can Brahma be known. Is it by penance, by Brahmacharya, by renunciation of everything, by intelligence, by help of the Sankhya philosophy, or by the Yoga?

मनसश्चेन्द्रियाणां च यथैकान्धमवाप्यते।

येनोपायेन पुरुषैस्तत् त्वं व्याख्यातुमर्हसि॥४॥

What are the means and what sort of singleness of purpose may men acquire regarding both, viz., the mind and the senses? You should explain all this to me!

व्यास उवाच

नान्यत्र विद्यातपसोर्नान्यत्रेन्द्रियनिग्रहात्।

नान्यत्र सर्वसंत्यागात् सिद्धिं विन्दति कश्चन॥५॥

Vyasa said—

No man achieves success by any other means save the acquisition of knowledge, the practice of penances, the control of the senses, and renunciation of everything.

महाभूतानि सर्वाणि पूर्वसृष्टिः स्वयम्भुवः।

भूयिष्ठं प्राणभृदग्रामे निविष्टानि शरीरिषु॥६॥

The great elements (five in number) represent the first creation of the Self-create. They have been very largely put in embodied creatures living in the world of life.

भूमेर्देहो जलात् स्नेहो ज्योतिष्क्षुषी स्मृतौ।

प्राणापानाश्रयो वायुः खेष्वाकाशं शरीरिणाम्॥७॥

The bodies of all embodied creatures are originated from earth. Their humours originate from water. Their eyes originate from light. Prana, Apana (and other vital breaths), depend on the wind. And, lastly, all unoccupied apertures within them originate from Space.

क्रान्ते विष्णुर्बले शक्रः कोष्ठेऽग्निर्भोक्तुमिच्छति।

कर्णयोः प्रदिशः श्रोत्रं जिह्वायां वाक् सरस्वती॥८॥

Vishnu is in the feet (of living creatures). Indra is in their arms. Within the stomach lies Agni, desirous of eating. The points of the horizon are in the ears, the organ of hearing. Speech, which is the goddess of learning, is in the tongue.

कर्णौ त्वक् चक्षुषी जिह्वार नासिका चैव पञ्चमी।

दर्शनीयेन्द्रियोक्तानि द्वाराण्याहारसिद्ध्ये॥९॥

The ears, skin, eyes, tongue, and nose forming the fifth, are the senses of knowledge. These exist for apprehending their respective objects.

शब्दः स्पर्शस्तथा रूपं रसो गन्धश्च पञ्चमः।

इन्द्रियार्थान् पृथग्विद्यादिन्द्रियेभ्यस्तु नित्यदा॥१०॥

Sound, touch, form, taste, and scent for the fifth, are the objects of the (five) senses. These should always be considered as distinct from the senses.

इन्द्रियाणि मनोयुक्ते वश्यान् यन्तेव वाजिनः।

मनश्चापि सदा युक्ते भूतात्मा हृदयाश्रितः॥११॥

Like the charioteer driving his well trained horses along the paths he likes, the mind, moves the senses. The mind, in its turn, is moved by the Understanding sitting in the heart.

इन्द्रियाणां तथैवैषां सर्वेषामीश्वरं मनः।

नियमे च विसर्गे च भूतात्मा मानसस्तथा॥१२॥

The mind is the lord of all these senses employing them in their functions and guiding or controlling them. Likewise, the Understanding is the lord of the mind.

इन्द्रियाणीन्द्रियार्थाश्च स्वभावश्चेतना मनः।

प्राणापानौ च जीवश्च नित्यं देहेषु देहिनाम्॥१३॥

The senses, the objects of the senses, the attributes of the objects of Nature, understanding, mind, the vital our and individual soul dwell in the bodies of all embodied creatures.

आश्रयो नास्ति सत्त्वस्य गुणाः शब्दो न चेतना।

सत्त्वं हि तेजः सृजति न गुणान् वै कथंचन॥१४॥

The body within which the Understanding lives, has no real existence. The body, therefore, is not the seat of the Understanding. Nature (Prakriti), endued with three qualities, is the refuge of the Understanding which exists only in the form of a sound. The Soul also is not the refuge of the Understanding. It is Desire which creates the Understanding. Desire, however, never creates the three qualities.

एवं सप्तदशं देहे वृत्तं षोडशभिर्गुणैः।

मनीषी मनसा विप्रः पश्यत्यात्मानमात्मनि॥१५॥

The wise man, capable of controlling his senses, sees the seventeenth, viz., the Soul as surrounded by six and ten qualities, in his own Understanding by the help of the mind.

न ह्ययं चक्षुषा दृश्यो न च सर्वैरपीन्द्रियैः।

मनसा तु प्रदीपेन महानात्मा प्रकाशते॥१६॥

The Soul cannot be seen with the help of the eye, or with that of all the senses. Getting over all, the Soul can be seen by only the light of the mind's lamp.

अशब्दस्पर्शरूपं तदरसागन्धमव्ययम्।

अशरीरं शरीरेषु निरीक्षेत निरिन्द्रियम्॥१७॥

Shorn of the properties of sound and touch and form, without taste and smell, indestructible and without a body and without senses, it is nevertheless seen within the body.

अव्यक्तं सर्वदेहेषु मर्त्येषु परमाश्रितम्।

योऽनुपश्यति स प्रेत्य कल्पते ब्रह्मभूयसे॥१८॥

Unmanifest and supreme, it lives in all mortal frames, Guided by the preceptor and the Vedas, he who sees it hereafter becomes Brahma's self.

विद्याभिजनसम्पन्ने ब्राह्मणे गवि हस्तिनि।

शुचि चैव श्वपाके च पण्डिताः समदर्शिनः॥१९॥

The wise see impartially a Brahmana gifted with knowledge and disciples, a cow, an elephant, a dog, and a Chandala.

ग हि सर्वेषु भूतेषु जङ्गमेषु ध्रुवेषु च।

वसत्येको महानात्मा येन सर्वमिदं ततम्॥२०॥

Transcending all things, the Soul lives in all creatures, mobile and immobile.

सर्वभूतेषु चात्मानं सर्वभूतानि चात्मनि।

यदा पश्यति भूतात्मा ब्रह्म सम्पद्यते तदा॥२१॥

When a living creature sees his own Soul in all things, and all things in his own Soul, he is said to attain to Brahma.

यावानात्मनि वेदात्मा तावानात्मा परात्मनि।

य एवं सततं वेद सोऽमृतत्वाय कल्पते॥२२॥

One occupies the Supreme Soul proportionate to what is occupied in one's own soul by Vedic sound. He who can always realise the identity of all things with his own self, forsooth, acquires immortality.

सर्वभूतात्मभूतस्य विभोर्भूतहितस्य च।

देवाऽपि मार्गे मुह्यन्ति अपदस्य पदैषिणः॥२३॥

Even the gods are stupefied in the path of that trackless man who forms the soul of all creatures, who is engaged in the well being of all creatures and who wishes to attain to the final refuge (of all things).

शकुन्तानामिवाकाशे मत्स्यानामिव चोदके।

यथा गतिर्न दृश्येत तथा ज्ञानविदां गतिः॥२४॥

Indeed, the road which is followed by men of knowledge is as invisible as that of birds in the sky or of fish in water.

कालः पचति भूतानि सर्वाण्येवात्मनात्मनि।

यस्मिन्नु पचते कालस्तं वेदेह न कश्चन॥२५॥

Time, by its own power, cooks all entities within itself. No one, however, knows That in which Time, again, is itself cooked.

न तदूर्ध्वं न तिर्यक् च नाधो न च पुनः पुनः।

न मध्ये प्रतिगृहीते नैव किञ्चित् कुतश्चन॥२६॥

That does not take place above, or in the middle or below, or in transverse or in any other direction. That is no tangible thing and cannot be found in any place.

सर्वेऽन्तःस्था इमे लोका बाह्यमेषां न किञ्चन।

यद्यजन्तं समागच्छेद् यथा बाणो गुणच्युतः॥२७॥

नैवान्तं कारणस्येयाद् यद्यपि स्यान्मनोजवः।

तस्मात् सूक्ष्मात् सूक्ष्मतरं नास्ति स्थूलतरं ततः॥२८॥

All these worlds exists within That. There is nothing in these worlds which exists out of That. Even if one goes on ceaselessly with the motion of arrow shot off the bow-string, even if one goes on with the speed of the mind itself, one would not still get at the end of that which is the cause of all this. There is nothing grosser than that.

सर्वतः पाणिपादं तत् सर्वतोऽक्षिशिरोमुखम्।

सर्वतःश्रुतिमल्लोके सर्वमावृत्य तिष्ठति॥२९॥

His hands and feet are everywhere. His eyes, head, and face are everywhere. His ears are everywhere in the universe. He exists occupying all things.

तदेवाणोरणुतरं तन्महद्भ्यो महत्तरम्।

तदन्तःसर्वभूतानां ध्रुवं तिष्ठन्न दृश्यते॥३०॥

That is minuter than the minutest, and is the heart of all things. Though existing, that is still imperceptible.

अक्षरं च क्षरं चैव द्वैधीभावोऽयमात्मनः।

क्षरः सर्वेषु भूतेषु दिव्यं तमृतमक्षरम्॥३१॥

Indestructible and destructible,—these are the dual forms of the (Supreme) Self. The existence it shows in all mobile and immobile entities is destructible; while the existence it shows in Chaitanya is celestial, immortal, and indestructible.

नवद्वारं पुरं गत्वा हंसो हि नियतो वशी।

ईशः सर्वस्य भूतस्य स्थावरस्य चरस्य च॥३२॥

Though the master of all existent beings both mobile and immobile, though inactive and shorn of attributes, it enters nevertheless the well-known house of nine doors and becomes engaged in action.

हानिभङ्गविकल्पानां नवानां संचयेन च।

शरीराणामजस्याहुर्हसत्वं पारदर्शिनः॥३३॥

Wise men who can see the other shore hold that the Supreme Soul becomes endued with the attribute of action on account of motion, pleasure and pain, variety of form, and the nine well-known possessions.

हंसोक्तं चाक्षरं चैव कूटस्थं यत् तदक्षरम्।

तद् विद्वानक्षरं प्राप्य जहाति प्राणजन्मनी॥३४॥

That indestructible Soul which is said to be endued with the attribute or action is nothing else than the indestructible Soul which is said to be inactive. A learned person, by attaining to that indestructible essence, gives up for ever both life and birth.

CHAPTER 240

(MOKSHADHARMA PARVA)—

Continued

The doctrine of knowledge according to the Yoga system

व्यास उवाच

पृच्छतस्तव सत्पुत्र यथावदिह तत्त्वतः।

सांख्यज्ञानेन संयुक्तं यदेतत् कीर्तितं मया॥३१॥

Vyasa said—

O excellent son, accosted by you. I have told you truly what the answer to your question should be according to the doctrine of

Knowledge as explained in the Sankhya system.

योगकृत्यं तु ते कृत्स्नं वर्तयिष्यामि तच्छृणु।
एकत्वं बुद्धिमनसारिन्द्रियाणां च सर्वशः॥१२॥
आत्मनो व्यापिनस्तात ज्ञानमेतदनुत्तमम्।
तदेतदुपशान्तेन दात्तेनाध्यात्मशीलिना॥३॥
आत्मारामेण बुद्धेन बोद्धव्यं शुचिकर्मणा।
योगदोषान् समुच्छिद्य पञ्च यान् कवयो विदुः॥४॥
कामं क्रोधं च लोभं च भयं स्वप्नं च पञ्चमम्।
क्रोधं शमेन जयति कामं संकल्पवर्जनात्॥५॥

Listen now to me as I explain to you all that should be done according to the Yoga doctrine. The unison of intellect and Mind, and all the Senses, and the all-prevading Soul is said to be the highest kind of knowledge. That Knowledge should be gained by one who is of a tranquil mind, who has governed his senses, who is capable of seeing the Soul, who takes pleasure in (such) meditation, who is gifted with intelligence and purity in acts. One should try to gain this knowledge by abandoning those five obstacles of Yoga which are known to the wise, namely, desire, anger, cupidity, fear, and sleep. Anger is conquered by tranquility of disposition. Desire is defeated by giving up all purposes.

सत्त्वसंसेवनाद् धीरो निद्रामुच्छेत्तुमर्हति।
धृत्या शिम्नोदरं रक्षेत् पाणिपादं च चक्षुषा॥६॥

By meditating with the help of the understanding upon topics deserving meditation one, gifted with patience, succeeds in relinquishing sleep. By steady endurance one should govern his organs of generation and the stomach. One should protect his hands and feet by his eyes.

चक्षुःश्रोत्रे च मनसा मनोवाचं च कर्मणा।
अप्रमादाद् भयं जहाद् दम्भं प्राज्ञोपसेवनात्॥७॥

One should protect his eyes and ears by the help of his mind, and his mind and speech by his acts. One should avoid fear by carefulness, and pride by attending the wise.

एवमेतान् योगदोषान् जयेन्नित्यमतन्द्रितः।

अग्नींश्च ब्राह्मणांश्चार्च्य देवताः प्रणमेत च॥८॥

Controlling procrastination, one should by these means subdue these obstacles of Yoga. One should pay his adorations to fire and the Brahmanas and should bow his head to the gods.

वर्जयेदुशतीं वाचं हिंसायुक्तां मनोनुदाम्।

ब्रह्म तेजोमयं शुक्रं यस्य सर्वमिदं रसः॥९॥

One should avoid all kinds of unholy conversation and malicious speech and words which pain other minds. Brahma is the effulgent seed. It is again, the essence of that seed from which proceeds all this.

एतस्य भूतं भव्यस्य दृष्टं स्थावरजङ्गमम्।

ध्यानमध्ययनं दानं सत्यं ह्रीरार्जवं क्षमा॥१०॥

शौचमाचारसंशुद्धिरिन्द्रियाणां च निग्रहः।

एतैर्विवर्तते तेजः पाप्मानं चापकर्षति॥११॥

Brahma became the eye, in the form of this mobile and immobile universe, of all elements that were born. Meditation, study, gift, truth, modesty, simplicity, forgiveness, purity of body, purity of conduct, and subjugation of the senses, these increase one's energy which dissipates his sins.

सिद्ध्यन्ति चास्य सर्वार्था विज्ञानं च प्रवर्तते।

समः सर्वेषु भूतेषु लब्धालब्धेन वर्तयन्॥१२॥

By treating impartially all creatures and by living contentedly upon what is gained easily and without exertion one acquires the fruition of all his objects and succeeds in gaining knowledge.

धूतपाप्मा तु तेजस्वी लब्धाहारो जितेन्द्रियः।

कामक्रोधौ वशे कृत्वा निनीषेद् ब्रह्मणः पदम्॥१३॥

Purged of all sins, gifted with energy, sparing in diet, with senses under complete control, one should, after having subdued his desire and anger, try to attain to Brahma.

मनसश्चेन्द्रियाणां च कृत्वैकान्यं समाहितः।

पूर्वरात्रापराधं च धारयेन्न आत्मनि॥१४॥

Uniting firmly the senses and the mind with gaze fixed inwards, one should, in the silent hours of evening or those before dawn, fix his mind upon the understanding.

जन्तोः पञ्चेन्द्रियस्यास्य यदेकं छिद्रमिन्द्रियम्।

ततोऽस्य स्रवते प्रज्ञा दूतेः पादादिवोदकम्॥१५॥

If even one of the five senses of a human being be kept ungoverned all his wisdom escapes through it like water through a hole not made up at the bottom of a leather bag.

मनस्तु पूर्वमादद्यात् कुमीनमिव मत्स्यहा।

ततः श्रोत्रं ततश्चक्षुर्जिह्वां घ्राणं च योगवित्॥१६॥

The mind in the first instance should be controlled by the Yogin like a fisherman trying at the commencement to make that one among the fish powerless from which he anticipates the greatest danger to his nets. Having first governed the mind, the Yogin should then proceed to subdue his ears, then his tongue, and then his nose.

तत एतानि संयम्य मनसि स्थापयेद् यतिः।

तथैवापोह्य संकल्पान्मनो ह्यात्मनि धारयेत्॥१७॥

Having controlled these, he should fix there on the mind. Then withdrawing the mind from all purposes. He should settle it on the understanding.

पञ्चेन्द्रियाणि संधाय मनसि स्थापयेद् यतिः।

यदैतान्यवतिष्ठन्ति मनःषष्ठान्यथात्मनि॥१८॥

प्रसीदन्ति च संस्थाय तदा ब्रह्म प्रकाशते।

विधूम इव दीप्तार्चिरादित्य इव दीप्तिमान्॥१९॥

Indeed having governed the five senses, the Yati should fix them on the mind. When these with the mind for the sixth become concentrated in the understanding, and thus centred remain steady and firm then Brahma becomes perceptible like a smokeless blazing fire or the effulgent Sun.

वैद्युतोऽग्निरिवाकाशे दृश्यतेऽऽत्मा तथाऽऽत्मनि।

सर्वस्तत्र स सर्वत्र व्यापकत्वाच्च दृश्यते॥२०॥

Indeed, one then beholds in himself his own soul like lightning in the firmament. Everything then appears in it and it appears in everything on account of its infinitude.

तं पश्यन्ति महात्मानो ब्राह्मणा ये मनीषिणः।

धृतिमन्तो महाप्राज्ञाः सर्वभूतहिते रताः॥२१॥

Those great Brahmanas, who are possessed of wisdom, who are endowed with fortitude, who are possessed of high knowledge and who are engaged in the well being of all creatures, succeed in saying it.

एवं परिमितं कालमाचरन् संशितव्रतः।

आसीनो हि रहस्येको गच्छेदक्षरसात्मताम्॥२२॥

Practising austere vows, the Yogin, who acts thus for six months seated by himself on a lonely spot, becomes at one with the Indestructible.

प्रमोहो भ्रम आवर्तो घ्राणं श्रवणदर्शने।

अद्भुतानि रसस्पर्शे शीतोष्णे मास्ताकृतिः॥२३॥

प्रतिभामुपसर्गाश्चाप्युपसंगृह्य योगतः।

तांस्तत्त्वविदनादृत्य आत्मन्येव निर्वर्तयेत्॥२४॥

Acquiring by Yoga annihilation, extension, power to present different shapes in the same person or body, celestial scents, and sounds, and sights, the most agreeable sensations of taste and touch, pleasurable sensations of coolness and warmth, equality with the wind, power to understanding the meaning of scriptures and every work of genius, living with celestial damsels, the Yogin should not care for them and merge them all in the Understanding.

कुर्यात् परिचयं योगे त्रैकाल्ये नियतो मुनिः।

गिरि शृङ्गे तथा चैत्ये वृक्षाग्रेषु च योजयेत्॥२५॥

Restraining words and the senses one should practise Yoga after dusk and before dawn seated on a mountain summit, or at the foot of a huge tree or with a tree before him.

संनियम्येन्द्रियग्रामं कोष्ठे भाण्डमना इव।

एकाग्रं चिन्तयेन्नित्यं योगान्नोद्वेजयेन्मनः॥२६॥

Controlling all the senses within the heart, one should, with faculties concentrated, think on the Eternal and Indestructible like a man of the world thinking of wealth and other valuable properties. One should never, while practising Yoga, withdraw his mind from it.

येनोपायेनं शक्येत संनियन्तुं चलं मनः।

तं च युक्तो निषेवेत न चैव विचलेत् ततः॥२७॥

One should with devotion pursue those means by which he may control the restive mind. One should never suffer himself to fall away from it.

शून्या गिरिगुहाश्चैव देवतायतनानि च।

शून्यागाराणि चैकाग्रो निवासार्थमुपक्रमेत्॥२८॥

With the senses and the mind withdrawn from everything else, the Yogin should repair to empty caves of mountains, to temples consecrated to the gods and to empty houses or apartments, for living there.

नाभिष्वजेत् परं वाचा कर्मणा मनसापि वा।

उपेक्षको यताहारो लब्धालब्धे समो भवेत्॥२९॥

One should not mix with another in either speech, act or thought. Disregarding all things and eating very sparingly the Yogin should regard equally objects acquired or lost.

यश्चैनमभिनन्देत् यश्चैनमपवादयेत्।

समस्तयोश्चाप्युभयोर्नाभिध्यायेच्छुभाशुभम्॥३०॥

He should treat equally one who praises and one who censures him. He should not seek the good or the evil of one or the other.

न ग्रहष्येत लाभेषु नालाभेषु च चिन्तयेत्।

समः सर्वेषु भूतेषु स्थर्मा मातरिश्चनः॥३१॥

He should not rejoice at an acquisition or be sorry at a failure or loss. Treating all beings equally he should imitate the wind.

एवं स्वस्थात्मनः साधोः सर्वत्र समदर्शिनः।

षण्मासान्नित्ययुक्तस्य शब्दब्रह्मातिवर्तते॥३२॥

Brahma, represented by sound, appears very clearly unto one whose mind is thus turned to itself, who leads a pure life, and who sees all things equally, indeed unto one who is ever engaged in Yoga thus for even six months.

वेदनार्ताः प्रज्ञा दृष्ट्वा समलोष्टाश्मकाञ्चनः।

एतस्मिन्विरतो मार्गे विरमेन्न च मोहितः॥३३॥

Seeing all men stricken with anxiety the Yogin should regard a clod of earth, a piece of stone, and a lump of gold with an equal eye.

Indeed, he should withdraw himself from this path, cherishing a hatred for it, and never allow himself to be stupefied.

अपि वर्णावकृष्टस्तु नारी वा धर्मकाङ्क्षिणी।

तावप्येतेन मार्गेण गच्छेतां परमां गतिम्॥३४॥

By following the path indicated above, even a person of an inferior caste, or a woman, will surely acquire the highest end.

अजं पुराणमजरं सनातनं

यदिन्द्रियैरुपलभेत निश्चलैः।

अणोरणीयो महतो महत्तरं

तदात्मना पश्यति मुक्तमात्मवान्॥३५॥

He who has subdued his mind sees in his own self, by the help of his own understanding the Increate, Ancient, Undeteriorating, and Eternal Brahma,—That which cannot be attained to except by controlled senses,—That which is subtler than the most subtle, and grosser than the most gross, and which is Emancipation's self.

इदं महर्षेर्वचनं महात्मनो

यथावदुक्तं मनसानुदृश्य च।

अवेक्ष्य चेमां परमेष्ठिसाम्यतां

प्रयान्ति चाभूतगतिं मनीषिणः॥३६॥

Bhishma said—

By ascertaining from the preceptors and by themselves reflecting with their minds upon these words of the great Rishi spoken so properly wise persons become at one with Brahma himself, till, indeed, the time when the universal dissolution sets in that swallows up all existent beings.

CHAPTER 241

(MOKSHADHARMA PARVA)—

Continued

The injunctions about knowledge and act

शुक उवाच

यदिदं वेदवचनं कुरु कर्म त्यजेति च।

कां दिशं विद्यया यान्ति कां च गच्छन्ति कर्मणा॥३७॥

Shuka said—

The injunctions of the Vedas are twofold. They once lay down the command,—Do all acts. They again declare renounce acts.—I ask—where do persons go by the help of Knowledge and where by the help of acts.

एतद् वै श्रोतुमिच्छामि तद् भवान् प्रब्रवीतु मे।

एतच्चान्योन्यैरूप्ये वर्तेते प्रतिकूलतः॥२॥

I wish to hear this. Do tell me this. Indeed, these injunctions about knowledge and acts are dissimilar and even contradictory.

भीष्म उवाच

इत्युक्तः प्रत्युवाचेदं पराशरसुतः सुतम्।

कर्मविद्यामयावेतौ व्याख्यास्यामि क्षराक्षरौ॥३॥

यां दिशं विद्यया यान्ति यां च गच्छन्ति कर्मणा।

शृणुष्वैकमना वत्स गह्वरं ह्येतदन्तरम्॥४॥

Bhishma said—

Thus addressed, the son of Parasara said to his son,—I shall explain to you the two paths, viz., the destructible and the indestructible, resting respectively upon acts and knowledge. Listen with rapt attention, O child, to me as I point out to you the place which is reached by one with the help of knowledge, and that other place which is reached with the help of acts. The difference between these two places is as great as the endless firmament.

अस्ति धर्म इति प्रोक्तं नास्तीत्यत्रैव यो वदेत्।

तस्य पक्षस्य सदृशमिदं मम भवेद् व्यथा॥५॥

The question which you have asked me has given me such pain as an atheistic talk gives to a religious man.

द्वाविमावथ पथ्यानौ यत्र वेदाः प्रतिष्ठिताः।

प्रवृत्तिलक्षणो धर्मो निवृत्तौ च सुभाषितः॥६॥

कर्मणा बध्यते जन्तुर्विद्यया तु प्रमुच्यते।

तस्मात् कर्म न कुर्वन्ति यतयः पारदर्शिनः॥७॥

These are the two paths upon which the Vedas are settled: the duties (Acts) indicated by action and those based on renunciation described so beautifully. By acts a living creature is destroyed. By knowledge, whoever, he becomes free. Therefore, Yogins, who see

the other sides of the ocean of life, never perform acts.

कर्मणा जायते प्रेत्य मूर्तिमान् षोडशात्मकः।

विद्यया जायते नित्यमव्यक्तं ह्यव्ययात्मकम्॥८॥

Through acts one is compelled to take rebirth, after death which a body composed of the sixteen ingredients. Through knowledge, however, one becomes metamorphosed into that which is Eternal, Unmanifest, and Immutable.

कर्म त्वेके प्रशंसन्ति स्वल्पबुद्धिरता नराः।

तेन ते देहजालानि रमयन्त उपासते॥९॥

Little-witted persons speak highly of acts. On account of this they have to assume bodies ceaselessly.

ये स्म बुद्धिं परां प्राप्ता धर्मनैपुण्यदर्शिनः।

न ते कर्म प्रशंसन्ति कूपं नद्यां पिबन्निवा॥१०॥

Those men, who have keen perceptions about duties and who have attained to that high understanding, never speak highly of acts even as persons, who depend for their drinking water upon the supply of streams never speak highly of wells and tanks.

कर्मणः फलमाप्नोति सुखदुःखे भवाभवौ।

विद्यया तदवाप्नोति यत्र गत्वा न शोचति॥११॥

यत्र गत्वा न म्रियते यत्र गत्वा न जायते।

न पुनर्जायते यत्र यत्र गत्वा न वर्तते॥१२॥

यत्र तद् ब्रह्म परममव्यक्तमचलं ध्रुवम्।

अव्याकृतमनायासमव्यक्तं चावियोगि च॥१३॥

द्वन्द्वैर्न यत्र बाध्यन्ते मानसेन च कर्मणा।

समाः सर्वत्र मैत्राश्च सर्वभूतहिते रताः॥१४॥

The fruit of acts consist of pleasure and pain, of existence and non-existence. By knowledge one attains to that where there is no occasion for grief; where one becomes freed from both birth and death; where one is not subject to decrepitude; where one gets over the state of conscious existence; where is Brahma which is Supreme, Unmanifest, immutable, ever-existent, imperceptible, above the reach of pain, immortal, and transcending destruction; where all become freed from the influence of all pairs of opposites as also of wish or

purpose. Reaching that stage, they regard everything equally, become universal friends and devoted to the well being of all creatures. There is a huge gulf, O son, between one given to knowledge and one given to acts.

विद्यामयोऽन्यः पुरुषस्तात कर्ममयोऽपरः।

विद्धि चन्द्रमसं दर्शं सूक्ष्मया कलया स्थितम्॥१५॥

Know that without suffering destruction, the man of knowledge exists for ever like the moon on the last day of the dark fortnight existing in a subtle form.

तदेतदृषिणा प्रोक्तं विस्तरेणानुमीयते।

नवजं शशिनं दृष्ट्वा वक्रतनुमिवाम्बरे॥१६॥

The great Rishi had described this more fully. Regarding the man given to acts his nature may be inferred from seeing the new moon which appears like a bent thread in the sky.

एकादशविकारात्मा कलासम्भारसम्भृतः।

मूर्तिमानिति तं विद्धि तात कर्मगुणात्मकम्॥१७॥

Know, O son, that the man of acts is born again with a body with eleven elements for its component parts which are the results of modification, and with a subtle form which represents a total of sixteen.

देवो यः संश्रितस्तस्मिन्नब्जिन्दुरिव पुष्करे।

क्षेत्रज्ञं तं विजानीयान्नित्यं योगजितात्मकम्॥१८॥

The god who resides in that (material) form, like a drop of water on a lotus leaf, should be known as Kshetrajna (Soul) which is Eternal and which gets over by Yoga both the mind and the understanding.

तमो रजश्च सत्त्वं च विद्धि जीवगुणात्मकम्।

जीवमात्मगुणं विद्यादात्मानं परमात्मनः॥१९॥

Goodness, darkness, and ignorance are the qualities of the Understanding. The understanding is the attribute of the individual soul living within the body. The individual soul, in its turn, emanates from the Supreme Soul.

सचेतनं जीवगुणं वदन्ति

स चेष्टते जीवयते च सर्वम्।

ततः परं क्षेत्रविदो वदन्ति

प्राकल्पयद् यो भुवनानि सप्ता॥२०॥

The body with the soul is said to be the attribute of individual soul. It is individual soul which acts and causes all bodies to live. He who has created the seven worlds is said by those who are acquainted with what is Kshatra to be above individual soul.

CHAPTER 242

(MOKSHADHARMA PARVA)—

Continued

The same subject

शुक उवाच

क्षरात्प्रभृति यः सर्गः सगुणानीन्द्रियाणि च।

बुद्ध्यैश्वर्यातिसर्गोऽयं प्रधानात्मनः श्रुतम्॥१॥

Shuka said—

I have now understood that there are two kinds of creation, viz., one universal emanating from the (universal) Soul. The other consisting of the senses with their objects, originates from the power of the Understanding. This last transcends the other and is considered to be the foremost.

भूय एव तु लोकेऽस्मिन् सद्वृत्तिं कालहेतुकीम्।

यया सन्तः प्रवर्तन्ते तदिच्छाम्यनुवर्तितुम्॥२॥

I wish however, to once more hear of that path of righteousness which runs in this world; regulated by the virtue of Time and according to which all good men form their conduct.

वेदे वचनमुक्तं तु कुरु कर्म त्यजेति च।

कथमेतद् विजानीयां तच्च व्याख्यातुमर्हसि॥३॥

In the Vedas there are both kinds of saying, do acts and avoid acts. How shall I succeed in determining which of the two is right? You should explain this clearly.

लोकवृत्तान्ततत्त्वज्ञः पूतोऽहं गुरुशासनात्।

कृत्वा बुद्धिं विमुक्तात्मा द्रक्ष्याम्यात्मानमव्ययम्॥४॥

Having acquired through your instructions, a thorough knowledge of the course of conduct of human beings, having purified myself by the

practice of only righteousness, and having cleansed my understanding, I shall, after renouncing my body, see the indestructible Soul.

व्यास उवाच

यथा वै विहिता वृत्तिः पुरस्ताद् ब्रह्मणा स्वयम्।
एषा पूर्वतरैः सद्भिराचीर्णा परमर्षिभिः॥५॥

Vyasa said—

The course of conduct that was first laid down by Brahman himself was duly followed by the wise and pious persons of yore viz., the great Rishis of ancient times.

ब्रह्मचर्येण वै लोकान् जयन्ति परमर्षयः।
आत्मनश्च ततः श्रेयांस्यन्विच्छन् मनसाऽऽत्मनि॥६॥
वने मूलफलाशी च तप्यन् सुविपुलं तपः।
पुण्यायतनचारी च भूतानामविर्हिसकः॥७॥
विधूमे सन्नमुसले वानप्रस्थप्रतिश्रये।
काले प्राप्ते चरन् धैक्ष्यं कल्पते ब्रह्मभूयसे॥८॥

The great Rishis conquer all the worlds by the practice of celibacy. Seeking all things which are good for himself, by fixing the mind on the understanding, practising severe austerities, by living in forest and lying on fruits and roots, by treading on sacred spots, by practising universal benevolence, and by begging alms at the proper time from the huts of hermits when these become smokeless and the sound of the husking rod is hushed a person attains to Brahma.

निःस्तुतिर्निर्ममस्कारः परित्यज्य शुभाशुभे।

अरण्ये विचरैकाकी येन केनचिदाशितः॥९॥

Abstaining from flattery and from bowing your head to others, and avoiding both good and evil, live in the forest alone appeasing hunger by any means that presents itself before you.

शुक उवाच

यदिदं वेदवचनं लोकवादे विरुध्यते।

प्रमाणे वाप्रमाणे च विरुद्धं शास्त्रता कुतः॥१०॥

The saying of the Vedas are, in the opinion of the ordinary person, contradictory. Whether

this is authoritative or that is so, when there is this conflict, how can they be considered to be spiritual.

इत्येतच्छ्रोतुमिच्छामि प्रमाणं तूभयं कथम्।

कर्मणामविरोधेन कथं मोक्षः प्रवर्तते॥११॥

I wish to hear this; how can both be considered as authoritative. How indeed, can liberation be obtained without violating the ordinance regarding the obligatory character of acts.

भीष्म उवाच

इत्युक्तः प्रत्युवाचेदं गन्धवत्याः सुतः सुतम्।

ऋषिस्तत्पूजयन् वाक्यं पुत्रस्यामिततेजसः॥१२॥

Bhishma said—

Thus addressed the son of Gandhavati, viz., the Rishi, praising these words of his highly energetic son, replied to him as follows.

व्यास उवाच

ब्रह्मचारी गृहस्थश्च वानप्रस्थोऽथ भिक्षुकः।

यथोक्तचारिणः सर्वे गच्छन्ति परमां गतिम्॥१३॥

Vyasa said—

One who is a Brahmacharin, one who lives like a house-holder, one who is a hermit and one who lives like a mendicant, all reach the same high end by duly satisfying the duties of their respective modes of life.

एको वाप्याश्रमानेतान् योऽनुतिष्ठेद् यथाविधि।

अकामद्वेषसंयुक्तः स परत्र विधीयते॥१४॥

Or if one, and the same person, shorn of desire and aversion, follows (one after another) all these four modes of life according to the ordinances that have been laid down, he is certainly gratified (by such conduct) to understand Brahma.

चतुष्पदी हि निःश्रेणी ब्रह्मण्येषा प्रतिष्ठिता।

एतामारुह्य निःश्रेणीं ब्रह्मलोके महीयते॥१५॥

The four modes of life form a ladder or flight of steps. That flight attaches to Brahma. By ascending that flight one reaches the region of Brahma.

आयुषस्तु चतुर्भागं ब्रह्मचार्यनसूयकः।

गुरौ वा गुरुपुत्रे वा वसेद् धर्मार्थकोविदः॥१६॥

For following the fourth mode of life the Brahmacharya, conversant with the distinctions of duty and shorn of malice, should live with the preceptor or his preceptor's son.

जघन्यशायी पूर्वं स्यादुत्थाय गुरुत्वश्मनि।

यच्च शिष्येण कर्तव्यं कार्यं दासेन वा पुनः॥१७॥

कृतमित्येव तत्सर्वं कृत्वा तिष्ठेत् पार्श्वतः।

किंकरः सर्वकारी स्यात् सर्वकर्मसु कोविदः॥१८॥

While living in the preceptor's house, he should seek bed after the preceptor has gone to his and rise therefrom before the preceptor rises from his. He should do all such acts again which a disciple as also a menial servant should do. Doing these he should humbly stand by his preceptor. Skilled in every kind of work, he should act like a menial servant, doing every act for his preceptor.

कर्मातिशेषेण गुरावध्येतव्यं बुभूषता।

दक्षिणोऽनपवादी स्यादाहूतो गुरुमाश्रयेत्॥१९॥

Having performed all acts, he should study, sitting at the feet of his preceptor, with anxious desire to learn. He should always behave with simplicity, avoid evil speech, and take lessons only when his preceptor asks him for it.

शुचिर्दक्षो गुणोपेतो ब्रूयादिष्टमिवान्तरा।

चक्षुषा गुरुमव्यग्रो निरीक्षेत् जितेन्द्रियः॥२०॥

Becoming pure in body and mind, and acquiring cleverness and other virtues he should now and then speak what is pleasant, Controlling his senses he should look at his preceptor without curiosity.

नाभुक्तवति चाभ्नीयादपीतवति नो पिबेत्।

नातिष्ठति तथाऽऽसीत नासुते प्रस्वपेत् च॥२१॥

He should never eat before his preceptor has eaten; never drink before his preceptor has drunk; never sit down before his preceptor has sat down; and never go to bed before his preceptor has gone.

उत्तानाभ्यां च पाणिभ्यां पादावस्य मृदु स्पृशेत्।

दक्षिणं दक्षिणेनैव सव्यं सव्येन पीडयेत्॥२२॥

He should gently touch his preceptor's feet with palms, the right foot with the right hand and the left foot with the left.

अभिवाद्य गुरुं ब्रूयादधीष्णु भगवन्निति।

इदं करिष्ये भगवन्निदं चापि कृतं मया॥२३॥

ब्रह्मंस्तदपि कर्तास्मि यद् भवान् वक्ष्यतेपुनः।

Reverentially saluting the preceptor, he should say to him:— O illustrious one, teach me! I shall do this, O illustrious one! This I have already done, O twice born one. I am ready to do whatever else your reverend self may be pleased to command.

इति सर्वमनुज्ञाप्य निवेद्य च यथाविधि॥२४॥

कुर्यात् कृत्वा च तत्सर्वमाख्येयं गुरवे पुनः।

Having said all this, and having duly offered himself (thus), he should perform whatever acts of his preceptor wait for doing and having completed them inform the preceptor once more that they have been done.

यांस्तु गम्यान् रसान् वापि ब्रह्मचारी न सेवते॥२५॥

सेवेत तान् समावृत्य इति धर्मेषु निश्चयः।

What scents or tastes the Brahmacharin may abstain from while actually leading a life of celibacy may be used by him after his return from the preceptor's house. This is according to the ordinance.

ये केचिद् विस्तरेणोक्ता नियमा ब्रह्मचारिणः॥२६॥

तान् सर्वानाचरेन्नित्यं भवेच्चानपगो गुरोः।

Whatever observances have been laid down in full for Brahmacharins should all be regularly practised by him. He should all be regularly practised by him. He should be always at the beck and call of his preceptor.

स एवं गुरवे प्रीतिमुपहृत्य यथाबलम्॥२७॥

आश्रमादाश्रमेष्वेव शिष्यो वर्तेत कर्मणा।

Having pleased his preceptor in this way to the best of his powers, the disciple should, from that mode of life, enter into the others and practise the duties of each.

वेदव्रतोपवासेन चतुर्थे चायुषो गते॥२८॥

गुरवे दक्षिणां दत्त्वा समावर्त्तेद्यथाविधि॥२९॥

Having (thus) spent a fourth part of his life in the study of the Vedas, and observance of vows and fasts, and given the preceptor his fee,

the disciple should, according to the ordinance, bid adieu and return home for becoming a house-holder.

धर्मलब्धैर्युतो दारैरग्नीनुत्पाद्य यत्नतः।

द्वितीयमायुषो भागं गृहमेधी भवेद् व्रती॥३०॥

Then, having married according to the ordinances, and having carefully established the domestic fire, he should, observing all the vows and fasts, become a house-holder and pass the second period of life.

CHAPTER 243

(MOKSHADHARMA PARVA)—

Continued

The same subject

व्यास उवाच

द्वितीयमायुषो भागं गृहमेधी गृहे वसेत्।

धर्मलब्धैर्युतो दारैरग्नीनाहत्य सुव्रतः॥१॥

Vayasa said—

Performing meritorious vows, the householder, for the second period of his life, should live in his house, having married according to the ordinance and having established a fire.

गृहस्थवृत्तयश्चैव चतस्रः कविभिः स्मृताः।

कुसुलधान्यः प्रथमः कुम्भधान्यस्त्वनन्तरम्॥२॥

Four kinds of conduct have been enunciated by the learned for the domestic mode of life. The first consists of keeping grain in store sufficient to last for three years. The second is of keeping a store to last for one year.

अश्वस्तनोऽथ कापोतीमाश्रितो वृत्तिमाहरेत्।

तेषां परः परो ज्यायान् धर्मतो धर्मजित्तमः॥३॥

The thirds is of providing for the day without thinking of the borrow. The fourth consists of collecting grain like a pegen. Of these each one is superior in merit to its predecessor as has been laid down by the scriptures.

षट्कर्मा वर्तयत्येकस्त्रिभिरन्यः प्रवर्तते।

द्वाध्यामेकश्चतुर्थस्तु ब्रह्मसत्रे व्यवस्थितः॥४॥

Observing the first kind of conduct a householder may practise all the six well

known duties. He who observes the second kind of conduct should perform three only of these duties, namely learning, giving and taking. He who follows the third kind of conduct should practise only two of the duties (viz., learning, and giving and taking. He who follows the third kind of conduct should practise only two of duties (viz., learning, and giving). The householder practising the fourth mode of life should observe only one duty (viz., reading the scriptures).

गृहमेधिव्रतान्यत्र महान्तीह प्रचक्षते।

नात्मार्ये पाचयेदन्नं न वृथा घातयेत् पशून्॥५॥

The duties of the householder are all considered as highly meritorious. The householder should never cook any food only for his own use; nor should lie kill animals (for food) except in sacrifices.

प्राणी वा यदि वाप्राणी संस्कारं यजुषार्हति।

न दिवा प्रस्वपेज्जातु न पूर्वापररात्रिषु॥६॥

If a householder wishes to slay (for food), or to cut down a tree (for fuel), he should do both the acts according to the ritual laid down in the Yajur for that much is due to both animate and inanimate creation. The householder should never sleep during the day, or in the first or the last part of the night.

न भुञ्जीतान्तरा काले नानृतावाहयेत् स्त्रियम्।

नास्यानम्पन् गृह विप्रे वसेत् कश्चिदपूजितः॥७॥

He should never take two meals between morning and evening, and should never call his wife to bed except in her season. In his house no Brahmana should be allowed to remain unfed or unadorned.

तथास्यातिथयः पूज्या हव्यकव्यवहाः सदा।

वेदविद्याव्रतस्नाताः श्रोत्रिया वेदपारगाः॥८॥

स्वधर्मजीविनो दान्ताः क्रियावन्तस्तपस्विनः।

तेषां हव्यं च कव्यं चाप्यर्हणार्थं विधीयते॥९॥

He should always adore such guests who present sacrificial offerings, who are cleansed by Vedic learning, who observe excellent vows, who are high-born and conversant with

the scriptures, who are self-controlled, mindful of all religious acts, and devoted to penances. The scriptures hold that what is offered to the gods and the departed manes in sacrifices and religious rites, is meant for the service of guests like these.

नखरैः सम्प्रयातस्य स्वर्धर्मज्ञापकस्य च।

अपविद्धाग्निहोत्रस्य गुरोर्वालीककारिणः॥१०॥

संविभागोऽत्र भूतानां सर्वेषामेव शिष्यते।

तथैवापचमानेभ्यः प्रदेयं गृहमेधिना॥११॥

In this mode of life, the scriptures hold that a portion of food, should be given to every creature, to one, who for the sake of show, keeps his nails and beard, to one who from pride shows what his own (religious) practises are, to one who has unduly abandoned his sacred fire, and even to one who has injured his preceptor. A house holder should give (food) to Brahmacharins and Sanyasins.

विघसाशी भवेन्नित्यं नित्यं चामृतभोजनः।

अमृतं यज्ञशेषं स्याद् भोजनं हविषा समम्॥१२॥

भृत्यशेषं तु योऽश्नाति तमाहुर्विघसाशिनम्।

The house-holder, should every day eat Vighasa and ambrosia. Mixed with clarified butter, the remains of the food, which is offered in sacrifices, make ambrosia. That householder who eats after having fed his servants, is said to eat Vighasa. The food, which remains after the servants have been fed, is called Vighasa, and that which is left after the presentation of sacrificial offerings, is called Amrita.

विघसं भृत्यशेषं तु यज्ञशेषमथामृतम्॥१३॥

स्वदारनिरतो दान्तो ह्यनसूयुर्जितन्द्रियः।

A householder should be content with his own married wife. He should be self-controlled. He should avoid malice and control his senses.

ऋत्विक् पुरोहिताचार्यैर्मातुलातिथिसंश्रितैः॥१४॥

वृद्धबालातुरैर्वैद्यैर्जातिसम्बन्धिबान्धवैः

मातापितृभ्यां जामीभिर्भ्रात्रा पुत्रेण भार्यया॥१५॥

दुहित्रा दासवर्गेण विवादं न समाचरेत्।

He should never fall out with his sacrificial priest, ordinary, and preceptor, with his maternal uncle and guests and dependants, with the aged and the young, with those who suffer from diseases, with those who practise as physicians, with kinsmen, relatives, and friends, with his parents, with women who belong to his own paternal family, with his brother and son and wife, with his daughter, and with his servants.

एतान् विमुच्य संवादान् सर्वपापैर्विमुच्यते॥१६॥

एतैर्जितस्तु जयति सर्वल्लोकान् न संशयः।

By avoiding quarrels with these, the householder becomes purged of all sins. By conquering such disputes, he succeeds in conquering all the blessed regions. There is no doubt in this.

आचार्यो ब्रह्मलोकेशः प्राजापत्ये पिता प्रभुः॥१७॥

अतिथिस्त्विन्द्रलोकस्य देवलोकस्य चर्त्विजः।

जामयोऽप्सरसां लोके वैश्वदेवे तु ज्ञातयः॥१८॥

The preceptor is able to take one to the regions of Brahman. The father can take to the regions of Prajapati. The guest is powerful enough to lead to the region of Indra. The priest has the power to take to the regions of the celestials. Female relatives on the father's side have power over the regions of the Apsaras, and blood relatives over the regions of the Vishvedevas.

सम्बन्धिबान्धवा दिक्षु पृथिव्यां मातृमातुलौ।

वृद्धबालातुरकृशास्त्वाकाशे प्रभविविष्णवः॥१९॥

Relation by marriage and collateral kinsmen have power over the several quarters of the horizon (viz., north, etc.) and the mother and the maternal uncle have power over the Earth. The old, the young, the afflicted, the worn out have power over the firmament.

भ्राता ज्येष्ठः समः पित्रा भार्या पुत्रः स्वका तनुः।

छाया स्वा दासवर्गश्च दुहिता कृपणं परम्॥२०॥

The eldest brother is like a father (to all his younger brother). The wife and the son are one's own body. One's menial servants are his shadow. The daughter is an object of great love.

तस्मादेतैरधिष्ठितः सहेन्नित्यमसंज्वरः।

गृहधर्मपरो विद्वान् धर्मशीलो जितक्लमः॥२१॥

Therefore a householder, gifted with learning, observant of duties and endued with endurance, should hear without excitement or anxiety every sort of annoyance and even censure from the last-named relatives.

न चार्थबद्धः कर्माणि धर्मवान् कश्चिदाचरेत्।

गृहस्थवृत्तयस्तिष्ठन्तासां निःश्रेयसं परम्॥२२॥

No pious householder should do any act, out of consideration for money. There are three courses of duty attached to the domestic mode of a life. Of these every succeeding one is more meritorious than the preceding one.

परं परं तथैवाहुश्चातुराश्रम्यमेव तत्।

यथोक्ता नियमास्तेषां सर्वं कार्यं बुभूषता॥२३॥

The same rule of merit holds good regarding the four modes of life also viz., every succeeding one is superior to the one preceding it.

कुम्भधान्यैरुज्ज्विलैः कापोतीं चास्थितास्तथा।

यस्मिंश्चैते वसन्त्यहीस्तद् राष्ट्रमभिवर्धते॥२४॥

That kingdom becomes prosperous where these highly deserving persons dwell viz., those who live like householders according to the Kumbhadhanya method, they who live according to the Uncha method, and they who live according to the Kapoti method.

पूर्वान् दश दश परान् पुनाति च पितामहान्।

गृहस्थवृत्तीश्चाप्येता वर्तयेद् यो गतव्यथः॥२५॥

That man, who cheerfully lives like a householder, observing those duties, succeeds in sanctifying ten generations of his ancestors above and ten generations below.

स चक्रथरलोकानां सदृशीमाप्नुयाद् गतिम्।

जितेन्द्रियाणामथवा गतिरेषा विधीयते॥२६॥

A householder, duly observing the duties of domestic life, acquires what gives in the end happiness, equal to what takes place in the regions attained by great kings and emperors. Even such is the end of those who have controlled their senses.

स्वर्गलोको गृहस्थानामुदारमनसां हितः।

स्वर्गो विमानसंयुक्तो वेददृष्टः सुपुष्पितः॥२७॥

Heaven has been ordained for all great householders. That heaven is filled with charming cars for each. Even that is the charming heaven described in the Vedas.

स्वर्गलोको गृहस्थानां प्रतिष्ठा नियतात्मनाम्।

ब्रह्मणा विहिता योनिरेषा यस्माद् विधीयते।

द्वितीयं क्रमशः प्राप्य स्वर्गलोके महीयते॥२८॥

The regions of heaven form the high mead for all householders of controlled minds.

The Self-born Brahma ordained that the domestic life, should secure heaven, and since it has been so ordained, a person, by gradually following the second mode of life, obtains happiness in heaven.

अतः परं परममुदारमाश्रमं

तृतीयमाहुस्त्यजतां कलेवरम्।

वनौकसां गृहपतिनामनुत्तमं

शृणुष्व संस्लिष्टशरीरकारिणाम्॥२९॥

After this comes that high and superior mode of life, called the third, for those that are desirous of renouncing their bodies. Superior to that of householders is the life of hermits,—who reduce their bodies into skeletons overlaid with dried skins. Listen as I describe to this subject to you further more.

CHAPTER 244

(MOKSHADHARMA PARVA)—

Continued

The duties of the Vanaprastha mode of Life

भीष्म उवाच

प्रोक्ता गृहस्थवृत्तिस्ते विहिता या मनीषिभिः।

तदनन्तरमुक्तं यत् तन्निबोध युधिष्ठिर॥१॥

Bhishma said—

You have been told what the duties of a householders are as ordained by the wise.

Listen now, O Yudhisthira, to the next class of duties.

क्रमशस्त्ववधूयैनां तृतीयां वृत्तिमुत्तमाम्।

संयोगव्रतखिन्नानां वानप्रस्थाश्रमौकसाम्॥१२॥

Gradually leading off the domestic mode, one should enter the third mode which is good. It is the mode which is followed by persons who living with their wives pain themselves by means of austerities. It is the mode followed by those who live in forest as hermits.

श्रूयतां पुत्र भद्रं ते सर्वलोकाश्रमात्मनाम्।

प्रेक्षापूर्वं प्रवृत्तानां पुण्यदेशनिवासिनाम्॥१३॥

Blessed be you, O son, listen to the duties observed by those who follow this mode of life in which are set forth the practices of all men and all modes of life. Listen, indeed, to the duties of those who live in sacred spots and who have adopted this mode after proper consideration.

व्यास उवाच

गृहस्थस्तु यदा पश्येद् वलीपलितमात्मनः।

अपत्यस्यैव चापत्यं वनमेव तदा श्रयेत्॥१४॥

Vyasa said—

When the householder sees his body wrinkled and hair white on his head, and children of his children, he should then retire into the forest.

तृतीयमायुषो भागं वानप्रस्थाश्रमे वसेत्।

तानेवाग्नीन् परिचरेद् यजमानो दिवौकसः॥१५॥

He should pass the third portion of his life as Vanaprastha. He should worship those sacred fires to which he had attended while a householder. Desirous of performing sacrifices, he should also worship the gods.

नियतो नियताहारः षष्ठभुक्तोऽप्रमत्तवान्।

तदग्निहोत्रं ता गावो यज्ञाङ्गानि च सर्वशः॥१६॥

Observing vows and being sparing in diet, he should eat only once, during the sixth part of the day. He should be always careful. Adoring his fires, he should keep some kine, serving them dutifully. He should perform all the rituals of a sacrifice.

अफालकृष्टं त्रीहियवं नीवारं विघसानि च।

हवींषि सम्प्रयच्छेत् मखेष्वत्रापि पञ्चसु॥१७॥

He should live upon rice and wheat which grows indigenously, and upon other sorts of grains, growing wildly. He should eat the remnant after feeding guests. In the third mode of life, he should make offerings of clarified butter in the five celebrated Sacrifices.

वानप्रस्थाश्रमेऽप्येताश्चतस्रो वृत्तयः स्मृताः।

सद्यःप्रक्षालकाः केचित् केचिन्मासिकसंचयाः॥१८॥

Four courses of conduct have been laid down for the Vanaprastha mode of life. Some gather only what is necessary for the day. Some store up things for a month.

वार्षिकं संचयं केचित् केचिद् द्वादशवार्षिकम्।

कुर्वन्त्यतिथिपूजार्थं यज्ञतन्त्रार्थमेव वा॥१९॥

Some collect grain and other necessities sufficient to last for twelve years. Hermits may act thus for adoring guests and performing sacrifices.

अध्रावकाशा वर्षासु हेमन्ते जलसंश्रयाः।

ग्रीष्मे च पञ्च तपसः शश्वच्च मितभोजनाः॥२०॥

They should during the rains, expose themselves to rain and go to water during the autumn. In summer, they should sit in the midst of four fires with the sun burning overhead. Throughout the year, however, they should be sparing in diet.

भूमौ विपरिवर्तन्ते तिष्ठन्ति प्रपदैरपि।

स्थानासनैर्वर्तयन्ति सवनेष्वभिषिञ्चते॥२१॥

They should sit and sleep on the naked earth. They stand on only their toes. They should be satisfied with the bare earth and with small mats of grass. They perform their ablutions morning, noon, and evening.

दन्तोलूखलिकाः केचिदश्मकुण्डास्तथा परे।

शुक्लपक्षे पिबन्त्येके यवागूं क्वथितां सकृत्॥२२॥

Some amongst them use only their teeth for cleaning grain. Others use only stones for the same. Some amongst them drink, only during the light fortnight, boiled very lightly, gruel of wheat (or other, grain).

कृष्णपक्षे पिवन्त्यन्ये भुञ्जते वा यथागतम्।
मूलैरेके फलैरेके पुष्पैरेके दृढव्रताः॥१३॥
वर्तयन्ति यथान्यायं वैखानसगतिं श्रिताः।

Others drink similar gruel only during the dark fortnight. Some eat what only comes of itself. Some practising rigid vows, live upon only roots, some upon only fruits, some upon only flowers, duly following the method followed by the Vaikhanashas.

एताश्चान्याश्च विविधा दीक्षास्तेषां मनीषिणाम्॥१४॥

चतुर्थश्चौपनिषदो धर्मः साधारणः स्मृतः।

वानप्रस्थाद् गृहस्थाच्च ततोऽन्यः सम्प्रवर्तते॥१५॥

These and various other observances are practised by those wise and pious men. The fourth mode of life is based upon the Upanishads. The duties prescribed for it may be observed in all the modes of life equally. Differing from the others this mode comes after domestic and forest life.

अस्मिन्नेव युगे तात विप्रैः सर्वार्थदर्शिभिः।

अगस्त्यः सप्त ऋषयो मधुच्छन्दोऽधमर्षणः॥१६॥

सांकृतिः सुदिवा तण्डिर्यथावासोऽकृतश्रमः।

अहोवीर्यस्तथा काव्यस्ताण्ड्यो मेधातिथिर्बुधः॥१७॥

बलवान् कर्णनिर्वाकः शून्यपालः कृतश्रमः।

एनं धर्मं कृतवन्तस्ततः स्वर्गमुपागमन्॥१८॥

In this very cycle, O son, many learned Brahmanas knowing the truths of all things, have been known to observe this mode. Agastya, the seven Rishis Madhuchchhandas, Aghamarshana, Sankriti, Sudivatandi who lived with her soever he pleased and was content to take what came (without ever seeking for anything). Ahovirya, Kavya, Tandya, the learned medhatithi, the highly energetic Karnanirvaka, and Shunyapala who had worked hard (for acquiring Yoga power), were the authors of this course of duties, and themselves practising them, have all gone to heaven.

तात प्रत्यक्षधर्माणस्तथा यायावरा गणाः।

ऋषीणामुग्रतपसां धर्मनैपुणदर्शिनाम्॥१९॥

अन्ये चापरिमेयाश्च ब्राह्मणा वनमाश्रिताः।

वैखानसा वालखिल्याः सैकताश्च तथा परे॥२०॥

कर्मभिस्ते निरानन्दा धर्मनित्या जितेन्द्रियाः।

गताः प्रत्यक्षधर्माणस्ते सर्वे वनमाश्रिताः॥२१॥

Many great Rishis, O son, who had the power to see immediately the fruits of their ascetic merit, those numberless ascetics who pass by the appellation of Yayavaras, many Rishis of very austere penances and endued with accurate knowledge about distinctions of duty, and many other Brahmanas too numerous to mention, adopted the forest mode of life. The Vaikhanasas, the Valikhilyas, the Saikatas, all of whom were given to austere penances, who were firm in virtue, who had controlled their senses, and who used to see the fruits of their penances immediately, adopted this mode of life and finally went to heaven.

अनक्षत्रास्त्वनाधृष्या दृश्यन्ते ज्योतिषां गणाः।

जरया च परिद्वनो व्याधिना च प्रपीडितः॥२२॥

चतुर्थे चायुषः शेषे वानप्रस्थाश्रमं त्यजेत्।

सद्यस्कारां निरूप्येष्टिं सर्वं वेदसदक्षिणाम्॥२३॥

आत्मयाजी सोऽऽत्मरतिरात्मक्रीडात्मसंश्रयः।

आत्मन्यग्नीन् समारोप्य त्यक्त्वा सर्वपरिग्रहान्॥२४॥

Freed from fear and not counted with the stars and planets, these have become visible in the sky as luminaries. When the fourth or last part of life is got at, and when one is weakened by decrepitude and possessed by disease, one should leave off the forest mode of life. Performing a sacrifice capable of being completed in a single day and in which the sacrificial fee should be everything he has, he should himself perform his own funeral rite. Withdrawn from every other object, he should devote himself to his own self, taking pleasure in himself, and depending also on his own self. He should put up all his sacrificial fires (thenceforth) upon his ownself, and sever all sorts of bonds and attachments.

साद्यस्कांश्च यजेद् यज्ञानिष्टीश्रैवेह सर्वदा।

यदैव याजिनां यज्ञादात्मनीज्या प्रवर्तते॥२५॥

त्रींश्चैवाग्नीन् यजेत् सम्यगात्मन्येवात्ममोक्षणात्।

प्राणैभ्यो यजुषः पञ्च षट् प्राश्नीयादकुत्सयन्॥२६॥

He should always celebrate such sacrifices and rites as are completed in a single day. When, however, from performance of the (ordinary) sacrifices of sacrificers, the Sacrifice in Self begins, then for liberation he should sacrifice his own self in the three fires. Without finding fault with his food he should take five or six mouthfuls, offering them duly to the five vital airs uttering Mantras of the Yajurveda.

केशलोमनखान् वाप्य वानप्रस्थो मुनिस्ततः।

आश्रमादाश्रमं पुण्यं पूतो गच्छति कर्मभिः॥२७॥

Practising austerities while living like a forest recluse, one should shave off and having purified himself by acts, pass into the fourth and the last holy mode of life.

अभयं सर्वभूतेभ्यो दत्त्वा यः प्रव्रजेद् द्विजः।

लोकास्तेजोमयास्तस्य प्रेत्य चानन्त्यमश्नुते॥२८॥

That twice-born one who enters the fourth mode of life, giving pledges of assurance to all creatures, succeeds in acquiring many effulgent regions hereafter and ultimately attains to the Infinite.

सुशीलवृत्तो व्यपनीतकल्मषो

न चेह नामुत्र च कर्तुमीहते।

अरोपमोहो गतसंखिविग्रहो

भवेदुदासीनवदात्मविन्नरः॥२९॥

Of excellent disposition and conduct, with sins all purged off the person who is conversant with his own self never wished to perform any act for either this or the other world. Shorn of anger, error, anxiety and without friendship, such a person live in this world like one having nothing to do with it.

यमेषु चैवानुगतेषु न व्यथे

स्वशास्त्रसूत्राहुतिमन्त्रविक्रमः।

भवेद् यथेष्टागतिरात्मवेदिनि

न संशयो धर्मपरे जितेन्द्रिये॥३०॥

One in the (observance of Sannyasa) should not be unwilling in satisfying the duties

included in Yama and those also that walk behind them. Such a person should live energetically according to the ordinances laid down his own mode, and leave off Vedic study and the sacred thread which marks his birth. Given to righteousness and having his senses under complete control, such a person endued with knowledge of self, attains forsooth, to the end for which he tries.

ततः परं श्रेष्ठमतीव सद्गुणै-

रधिष्ठितं त्रीनधिवृत्तिमुत्तमम्।

चतुर्थमुक्तं परमाश्रमं शृणु

प्रकीर्त्यमानं परमं परायणम्॥३१॥

After the third is the fourth mode of life. It is very superior, and has numberless high virtues. In merit it reigns supreme over the three other modes of life. It is said to occupy the very highest place. Listen to me as I describe the duties belonging to that mode which is very supreme and which is the high refuge of all.

CHAPTER 245

(MOKSHADHARMA PARVA)—

Continued

The means for acquiring the highest subject of acquisition

शुक उवाच

वर्तमानस्थैवात्र वानप्रस्थाश्रमे यथा।

योक्तव्योऽऽत्मा कथं शक्त्या वेद्यं वै काङ्क्षता परम्॥३१॥

Shuka said—

While living satisfying duly the duties of the forest life, how should one, who tries to attain to that which is the highest object of knowledge, set his soul on Yoga according to be best of his power?

व्यास उवाच

प्राप्य संस्कारमेताभ्यामाश्रमाभ्यां ततः परम्।

यत्कार्यं परमार्थं तु तदिहैकमनाः शृणु॥३२॥

Vyasa said—

Having acquired purity by the practice of the first two modes of life, viz., Brahmacharya and domesticity, one should, thereafter, set his mind on Yoga in the third mode of life. Listen now with rapt attention to what should be done for attaining to the highest object of acquisition.

कषायं पाचयित्वाऽऽशु श्रेणिस्थानेषु च त्रिषु।

प्रव्रजेच्च परं स्थानं पारिव्राज्यमनुत्तमम्॥३॥

Having conquered all shortcomings of the mind of heart by easy means in the practice of the first three modes of life, one should pass into the best and the highest of all the modes, viz., Sannyasa or Renunciation.

तद् भवानेवमभ्यस्य वर्ततां श्रूयतां तथा।

एक एव चरेद् धर्मं सिद्धिर्धर्मसहायवान्॥४॥

Do you then pass your days, having acquired the purity. Listen also to me. One should, alone and without anybody to help him or bear him company, practise Yoga for achieving success.

एकश्चरति यः पश्यन् न जहाति न हीयते।

अनग्निरनिकेतश्च ग्राममन्नार्थमाश्रयेत्॥५॥

One who practises Yoga without any one in his company, who sees everything as repetition of his own self, and who never discard anything, never falls away from Liberation. Without keeping the sacrificial fires and without a fixed dwelling, such a person should enter a village for only begging his food.

अश्वस्तनविधाता स्यान्मुनिर्भावसमाहितः।

लघ्वाशी नियताहारः सकृदन्ननिषेविता॥६॥

He should provide himself for the day without keeping any thing in store for the morrow. He should practise penances, with heat fixed on the Supreme. Eating little and that even under proper restrictions, he should not take more than one meal in a day.

कपालं वृक्षमूलानि कुचैलमसहायता।

उपेक्षा सर्वभूतानामेतावद् भिक्षुलक्षणम्॥७॥

The other marks of a mendicant are the human skull, protection under trees, rags for

wearing, companionless solitude, and indifference to all creatures.

यस्मिन् वाचः प्राविशन्ति कूपे त्रस्ता द्विपा इव।

न वक्तारं पुनर्यान्ति कैवल्यश्रमे वसेत्॥८॥

That person into whom words enter like terrified elephants into a well, and from whom they never return to the speaker, is fit to lead this mode of life which had Liberation for its end.

नैव पश्येन्न शृणुयादवाच्यं जातु कस्यचित्।

ब्राह्मणानां विशेषेण नैव ब्रूयात् कथंचन॥९॥

The mendicant should never mind the evil deeds of any person. He should never hear vilifications of others. He should especially guard against reviling a Brahmana.

यद् ब्राह्मणस्य कुशलं तदेव सततं वदेत्।

तूष्णीमासीत निन्दायां कुर्वन् भैषज्यमात्मनः॥१०॥

He should always say only what is pleasant to the Brahmanas. When anything is said against him, he should remain perfectly silent. Such silence is the medical treatment prescribed for him.

येन पूर्णमिवाकाशं भवत्येकेन सर्वदा।

शून्यं येन जनाकीर्णं तं देवा ब्राह्मणं विदुः॥११॥

That person for whose single self the spot he occupies becomes like the eastern sky, and who can regard as perfectly lonely a spot teeming with thousands of men and things, is considered by the gods to be a true Brahmana.

येन केनचिदाच्छन्नो येन केनचिदाशितः।

यत्र क्वचन शायी च तं देवा ब्राह्मणं विदुः॥१२॥

The gods know him for a Brahmana who puts on whatever comes by the way, who lives upon whatever he gets, and who sleeps on what ever spot he finds.

अहेरिव गणाद् भीतः सौहित्यान्नरकादिव।

कुणपादिव च स्त्रीभ्यस्तं देवा ब्राह्मणं विदुः॥१३॥

The gods regard him as a Brahmana who fears company like a snake; the full measure of gratification (from foods and drinks) as of hell; and women as a corpse.

न क्रुद्धयेन प्रहृष्येच्च मानितोऽमानितश्च यः।

सर्वभूतेष्वभयदस्तं देवा ब्राह्मणं विदुः॥१४॥

The gods know him as a Brahmana who is never glad when honoured and never angry when insulted, and who has given assurances of mercy to all creatures.

नाभिनन्देत मरणं नाभिनन्देत जीवितम्।

कालमेष प्रतीक्षते निदेशं भृतको यथा॥१५॥

One following the last mode of life should not regard death with joy. Nor should he regard life with joy. He should only wait for his hour like a servant waiting for his master's command.

अनभ्याहतचित्तं स्यादनभ्याहतवाग् भवेत्।

निर्मुक्तः सर्वपापेभ्यो निरमित्रस्य किं भयम्॥१६॥

He should purify his heart of all shortcomings. He should purify his speech of all faults. He should purge himself of all sins. Shorn as he is of enemies what fear can attack him.

अभयं सर्वभूतेभ्यो भूतानामभयं ततः।

तस्य मोहाद् विमुक्तस्य भयं नास्ति कुतश्चन॥१७॥

He who fears no creature and whom no creature fears, can have no fear from any quarter, freed as he is from every form of mistake.

यथा नागपदेऽन्यानि पदानि पदगामिनाम्।

सर्वाण्येवापिधीयन्ते पदजातानि कौञ्जरे॥१८॥

As the foot-prints of all other creatures moving upon legs are engulfed within those of elephants, likewise all ranks and conditions are absorbed within Yoga.

एवं सर्वमहिंसायां धर्मार्थमपिधीयते।

अमृतः स नित्यं वसति यो हिंसां न प्रपद्यते॥१९॥

Similarly, every other duty and observance is encompassed within the one duty of abstention from injury. He who avoids injuring other creatures, lives an eternal life of joy.

अहिंसकः समः सत्यो धृतिमान् नियतेन्द्रियः।

शरण्यः सर्वभूतानां गतिमाप्नोत्यनुत्तमाम्॥२०॥

One who abstains from injury, who regards all creatures impartially, who is devoted to truth, who is gifted with fortitude, who has his senses under restraints, and who extends protection to all beings, attains to a peerless end.

एवं प्रज्ञानतृप्तस्य निर्भयस्य निराशिषः।

न मृत्युरतिगो भावः स मृत्युमधिगच्छति॥२१॥

The state of death cannot with self-knowledge, who is shorn of fear, desire and expectancy. On the other hand, such a person conquers death.

विमुक्तं सर्वसङ्गेभ्यो मुनिमाकाशवत् स्थितम्।

अस्वमेकचरं शान्तं तं देवा ब्राह्मणं विदुः॥२२॥

The gods know him for a Brahmana who is freed from attachments of every kind, who practises penances, who lives like space which while containing everything is yet unattached to all things, who has nothing which he can call his own, who reads a lonely life, and who possesses equanimity of soul.

जीवितं यस्य धर्मार्थं धर्मो ह्यर्थमेव च।

अहोरात्राश्च पुण्यार्थं तं देवा ब्राह्मणं विदुः॥२३॥

The gods regard him as a Brahmana whose life is for the practice of righteousness, whose righteousness is for the behoof of them who wait dutifully upon him, and whose days and nights exist only for acquiring religious merit.

निराशिषमनारम्भं निर्मस्कारमस्तुतिम्।

निर्मुक्तं बन्धनैः सर्वैस्तं देवा ब्राह्मणं विदुः॥२४॥

The gods regard him as a Brahmana who is shorn of desire, who never struggles (for worldly emoluments), who never lowers his head to any one, who never flatters another, and who is shorn of all sorts of attachment.

सर्वाणि भूतानि सुखे रमन्ते

सर्वाणि दुःखस्य भृशं त्रसन्ते।

तेषां भयोत्पादनजातखेदः

कुर्यान्न कर्माणि हि श्रद्धानः॥२५॥

All creatures are filled with pleasure at the prospect of happiness or miserable at the prospect of grief. The man of faith, therefore

who should feel sorry at the prospect of afflicting other creatures, must abstain absolutely from all acts.

दानं हि भूताभयदक्षिणायाः

सर्वाणि दानान्यधितिष्ठतीह।

तीक्ष्णां तनुं यः प्रथमं जहाति

सोऽऽनन्त्यमाप्नोत्यभयं प्रजाभ्यः॥२६॥

The gift of assurances of harmlessness to all creatures is superior in point of merit all other gifts. He who, at the beginning, promises abstention from injury, acquires Liberation whence is the assurance of harmlessness to all creatures.

उत्तान आस्येन हविर्जुहोति

लोकस्य नभिर्जगतः प्रतिष्ठा।

तस्याङ्गमङ्गानि कृताकृतं च

वैश्वानरः सर्वमिदं प्रपेदे॥२७॥

That man who does not put into his open mouth even the five or six mouthfuls which are sanctioned for the forest recluse, is said to be the navel of the world, and the refuge of the universe. The fire occupies the head and other limbs, as also the acts good and bad.

प्रादेशमात्रे हृदि निःसृतं यत्

तस्मिन् प्राणानात्मयाजी जुहोति।

तस्याग्निहोत्रं हुतमात्मसंस्थं

सर्वेषु लोकेषु सदेवकेषु॥२८॥

Such a man, who performs a sacrifice in his own self, makes a libation of his senses and mind into the fire which lives within the limited space of his own heart. On account again of his pouring such a libation into such a fire within his own self, the universe with all creatures including the very celestials, becomes pleased.

देवं त्रिधातुं त्रिवृतं सुपर्णं

ये विद्युरग्रयां परमात्मतां च।

ते सर्वलोकेषु महीयमाना

देवाः समर्त्याः सुकृतं वदन्ति॥२९॥

They, who know the Sentiency which is endued with effulgence, which is covered with

three sheaths, which has three qualities for its characteristics, to be Ishvara partaking of that which is highest, viz., the nature of the Supreme Soul, are respected of all the worlds. They very gods with all human beings applaud their merits.

वेदांश्च वेदां तु विधिं च कृत्स्न-

मथो निरुक्तं परमार्थतां च।

सर्वं शरीरात्मनि यः प्रवेद

तस्यैव देवाः स्पृहयन्ति नित्यम्॥३०॥

He who succeeds in seeing in the Soul which lives in his own body all the Vedas, ether and the other objects of perception, the rituals of the scriptures, all those entities which are perceptible in sound only, and the superior nature of the Supreme Soul, adored of the very gods as the foremost of all beings.

भूमावसक्तं दिवि चाप्रमेयं

हिरण्यमयं योऽण्डजमण्डमध्ये।

पतत्रिणं पक्षिणमन्तरिक्षे

यो वेद भोग्यात्मनि रश्मिदीप्तः॥३१॥

He who sees in the Soul which lives within his body that foremost of beings which is not attached to the Earth, which is not attached to the Earth, which is immeasurable in even the limitless sky, which is made of gold, which is begotten of the egg and lives within the egg, which is equipped with many feathers, and which has two wings like a bird, and which is rendered effulgent by many rays of light is adored of the very gods as the foremost of all beings.

आवर्तमानमजरं विवर्तनं

षण्णाभिकं द्वादशारं सुपर्णं

यस्येदमास्ये परियाति विश्वं

तत्कालचक्रं निहितं गुहायाम्॥३२॥

The very gods adore him in whose understanding is set the wheel of Time, which is constantly revolving, which knows no deterioration, which devours the span of existence of every creature, which has the six seasons for its naves, which is equipped with twelve radii consisting of the twelve months, which has excellent joints, and towards whose gaping mouth goes on this universe.

यः सम्प्रसादो जगतः शरीरं

सर्वान्स लोकानधिगच्छतीह।

तस्मिन्नि तं तर्पयतीह देवां-

स्ते वै तृप्तास्तर्पयन्त्यास्यमस्य॥३३॥

The Supreme Soul is the huge unconsciousness of dreamless sleep. That Unconsciousness form the body of the universe. It pervades all created things. Sentiency occupying a portion of that capacious unconsciousness, pleases the gods. These last, being pleased, gratify the open mouth of the unconsciousness.

तेजोमयो नित्यमयः पुराणो

लोकाननन्तानभयानुपैति।

भूतानि यस्मान्न त्रसन्ते कदाचित्स

भूतानां न त्रसते कदाचित्॥३४॥

Endued with effulgence as also with the principle of eternity, Sentiency is without a beginning. It wins infinite regions of eternal happiness. He whom no creature fears, has never to fear any creature.

अगर्हणीयो न च गर्हतेऽनयान्स

वै विप्रः परमात्मानमीक्षेत्।

विनीतमोहो व्यपनीतकल्मषो

न चेह नामुत्र च सोऽन्नमुच्छति॥३५॥

He who never does anything blameable and who never censures another, is said to be a truly twice-born one. Such a man succeeds in seeing the Supreme Soul. He whose ignorance has been removed and whose sins have been washed away, never enjoys either here or hereafter the happiness that is enjoyed by others.

अरोषमोहः समलोष्टकाञ्चनः

प्रहीणकोशो गतसंधिविग्रहः।

अपेतनिन्दास्तुतिरप्रियाप्रिय-

श्चरन्नुदासीनवदेष्टुः॥३६॥

A person following the fourth mode of life wanders on the Earth like one not attached to anything. Such a person is shorn of anger and error. Such a person regards equally a clod of

earth and a lump of gold. such a man never keeps anything in store for his use. Such a person has no friends and enemies. Such a person does not care praise or blame, and the agreeable and the disagreeable.

CHAPTER 246

(MOKSHADHARMA PARVA)—

Continued

The various principles

व्यास उवाच

प्रकृत्यास्तु विकारा ये क्षेत्रज्ञस्तैरधिष्ठितः।

न चैनं ते प्रजानन्ति स तु जानाति तानपि॥१॥

Vyasa said—

The Sentiency is endued with all these entities which are modifications of Nature. These do not know the Soul but the Soul knows them all.

तैश्चैवं कुस्ते कार्यं मनःषष्ठैरिहेन्द्रियैः।

सुदानैरिव संयन्ता दृढैः परमवाजिभिः॥२॥

Like a good driver going on with the help of strong, well-trained, and very good horses along the paths he chooses, the Soul acts with the help of these, called the senses, having the mind for their sixth.

इन्द्रियेभ्यः परे ह्यर्था अर्थेभ्यः परमं मनः।

मनसस्तु परा बुद्धिर्बुद्धेरात्मा महान् परः॥३॥

The objects of the senses are superior to the senses themselves. The mind is superior to those objects. The understanding is superior to the mind. Mahat or the principle of greatness is superior to the understanding.

महतः परमव्यक्तमव्यक्तात् परतोऽमृतम्।

अमृतान्न परं किंचित् सा काष्ठा सा परा गतिः॥४॥

Superior to Mahat is the Prakriti. Superior to the Prakriti is Brahma. There is nothing superior to Brahma. That is the highest limit of goodness and the highest end.

एवं सर्वेषु भूतेषु बृहदोऽऽत्मा न प्रकाशते।

दृश्यते त्वन्धया बुद्ध्या सूक्ष्मया सूक्ष्मदर्शिभिः॥५॥

The Supreme Soul is hidden in every creature. It is not so manifest that ordinary men can see. Only Yogins with subtile vision see the Supreme Soul with the help of their keen and subtile understandings.

अन्तरात्मनि संलीय मनःषष्ठानि मेधया।

इन्द्रियाणीन्द्रियार्थाश्च बहुचिन्त्यमचिन्तयन्॥६॥

ध्यानेनोपरमं कृत्वा विद्यासम्पादितं मनः।

अनीश्वरः प्रशान्तात्मा ततोऽर्हत्यमृतं पदम्॥७॥

Merging the senses having the mind for their sixth and all the objects of the senses into the inner self by the help of the understanding, and meditating upon the three states of consciousness, viz., the object thought, the act of thinking, and the thinker, and abstaining by contemplation from every kind of enjoyment, replenishing his mind with the knowledge that he is Brahma's self, laying aside at the same time all consciousness of power, and there by making his Soul perfectly tranquil, the Yogin attains to immortality.

इन्द्रियाणां तु सर्वेषां वश्यात्मा चलितस्मृतिः।

आत्मनः सम्प्रदानेन मर्त्यो मृत्युमुपाश्रुते॥८॥

That person, however, who becomes the slave of all his senses and whose ideas of right and wrong have been confounded, already subject as he is to death, actually meets with death by such surrender of self.

आहत्य सर्वसंकल्पान् सत्त्वे चित्तं निवेशयेत्।

सत्त्वे चित्तं समावेश्य ततः कालंजरो भवेत्॥९॥

Destroying all desires, one should drown the gross understanding into one's subtile Understanding. Having thus drowned the gross into the subtile Understanding, one is sure to become a second Kalanjara mountain.

चित्तप्रसादेन यतिर्जहातीह शुभाशुभम्।

प्रसन्नात्माऽऽत्मनि स्थित्वा सुखमत्यन्तमश्नुते॥१०॥

By purifying his heart, the Yogin gets over both righteousness and its opposite. By purifying his heart and by living in his own true nature, he acquires the highest happiness.

लक्षणं तु प्रसादस्य यथा स्वप्ने सुखं स्वप्तेत्।

निवाते वा यथा दीपो दीप्यमानो न कम्पते॥११॥

The sign of that purity of heart is that one who has acquired it experiences that state of unconsciousness which is similar to that of dreamless slumber. The Yogin who has acquired that state lives like the steady flame of a lamp which burns in a place where the atmosphere is perfectly still.

एवं पूर्वापरे काले युञ्जन्नात्मानमात्मनि।

लब्धाहारो विशुद्धात्मा पश्यत्यात्मानमात्मनि॥१२॥

Being sparing in diet, and having purified his heart, that Yogin who applies his Soul to the Soul, sees the Soul in the Soul.

रहस्यं सर्ववेदानामनैतिह्यमनागमम्।

आत्मप्रत्ययिकं शास्त्रमिदं पुत्रानुशासनम्॥१३॥

This topic, O son, intended for your instruction, is the essence of all the Vedas. The truths expounded in it cannot be understood by the help of inference alone or by that of mere study of the scriptures. One must understand in himself by the help of faith.

धर्माख्यानेषु सर्वेषु सत्याख्याने च यद् वसु।

दशेदमृक्सहस्राणि निर्मथ्यामृतमुद्धतम्॥१४॥

By churning the riches contained in all religious works and in all topics based on truth, as also the ten thousand Riches, this ambrosia has been acquired.

नवनीतं यथा दध्नः काष्ठादग्निर्यथैव च।

तथैव विदुषां ज्ञानं पुत्र हेतोः समुद्धतम्॥१५॥

As butter from curds and fire from wood, so this has been raised for the sake of my son,—this which forms the knowledge of all truly wise men.

स्नातकानामिदं शास्त्रं वाच्यं पुत्रानुशासनम्।

तदिदं नाप्रशान्ताय नादान्तायातपस्वि ने॥१६॥

This topic, O son, fraught with solid instruction, is intended for Brahmana who having studied the Vedas, have become householders. It should never be delivered to one who is not of tranquil soul, or one is not self-controlled, or who one who has not practised penances.

नोदविदुषे वाच्यं तथा नानुगताय च।

नासूयकाजानृजवे न चानिर्दिष्टकारिणे॥१७॥

It should not be delivered to one who is not conversant with the Vedas, or one who do not humbly wait upon his preceptor, or one who is not shorn of malice, or one who is not possessed of sincerity and candour, or one who is of reckless conduct.

न तर्कशास्त्रदग्धाय तथैव पिशुनाय च।

श्लाघिने श्लाघनीयाय प्रशान्ताय तपस्विने॥१८॥

इदं प्रियाय पुत्राय शिष्यायानुगताय च।

रहस्यधर्मं वक्तव्यं नान्यस्मै तु कथंचन॥१९॥

It should never be delivered to one whose intellect has been consumed by disputation, or one who is vile or low. This topic containing the quintessence of duties, should be communicated to that person, however, who is possessed of fame, or who deserves praise, or who is of tranquil soul, or possessed of ascetic merit, to a Brahmana who is such to one's son or dutiful disciple, but on no account should it be delivered to others.

यद्यप्यस्य महीं दद्याद् रत्नपूर्णमिमां नरः।

इदमेव ततः श्रेय इति मन्येत तत्त्ववित्॥२०॥

If any person gives away the entire Earth with all her treasures, to one conversant with truth, the latter should still consider the gifts of this knowledge as very much superior to that gift.

अतो गुह्यतरार्थं तदध्यात्ममतिमानुषम्।

यत् तन्महर्षिभिर्दृष्टं वेदान्तेषु च गीयते॥२१॥

तत् तेऽहं सम्प्रवक्ष्यामि यामि यन्मां त्वं परिपृच्छसि॥२॥

I shall now describe to you a subject which is a greater mystery than this, a subject connected with the Soul, which is above the ordinary understandings of human beings, which has been seen by the foremost of Rishis, what has been treated in the Upanishads, and which forms the topic of your inquiry.

यच्च ते मनसि वर्तते परं

यत्र चासित तव संशयः क्वचित्।

श्रूयतामयमहं तवाग्रतः

पुत्र किं हि कथयामि ते पुनः॥२३॥

Tell me what, after this, is in your mind? Tell me in what you have still any doubt? Listen, for here I am. So son, seated before you! Upon what, indeed, shall I once more discourse to you.

CHAPTER 247

(MOKSHADHARMA PARVA)—

Continued

The various elements : ego :
understanding

शुक उवाच

अध्यात्मं विस्तरेणेह पुनरेव वदस्व मे।

यदध्यात्मं यथा वेद भगवन्पुनस्तत्॥१॥

Shuka said—

O illustrious one, O foremost of Rishis, once again describe to me fully the subject bearing on soul. Tell me what, in deed, is spiritual topic and whence does it come?

व्यास उवाच

अध्यात्मं यदिदं तात पुरुषस्येह पठ्यते।

तत् तेऽहं वर्तयिष्यामि तस्य व्याख्यामिमां शृणु॥२॥

Vyasa said—

That, O son, which is considered as spiritual with reference to human beings, I shall now mention to you, and listen to the explanation I give.

भूमिरापस्तथा ज्योतिर्वायुराकाश एव च।

महाभूतानि भूतानां सागरस्योर्मयो यथा॥३॥

Earth, water, light, wind, and entities are the great principles which form the component parts of all creatures, and though really one are yet considered different like the waves of the ocean.

प्रसार्येह यथाङ्गानि कूर्मः संहरते पुनः।

तद्वन्महान्ति भूतानि यवीयःसु विकुर्वते॥४॥

Like a tortoise extending out its limbs and withdrawing them again, the great elements, by

living in innumerable small forms, go through transformations.

इति तन्मयमेवेदं सर्वं स्थावरजङ्गमम्।

सर्गे च प्रलये चैव तस्मिन् निर्दिश्यते तथा॥५॥

All this universe of mobile and immobile objects has for its component parts these five elements. Everything, regarding creation and destruction, is referable to this fivefold elements.

महाभूतानि पञ्चैव सर्वभूतेषु भूतकृत्।

अकरोत् तात वैषम्यं यस्मिन् यदनुपश्यति॥६॥

These five elements are in all existent things. The Creator of all things, however, has made an unequal distribution of those elements for serving different ends.

शुक उवाच

अकरोद् यच्छरीरेषु कथं तदुपलक्षयेत्।

इन्द्रियाणि गुणाः केचित् कथं तानुपलक्षयेत्॥७॥

Shuka said—

How can one understand that unequal distribution in the various objects of the universe? Which amongst them are the senses and which the attributes? How may this be understood?

व्यास उवाच

एत् ते वर्तयिष्यामि यथावदनुपूर्वशः।

शृणु तत् त्वमिहैकाग्रो यथातत्त्वं यथा च तत्॥८॥

Vyasa said—

I shall explain this to you properly, one after another. Listen with rapt attention to the subject as I explain how what I have said actually takes place.

शब्दः श्रोतं तथा स्वानि त्रयमाकाशसम्भवम्।

प्राणश्चेष्टा तथा स्पर्श एते वायुगुणास्त्रयः॥९॥

Sound, the sense of hearing, and all the cavities within the body,—these three originate—from ether. The vital airs, the action of the limbs, and touch are the attributes of the wind.

रूपं चक्षुर्विपाकश्च त्रिधा ज्योतिर्विधीयते।

रसोऽथ रसनं स्नेहो गुणास्त्वेते त्रयोऽम्भसः॥१०॥

From eyes and the digestive fire within the stomach, originate from light. Taste, tongue, and all the humours,—these three originate from water.

घ्रेयं घ्राणं शरीरं च भूमेरेते गुणास्त्रयः।

एतावानिन्द्रियग्रामैर्व्याख्यातः पाञ्चभौतिकः॥११॥

Scent, nose, and the body,—these three,—form the attributes of earth. These then, as I have explained to you, are the changes of the five (great) elements in connection with the senses.

वायोः स्पर्शो रसोऽङ्गश्च ज्योतिषो रूपमुच्यते।

आकाशप्रभवः शब्दो गन्धो भूमिगुणः स्मृतः॥१२॥

Touch is said to be attribute of the wind; taste of water; form of light. Sound originate from ether, and scent is the property of earth.

मनो बुद्धिः स्वभावश्च त्रय एते स्वयोनिजाः।

न गुणानतिवर्तन्ते गुणेभ्यः परमागताः॥१३॥

Mind, Understanding, and Nature,—these three, originate from their own previous states, and acquiring a position higher than the attributes, do not get over those attributes.

अथा कूर्म इहाङ्गानि प्रसार्य विनियच्छति।

एवमेवेन्द्रियग्रामं बुद्धिः सृष्टा नियच्छति॥१४॥

एतस्मिन्नेव कृत्ये तु वर्तते बुद्धिरुत्तमा॥१५॥

As the tortoise extends its limbs and withdraws them once again within itself, so the Understanding creates the senses and once again withdraws them into itself. The consciousness of ego which arises about what is above the soles of the feet and below the crown of the head, is mainly due to the action of the Understanding.

गुणान् नेनीयते बुद्धिर्बुद्धिरेवेन्द्रियाण्यपि।

मनःषष्ठानि सर्वाणि बुद्ध्यभावे कुतो गुणाः॥१६॥

It is the Understanding which is transformed into the (five) attributes. It is the Understanding also which is transformed into the (five) senses with the mind for the sixth. Where are the attributes when the Understanding is nowhere?

इन्द्रियाणि नरे पञ्च पष्ठं तु मन उच्यते।

सप्तमीं बुद्धिमेवाहुः क्षेत्रज्ञं पुनरष्टमम्॥१७॥

There are five senses in man. The mind is called the sixth. The Understanding is called the seventh. The Soul is the eighth.

चक्षुरालोचनायैव संशयं कुस्ते मनः।

बुद्धिरध्यवसानाय साक्षी क्षेत्रज्ञ उच्यते॥१८॥

The eyes and the other senses are for only receiving impressions of form, etc. The mind exists for doubting. The Understanding determines those doubts. The Soul is said to only see every work without mingling with them.

रजस्तमश्च सत्त्वं च यत्र एते स्वयोनिजाः।

समाः सर्वेषु भूतेषु तान् गुणानुपलक्षयेत्॥१९॥

The qualities of goodness, darkness and ignorance originate from their own counterparts. These exist equally in all creatures. These are called qualities and should be known by the actions they produce.

तत्र यत् प्रीतिसंयुक्तं किञ्चिदात्मनि लक्षयेत्।

प्रशान्तमिव संशुद्धं सत्त्वं तदुपधारयेत्॥२०॥

Regarding those actions, all such states of cheerfulness or joy, of tranquillity and purity which one becomes conscious of in one self, should be known as due to the quality of goodness.

यत् तु संतापसंयुक्तं काये मनसि वा भवेत्।

प्रवृत्तं रज इत्येवं तत्र चाप्युपलक्षयेत्॥२१॥

All such states of sorrow in either the body or the mind, should be considered as due to the influence of the quality of darkness.

यदूर्ध्वं पादतलयोरवाङ्मूर्धश्च पश्यति।

यत् तु सम्मोहसंयुक्तमव्यक्तविषयं भवेत्।

अप्रतर्क्यमविज्ञेयं तमस्तदुपधारयताम्॥२२॥

All such states of stupefaction whose cause cannot be determined (by either reason or inward light), should be known as due to the action of Ignorance.

प्रहर्षः प्रीतिरानन्दः साम्यं स्वस्थात्मचित्तता।

अकस्माद् यदि वा कस्माद् वर्तन्ते सात्त्विका गुणाः॥२३॥

Delight, cheerfulness, joy, equanimity, contentment of heart, due to any known cause or originating otherwise, are all effects of the quality of goodness.

अभिमानो मृषावादो लोभो मोहस्तथाक्षमा।

लिङ्गानि रजसस्तानि वर्तन्ते हेत्वहेतुतः॥२४॥

Pride, false speech, cupidity, stupefaction, vindictiveness, whether originating from any known cause or otherwise, are characteristics of the quality of darkness.

तथा मोहः प्रमादश्च निद्रा तन्द्राप्रबोधिता।

कथंचिदभिवर्तन्ते विज्ञेयास्तामसा गुणाः॥२५॥

Stupefaction of judgement, carelessness, sleep, lethargy, and indolence, from whatever cause these may originate, are to be regarded as the characteristics of the quality of Ignorance.

CHAPTER 248

(MOKSHADHARMA PARVA)—

Continued

Mind and understanding

व्यास उवाच

मनो विसृजते भावं बुद्धिरध्यवसायिनी।

हृदयं प्रियाप्रिये वेद त्रिविधा कर्मचोदना॥१॥

Vyasa said—

The mind creates innumerable ideas. The Understanding, differentiates things and ascertains their true nature. The heart discriminates which is pleasant and which unpleasant. There are the three forces which produce acts.

इन्द्रियेभ्यः परा ह्यर्था अर्थेभ्यः परमं मनः।

मनसस्तु परा बुद्धिर्बुद्धेरात्मा परो मतः॥२॥

The objects of the senses are superior to the senses. The mind is superior to those objects. The Understanding is superior to mind. The Soul is considered as superior to Understanding.

बुद्धिरात्मा मनुष्यस्य बुद्धिरेवात्मनाऽऽत्मनि।

यदा विकुस्ते भावं तदा भवति सा मनः॥३॥

Ordinarily the Understanding is a man's Soul. When the Understanding, by itself, forms ideas (of objects) within itself, it is then called Mind.

इन्द्रियाणां पृथग्भावाद् बुद्धिविक्रियते ह्यतः।

शृण्वती भवति श्रोत्रं स्पृशती स्पर्श उच्यते॥४॥

The senses being different from one another, the Understanding presents different aspects on account of its different modifications. When it hears, it becomes the organ of hearing, and when it touches, it becomes the organ of touch.

पश्यती भवते दृष्टी रसती रसनं भवेत्।

जिघ्रती भवति घ्राणं बुद्धिविक्रियते पृथक्॥५॥

Likewise, when it sees, it becomes the organ of vision, and when it tastes, it becomes the organ of taste and when it smells, it becomes the organs of scent. It is the Understanding which appears under different guises by modification.

इन्द्रियाणि तु तान्याहुस्तेष्वदृश्योऽधितिष्ठति।

तिष्ठती पुरुषे बुद्धिस्त्रिषु भावेषु वर्तते॥६॥

These modifications of the Understanding are called the senses. The invisible Soul is placed over them as their presiding chief. Living in the body, the Understanding exists in the three states (of qualities).

कदाचित्प्रभते प्रीतिं कदाचिदपि शोचति।

न सुखेन न दुःखेन कदाचिदिह युज्यते॥७॥

Sometimes it acquires cheerfulness, sometimes it yields to grief and sometimes its condition becomes such that it is united with neither joy nor sorrow.

सेयं भावात्मिका भावांस्त्रीनेतानतिवर्तते।

सरितां सागरो भर्ता महाबलमिवोर्मिमान्॥८॥

The Understanding, however, whose chief function is to create elements, transcends those three states as the ocean, the king of rivers, stands against the powerful currents of the rivers that fall into it.

यदा प्रार्थयते किञ्चित् तदा भवति सा मनः।

अधिष्ठानानि वै बुद्ध्यां पृथगेतानि संस्मरेत्।

इन्द्रियाण्येव मेध्यानि विजेतव्यानि कृत्स्नशः॥९॥

When the Understanding desires for anything, it is called by the name of Mind. The senses, again, should all be considered as contained within the Understanding. The senses, which are engaged in bearing impressions of form, scent, etc., should all be controlled.

सर्वाण्येवानुपूर्व्येण यद् यदानुविधीयते।

अविभागता बुद्धिर्भावे मनसि वर्तते॥१०॥

When one sense becomes subordinate to the Understanding, the latter, though really not different, enters the Mind in the form of existent things. Such is the case with the senses one after another with reference to the ideas that are said to be apprehended by them.

ये चैव भावा वर्तन्ते सर्व एष्वेव ते त्रिषु।

अन्वर्थाः सम्प्रवर्तन्ते रथनेमिमरा इवा॥११॥

All the three states which exist, viz., Sattva, Rajas, and Tamas, attach to those three (viz., Mind, Understanding, and Consciousness), and like the spokes of a car-wheel acting for their attachment, to the circumference of the wheel, they follow the various objects.

प्रदीपार्थं मनः कुर्यादिन्द्रियैर्बुद्धिसत्तमैः।

निश्चरद्भिर्यथायोगमुदासीनैर्यदृच्छया॥१२॥

The mind must convert the senses into a lamp for removing the darkness which obstructs the knowledge of the Supreme Self. This knowledge which is gained by Yogins with the help of the especial instruments of Yoga, is acquired without any particular exertion by men who abstain from worldly objects.

एवं स्वभावमेवेदमिति विद्वान् न मुह्यति।

अशोचन्नप्रहृष्यन् हि नित्यं विगतमत्सरः॥१३॥

The universe is of the nature. The man of knowledge, therefore, become never stupefied. Such a man never grieves, never rejoices, and is shorn of envy.

न चात्मा शक्यते द्रष्टुमिन्द्रियैः कामगोचरैः।

प्रवर्तमानैरनये दुष्करैरकृतात्मभिः॥१४॥

The soul cannot be seen with the help of the senses whose nature is to roam about among all objects of desire. Even pious men, whose senses are pure, cannot see the soul with their help what then should be said of the vicious whose senses are impure.

तेषां तु मनसा रश्मीन् यदा सम्यङ्निश्च्यति।

तदा प्रकाशतेऽस्यात्मा दीपदीप्ता यथाऽऽकृतिः॥१५॥

When, however, a person, with the help of his mind, firmly holds their reins, it is then that his Soul sees itself like an object coming in view on account of the light of a lamp.

सर्वेषामेव भूतानां तमस्यपगते यथा।

प्रकाशं भवते सर्वं तथेदमुपधार्यताम्॥१६॥

As all things are seen when the darkness that covers them is removed, so the soul becomes manifest when the darkness that covers it is dispelled.

यथा वारिचरः पक्षी न लिप्यति जले चरन्।

विमुक्तात्मा तथा योगी गुणदोषैर्न लिप्यते॥१७॥

As a water fowl, though floating on the water, is never drenched by it, similarly the Yogin of freed soul is never sullied by the imperfections of the three qualities.

एवमेव कृतप्रज्ञो न दोषैर्विषयांश्चरन्।

असज्जमानः सर्वेषु कथंचन न लिप्यते॥१८॥

Likewise, a wise man by even enjoying all earthly objects without being attached to any of them, is never affected by shortcomings of any kind.

त्यक्त्वा पूर्वकृतं कर्म रतिर्यस्य सदाऽऽत्मनि।

सर्वभूतात्मभूतस्य गुणवर्गेष्वसज्जतः॥१९॥

सत्त्वमात्मा प्रसरति गुणान् वापि कदाचन।

न गुणा विदुरात्मानं गुणान् वेद स सर्वदा॥२०॥

He who avoids acts after having performed them properly, and takes delight in the one really existent, viz., the Soul who has formed himself the soul of all created beings, and who keeps himself understanding and senses which are created by the soul. The qualities can not apprehend the Soul. The Soul, however, apprehends them always.

परिद्रष्टा गुणानां च परिस्मृष्टा यथातथम्।

सत्त्वक्षेत्रज्ञयोरेतदन्तरं विद्धि सूक्ष्मयोः॥२१॥

The Soul is the witness which sees the qualities and duly works them up. Mark this difference between the Understanding and the Soul both which are highly subtle.

सृजतेऽत्र गुणानेक एको न सृजते गुणान्।

पृथग्भूतौ प्रकृत्या तौ सम्प्रयुक्तौ च सर्वदा॥२२॥

One of them creates the qualities. The other does not create them. Though they are different from each other by nature, they are, however, always united.

यथा मत्स्योऽद्भिरन्यः स्यात् सम्प्रयुक्तोतथैव तौ।

मशकोदुम्बरौ वापि सम्प्रयुक्तौ यथा सह॥२३॥

The fish residing in the water is different from the element in which it resides. But as the fish and the water forming its residence are always united, likewise the quality of goodness and the individual soul exist in a state of union. The gnat begotten of a rotten fig is really not the fig but different from it. As the gnat and the fig are seen to be united with each other, so are the qualities of goodness and the individual Soul.

इषीका वा यथा मुञ्जे पृथक् च सह चैव च।

तथैव सहितोवेतावन्योन्यस्मिन् प्रतिष्ठितौ॥२४॥

As the blade in a clump of grass though distinct from the clump, exists in a state of union with it, so these two, though different from each other and each exists in its own self, are to be seen in a state of perpetual union.

CHAPTER 249

(MOKSHADHARMA PARVA)—
Continued

The knowledge of soul

व्यास उवाच

सृजते तु गुणान् सत्त्वं क्षेत्रज्ञस्त्वधितिष्ठति।

गुणान् विक्रियतः सर्वानुदासीनवदीश्वरः॥१॥

Vyasa said—

The objects by which one is encircled are created by the Understanding. Without being connected with them, the Soul stands aloof, lording over them. The Understanding creates all objects. The three principal qualities are continually being transformed. The Soul, gifted with power, lords over them all, without, however, mingling with them.

स्वभावयुक्तं सर्वं यदिमान् सृजते गुणान्।

उर्णनाभिर्यथा सूत्रं सृजते तद्गुणास्तथा॥१॥

The objects created by the Understanding partake of its own nature. Like the threads created by the spider, the objects created by the Understanding partake of the nature of Understanding.

प्रध्वस्ता न निवर्तन्ते प्रवृत्तिर्नोपलभ्यते।

एवमेके व्यवस्यन्ति निवृत्तिरिति चापरे॥३॥

Some hold that the qualities, when done away with by yoga or knowledge, do not cease to exist. They hold this because when once gone, the marks only of their return are not perceived. Others hold that when destroyed by knowledge, they are at once destroyed never to return.

उभयं सम्प्रधार्यैतदध्यवस्येद् यथामति।

अनेनैव विधानेन भवेद् गर्भशयो महान्॥४॥

Meditating duly upon these two opinions, one should try his best according to the way one thinks proper. It is by this way that one should acquire eminence and take refuge in his own Soul alone.

अनादिनिधनो ह्यात्मा तं बुद्ध्वा विचरेन्नरः।

अक्रुरध्यन्नप्रहृष्यंश्च नित्यं विगतमत्सरः॥५॥

The Soul is without beginning and without end. Understanding his Soul properly man should move and act, without yielding to anger, without indulging in joy, and always shorn of envy.

इत्येवं हृदयग्रन्थिं बुद्धिचिन्तामयं दृढम्।

अनित्यं सुखमासीत् अशोचंश्छिन्नसंशयः॥६॥

Cutting by this means the knot that is in his heart, created by the faculties of the

Understanding, which is hard (to cut), but which can be destroyed by knowledge, one should live happily, without yielding to grief, and with his doubts removed.

ताम्येयुः प्रच्युताः पृथ्व्या यथा पूर्णां नदीं नराः।

अवगाढा ह्यविद्वांसो विद्धि लोकमिमं तथा॥७॥

Know that they who mix in worldly affairs, are as distressed in body and mind as persons ignorant of the art of swimming when they fall from the land into a vast and deep river.

न तु ताम्यति वै विद्वान् स्थले चरति तत्त्ववित्।

एवं यो विन्दतेऽऽत्मानं केवलं ज्ञानमात्मनः॥८॥

Being conversant with the truth, the learned man, however, is never distressed, for he feels like one walking over firm land. Indeed, he who perceives his Soul to be such, viz., as full of consciousness which has knowledge alone for its mark, is never distressed.

एवं बुद्ध्वा नरः सर्वं भूतानामागतिं गतिम्।

समवेक्ष्य च वैषम्यं लभते शममुत्तमम्॥९॥

By thus knowing the origin and end of all creatures, and by thus apprehending their distinctions, a person succeeds in acquiring high felicity.

एतद् वै जन्मसामर्थ्यं ब्राह्मणस्य विशेषतः।

आत्मज्ञानं शमश्चैव पर्याप्तं तत्परायणम्॥१०॥

This knowledge is the possession of a Brahmana in particular by virtue of his birth. Knowledge of the Soul, and happiness like above, are each fully sufficient to lead to Liberation.

एतद् बुद्ध्वा भवेद् बुद्धः किमन्यद् बुद्धलक्षणम्।

विज्ञायैतद् विमुच्यन्ते कृतकृत्या मनीषिणः॥११॥

न भवति विदुषां महद्भयं

यदविदुषा समुहद्भयं परत्र।

न हि गतिरधिकास्ति कस्यचिद्

भवति हि या विदुषः सनातनी॥१२॥

By gaining such knowledge one really becomes learned. What else is the mark of a person of knowledge? Having gained such knowledge, the wise men consider themselves

successful and become liberated. Those things which produce fear to men shorn of knowledge do not do so to those who are gifted with knowledge. There is no end higher than the eternal end which is acquired by a learned person.

लोकमातुरमसूयते जन-

स्तत्तदेव च निरीक्ष्य शोचते।

तत्र पश्य कुशलानशोचतो

ये विदुस्तदुभयं कृताकृतम्॥१३॥

One sees with aversion all earthly objects of enjoyment which are, of course, full of shortcomings. Again seeing others pursue such objects with pleasure, another is filled with sorrow. But they who are conversant with both objects, viz., that which is fictitious and that which is not so, are never grieved and are truly happy.

यत्करोत्यनभिसंधिपूर्वकं

तच्च निर्णुदति तत् पुराकृतम्।

न प्रियं तदुभयं न चाप्रियं

तस्य तज्जनयतीह कुर्वतः॥१४॥

What a man does without expectation of fruits dissipates his acts of a pristine life. The acts, however, of such a person both of this end and his pristine life cannot lead to Liberation. On the other hand, such destruction of former acts and such acts of this life cannot bring what is disagreeable (viz., hell), even if the wise man engages in acts.

CHAPTER 250

(MOKSHADHARMA PARVA)—

Continued

The foremost of all duties

शुक उवाच

यस्माद् धर्मात् परो धर्मो विद्यते नेह कश्चन।

यो विशिष्टश्च धर्मेभ्यस्तं भवान् प्रब्रवीतु मे॥१॥

Shuka said—

May your reverend self describe what is the foremost of all duties, indeed, of that duty then which no higher one exists in this world.

व्यास उवाच

धर्मं ते सम्प्रवक्ष्यामि पुराणमृषिभिः कृतम्।

विशिष्टं सर्वधर्मेभ्यस्तमिहैकमनाः शृणु॥२॥

Vyasa said—

I shall now describe to you duties having a very ancient origin and laid down by the Rishis, duties which are superior to all others. Listen to me with rapt attention.

इन्द्रियाणि प्रमाथीनि बुद्ध्या संयम्य यत्नतः।

सर्वतो निष्पत्तिष्णूनि पिता बालानिवात्मजान्॥३॥

The maddening senses should carefully be governed by the understanding like a father checking his own in experienced children liable to fall into various evil habits.

मनसश्चेन्द्रियाणां चाप्येकान्तं परमं तपः।

तज्ज्यायः सर्वधर्मेभ्यः स धर्मः पर उच्यते॥४॥

To withdraw the mind and the senses from all unworthy objects and their due concentration (upon higher objects) is the highest penance. That is the highest of all duties. Indeed, that is said to be the highest duty.

तानि सर्वाणि संधाय मनःषट्पानि मेधया।

आत्मतृप्त इवासीत बहुचिन्त्यमचिन्तयन्॥५॥

Directing, by the help of the understanding, the senses having the mind for their sixth, and without, thinking of worldly objects which create innumerable kinds of thought, one should live contented with his own self.

गोचरेभ्यो निवृत्तानि यदा स्थास्यन्ति देशमनि।

तदा त्वमात्मनाऽऽत्मानं परं द्रक्ष्यसि शम्यतम्॥६॥

When withdrawn from the fields where they generally run loose, senses and the mind return for living in their proper abode, it is then that you will see in your own self the Eternal and Supreme Soul.

सर्वात्मानं महात्मानं विधूपमिव पावकम्।

तं पश्यन्ति महात्मानो ब्राह्मणा ये मनीषिणः॥७॥

Those great Brahmanas who are endued with wisdom succeed in seeing that Supreme

and Universal Soul which resembles a blazing fire in effulgence.

यथा पुष्पफलोपेतो बहुशाखो महाद्रुमः।

आतमनो नभिजानीते क्व मे पुष्पं क्व मे फलम्॥८॥

एवमात्मा न जानीते क्व गमिष्ये कुतस्त्वहम्।

अन्यो ह्यत्रान्तरात्मास्ति यः सर्वमनुपश्यति॥९॥

As a large tree enveloped with numberless branches and filled with many flowers and fruits, does not know in which part it has flowers and in which it has fruits, similarly the Soul, as modified by birth and other qualities, does not know whence it has come and whither it is to go. There is, however, an inner Soul, which sees every thing.

ज्ञानदीपेन दीप्तेन पश्यत्यात्मानमात्मनि।

दृष्ट्वा त्वमात्मानाऽऽत्मानं निरात्मा भव सर्ववित्॥१०॥

One sees the Soul with the help of the lamp of knowledge. Seeing, therefore, yourself with you ownself, cease to regard your body as yourself and acquire omniscience.

विमुक्तः सर्वपापेभ्यो मुक्तत्वच इवोरगः।

परां बुद्धिमवाप्येह विपाप्मा विगतज्वरः॥११॥

Purged of all sins, like a snake that has cast off its slough, one acquires high intelligence here and becomes free from every anxiety and the obligation of acquiring a new body.

सर्वतः स्रोतसं घोरं नदीं लोकप्रवाहिनीम्।

पञ्चेन्द्रियग्राहवतीं मनःसंकल्परोधसम्॥१२॥

Having its current spread in various directions, dreadful is this river of life carrying the world onward in its course. The five senses are its crocodiles. The mind and its objects are the shores.

लोभमोहतृणच्छन्नां कामक्रोधसरीसृषाम्।

सत्यतीर्थावृतक्षोभां क्रोधपङ्कजं सरिद्वराम्॥१३॥

Cupidity and bewilderment of judgement are the grass and straw and anger are the dreadful reptiles which live in it. Truth forms the landing stage by its miry banks. Falsehood forms its surges, and anger its mire.

अव्यक्तप्रभवां शीघ्रां दुस्तरामकृतात्मभिः।

प्रतरस्व नदीं बुद्ध्या कामग्राहसमाकुलाम्॥१४॥

Originating from the Unmanifest, rapid is its current, and incapable of being crossed by persons of impure souls. Do you, with the help of the understanding, cross that river having desires for its alligators.

संसारसागरगमां योनिपातालदुस्तराम्।

आत्मकर्मोद्धवां तात जिह्वावर्ता दुरासदाम्॥१५॥

The worldly concerns form the ocean towards which that river runs. Genus and species form its unfathomable depth that none can understand. One's birth, O child, is the source from which that stream originates. Speech forms its eddies.

यां तरन्ति कृतप्रज्ञा धृतिमन्तो मनीषिणः।

तां तीर्णः सर्वतो मुक्तो विद्यतात्माऽऽत्मविच्छुभिः॥१६॥

Only men endued with learning wisdom, and understanding succeed in crossing it which is so difficult to cross. Crossing it, you will free yourself from every attachment, acquiring a tranquil heart, knowing the Soul, and becoming pure in every way.

उत्तमां बुद्धिमास्थाय ब्रह्मभूयान् भविष्यसि।

संतीर्णः सर्वसंसारान् प्रसन्नात्मा विकल्मषः॥१७॥

भूमिष्ठानीव भूतानि पर्वतस्थो निशामय।

अक्रुध्यन्नप्रहृष्यंश्च न नृशंसमतिस्तथा॥१८॥

Depending then on a purged and elevated understanding, you will succeed in becoming Brahma's self. Having estranged yourself from every worldly attachment, having acquired a purified Soul and conquering every sort of sin, look you upon the world like a person looking from the mountain summit upon creatures creeping below on the Earth's surface! Without being subject to anger or joy, and without making any cruel wish, you will see the origin and the destruction of all created objects.

ततो द्रक्ष्यसि सर्वेषां भूतानां प्रभवाप्ययौ।

एनं वै सर्वभूतेभ्यो विशिष्टं मेनिरे बुधाः।

धर्मं धर्मभूतां श्रेष्ठा मुनयस्तत्त्वदर्शिनः॥१९॥

Wise men consider such an act to be the foremost of all things. Indeed, this act of crossing the river of life is considered by the

foremost of pious persons, by ascetics conversant with the truth, to be the greatest of all acts that one can perform.

आत्मनो व्यापिनो ज्ञानमिदं पुत्रानुशासनम्।

प्रयताय प्रवक्तव्यं हितायानुगताय च॥२०॥

This knowledge of the all-pervading Soul should be delivered to one's son. It should be inculcated upto one who is of controlled senses, who is honest in conduct, and that is docile or submissive.

आत्मज्ञानमिदं गुह्यं सर्वगुह्यतमं महत्।

अबुवं यदहं तात आत्मसाक्षिकमञ्जसा॥२१॥

This knowledge of Soul, which I have just explained to you, O child, and the evidence of whose truth is supplied by the Soul itself, is, indeed, the greatest of all mysteries, and the very highest knowledge which one can acquire.

नैव स्त्री न पुमानेतन्नैव चेदं नपुंसकम्।

अदुःखमसुखं ब्रह्म भूतभयभवात्मकम्॥२२॥

Brahma has no sex,—male, a female, or neuter. It is neither sorrow nor happiness. Its essence the past, the future, and the present.

नैतज्ज्ञात्वा पुमान् स्त्री वा पुनर्भवमवाप्नुते।

अभवप्रतिपत्त्यर्थमेतद् धर्मं विधीयते॥२३॥

Whatever the sex may be, male or female, the person who acquires the knowledge of Brahma hath never to go through re-births. This duty (of Yoga) has been described for acquiring Liberation from re-birth.

यथा मतानि सर्वाणि तथैतानि यथा तथा।

कथितानि मया पुत्र भवन्ति न भवन्ति च॥२४॥

These words which I have used for answering your question lead to Liberation in the same way as the various other opinions held by various other sages who have described this subject. I have explained the subject to you in the manner in which it should be explained. Those opinions sometimes yield fruit and sometimes not.

तत्प्रीतियुक्तेन गुणान्वितेन

पुत्रेण सत्युत्र दमान्वितेन।

पृष्टो हि सम्प्रीतमना यथार्थं

वृथात्सुतस्येह यदुक्तमेतत्॥२५॥

Therefore, O good child, when asked by a contented, meritorious, and self-controlled son or disciple, a preceptor should, with a delighted heart, explain, according to their true import, these instructions which I have delivered for your benefit my son.

CHAPTER 251

(MOKSHADHARMA PARVA)—

Continued

The account of a true Yogin

व्यास उवाच

गन्धान् रसान् नानुरूप्यात्सुखं वा

नालंकारांश्चाप्नुयात्तस्य तस्या

मानं च कीर्तिं च यशश्च नेच्छेत्स

वै प्रचारः पश्यतो ब्राह्मणस्य॥१॥

Vyasa said—

One should not show any liking for scents and tastes and other sorts of enjoyment. Nor should one accept ornaments and other articles giving the enjoyment of the senses of scent and taste. One should not seek honour and achievements and fame. Even this is the conduct of a Brahmana endued with vision.

सर्वान् वेदानधीयीत शुश्रूषुर्ब्रह्मचर्यवान्।

ऋचो यजूंषि सामानि न तेन न स वै द्विजः॥२॥

He who has mastered all the Vedas, having served dutifully his preceptor and practised the vow of celibacy, he who knows all the Richs, Yajushes, and Samans, is not a twice-born one.

ज्ञातिवत् सर्वभूतानां सर्ववित् सर्ववेदवित्।

नाकामो प्रियते जातु न तेन न च वै द्विजः॥३॥

One who treats all creatures like his kinsman, and one who is acquainted with Brahma, is said to be the master of all the Vedas. One who is shorn of desire, never dies. It is by such a conduct and such a bent of mind that one becomes a truly twice-born one.

इष्टीश्च विविधाः प्राप्य क्रतूँश्चैवाप्तदक्षिणान्।

प्राप्नोति नैव ब्राह्मण्यमविधानात् कथंचन॥४॥

Having performed only various sorts or religious rights and various sacrifices completed with sacrificial presents, one does not gain the dignity of a Brahmana if he is devoid of mercy and has not renounced desire.

यदा चायं न बिभेति यदा चास्मान्न बिभ्यति।

यदा नेच्छति न द्वेष्टि ब्रह्म सम्पद्यते तदा॥५॥

When one ceases to fear all creatures and when all creatures cease to fear him, when one never desires for anything nor entertains hatred for anything, then he is said to acquire the dignity of Brahma.

यदा न कुस्ते भावं सर्वभूतेषु पापकम्।

कर्मणा मनसा वाचा ब्रह्म सम्पद्यते तदा॥६॥

When one abstains from injuring all creatures in thought, words, and acts, then he is said to acquire the dignity of Brahma.

कामबन्धनमेवैकं नान्यदस्तीह बन्धनम्।

कामबन्धनमुक्तो हि ब्रह्मभूयाय कल्पते॥७॥

There is only one kind of fetter in this world, viz., the chain of desire, and no other. One who is freed from the chain of desire acquires the dignity of Brahma.

कामतो मुच्यमानस्तु धूम्राश्चादिव चन्द्रमाः।

विरजाः कालमाकाङ्क्षन् धीरो धैर्येण वर्तते॥८॥

Shorn of desire like the Moon emerged from clouds, the wise man, purged of all stains, live patiently expecting his time.

आपूर्यमाणमचलप्रतिष्ठं

समुद्रमापः प्रविशन्ति यद्वत्।

तद्वत् कामा यं प्रविशन्ति सर्वे

स शान्तिमाप्नोति न कामकामः॥९॥

That person into whose mind all sorts of desire enter like various rivers falling into the ocean without being able to increase its limits by their discharge, acquires equanimity, but not he who cherishes desire for all worldly objects.

स कामकान्तो न तु कामकामः

स वै कामात्स्वर्गमुपैति देही॥१०॥

Such a person becomes happy for the fruition of all his wishes, and not he who entertains desire for worldly objects. The latter,

even if he acquires heaven, has to fall away from it.

वेदस्योपनिषत् सत्यं सत्यस्यापनिषद् दमः।

दमस्योपनिषद् दानं दानस्योपनिषद् तपः॥११॥

The Vedas have truth for their object. Truth has the mastering of the senses for its object. The subjugation of the senses has charity for its object. Charity has penance for its object.

तपसोपनिषत् त्यागस्त्यागस्योपनिषत् सुखम्।

सुखस्योपनिषत् स्वर्गः स्वर्गस्योपनिषच्छमः॥१२॥

Penance has renunciation for its recondite object. Renunciation has happiness for its object. Happiness has heaven for its object. Heaven has tranquillity for its object.

क्लेदनं शोकमनसो संतापं तृष्णया सह।

सत्त्वमिच्छसि संतोषाच्छान्तिलक्षणमुत्तमम्॥१३॥

For the sake of contentment you should desire to acquire a serene understanding which is a valuable possession, indicating Liberation, and which, scorching sorrow and all objects or doubts together with thirst, destroys them entirely in the long run.

विशोको निर्ममः शान्तः प्रसन्नात्मा विमत्सरः।

षड्भिर्लक्षणवानेतैः समग्रः पुनरेष्यति॥१४॥

One endued with those six qualities, viz., contentment, sorrowlessness, freedom from fetters, peacefulness, cheerfulness, and freedom from envy, is sure to become full or complete.

षड्भिः सत्त्वगुणोपेतैः प्राज्ञैरधिगतं त्रिभिः।

ये विदुः प्रेत्य चात्मानमिहस्थं तं गुणं विदुः॥१५॥

They who, transcending all consciousness of body, know the Soul which lives within the body and which is understood by only wise persons with the help of the six entities when endowed with only the quality of goodness, and with the help also of the other three, succeed in attaining to Liberation.

अकृत्रिमसंहार्यं प्राकृतं निरुपस्कृतम्।

अध्यात्मं सुकृतं प्राप्तः सुखमव्ययमश्नुते॥१६॥

The wise man enjoys endless beatitude by understanding the Soul which reigns within the body, which is shorn of the attributes of birth and death, which exists in its own true nature, which being uninvested with attributes requires no acts of purification, and which is identical with Brahma.

निष्प्रचारं मनः कृत्वा प्रतिष्ठाप्य च सर्वशः।

यामयं लभते तुष्टिं सा न शक्याऽऽत्मनोऽन्यथा॥१७॥

The pleasure which a man enjoys by governing his mind from roving in all directions and fixing it entirely on the Soul is such that its like cannot be acquired by one through any other means.

येन तृप्यत्यभुञ्जानो येन तृप्यत्यवित्तवान्।

येनोस्नेहो बलं धत्ते यस्तं वेद स वेदवित्॥१८॥

He is said to be a qualified master of the Vedas who is conversant with what gratifies one whose stomach is empty, which pleases one who is angry, and which invigorates one whose limbs are dry.

संगुप्तान्यात्मनो द्वाराण्यपिधाय विचिन्तयन्।

यो ह्यास्ते ब्राह्मणः शिष्टः स आत्मरतिरुच्यते॥१९॥

Suspending his senses that have been properly checked from unworthy indulgence, he who lives in Yoga meditation, is said to be a Brahma. Such a person is said to acquire his joys from the Soul.

समाहितं परे तत्त्वे क्षीणकाममवस्थितम्।

सर्वतः सुखमन्वेति वपुश्चान्द्रमसं यथा॥२०॥

Regarding one who lives after having destroyed desire and devoting himself to the highest subject of existence, it should be said that his happiness is continuously increased like the lunar disc.

अविशेषाणि भूतानि गुणांश्च जहतो मुनेः।

सुखेनापोहते दुःखं भास्करेण तमो यथा॥२१॥

Like the Sun removing darkness, happiness removes the sorrows of that Yogin who gets over both the gross and the subtle elements, as also the intellectual principle and the Unmanifest.

तपतिक्रान्तकर्माणमतिक्रान्तगुणक्षयम्।

ब्राह्मणं विषयाश्लिष्टं जरामृत्यु न विन्दतः॥२२॥

Decrepitude and death cannot attack that Brahma who has got beyond the sphere of acts, who has gone the destruction of the qualities themselves, and who is no longer attached to earthly objects.

स यदा सर्वतो मुक्तः समः पर्यवतिष्ठते।

इन्द्रियाणीन्द्रियार्थाश्च शरीरस्थोऽतिवर्तते॥२३॥

Indeed, when freed from everything, the Yogin, lives in a state transcending both attachment and hatred, he is said to be, even in this life, above his senses and all their objects.

कारणं परमं प्राप्य अतिक्रान्तस्य कार्यताम्।

पुनरावर्तनं नास्ति सम्प्राप्तस्य परं पदम्॥२४॥

That Yogin, who having gone above Prakriti attains to the Highest Cause, becomes freed from the obligation of a re-birth on account of his having attained to that which is the highest.

CHAPTER 252

(MOKSHADHARMA PARVA)—

Continued

The subject of spirituality; the formation of elements

व्यास उवाच

द्वन्द्वानि मोक्षजिज्ञासुरर्थधर्मानुष्ठितः।

वक्त्रा गुणवता शिष्यः श्राव्यः पूर्वमिदं महत्॥१॥

Vyasa said—

A qualified preceptor should, first of all, describe the most capacious subject of spirituality, that has been explained in the previous chapter, to a disciple who wishes to enquire after Liberation after having transcended all pairs of opposites and performed the concerns of both profit and religion.

आकाशं मास्तौ ज्योतिरापः पृथ्वी च पञ्चमी।

भावाभावौ च कालश्च सर्वभूतेषु पञ्चसु॥२॥

Ether, wind, light, water, and earth as the fifth, and existence and non-existence and time, exist in all living creatures having the five for their component ingredients.

अन्तरात्मकमाकाशं तन्मयं श्रोत्रमिन्द्रियम्।

तस्य शब्दं गुणं विद्यान्मूर्तिशास्त्रविधानवित्॥३॥

Space is unoccupied interstice. The organs of hearing consist of space. One knowing the science of elements endued with form should know that ether has sound for its attribute.

चरणं मास्तोत्प्रेति प्राणापानौ च तन्मयौ।

स्पर्शनं चेन्द्रियं विद्यात् तथा स्पर्शं च तन्मयम्॥४॥

Wind is essence of the feet. The vital airs are made of wind. Wind is the essence of the sense of touch, and touch is the attribute of wind.

तापः पाकः प्रकाशश्च ज्योतिश्चक्षुश्च पञ्चमम्।

तस्य रूपं गुणं विद्यात् ताप्रगौरासितात्मकम्॥५॥

Heat, the digestive fire in the stomach, light that manifests all things, the heat of the body, and eye as the fifth, are all of light which has form of various colours for its attribute.

प्रक्लेदः क्षुद्रता स्नेह इत्यपामुपदिश्यते।

असृङ्मज्जा च यच्चाप्यत् स्निग्धं विद्यात् तदात्मकम्॥६॥

Solubility, and all kinds of liquid matter partake of water. Blood, marrow, and all else that is cool, have water for their essence. The tongue is the sense of taste, and taste is known as the attribute of water.

रसनं चेन्द्रियं जिह्वा रसश्चापां गुणो मतः।

संघातः पार्थिवो धातुरस्थिदन्तनखानि च॥७॥

All solid substances partake of earth, as also bones, teeth, nails, beard, the hairs on the body, hair, nerves, sinews, and skin.

श्मश्रु रोम च केशश्च शिरा स्नायु च चर्म च।

इन्द्रियं घ्राणसंज्ञातं नासिकेत्यभिसंज्ञिता॥८॥

The nose is known as the organ of smell. The object of that senses, viz., scent, is known as the attribute of earth.

गन्धश्चेन्द्रियार्थोऽयं विज्ञेयः पृथिवीमयः।

उत्तरेषु गुणाः सन्ति सर्वसत्त्वेषु चोत्तराः॥९॥

पञ्चानां भूतसंघानां संततिं मुनयो विदुः।

Each subsequent element partakes of the attribute or attributes of the preceding one in addition to its own. The (three) supplementary entities exist in all living creatures. The Rishis thus described the five elements and the effects and qualities emanating from or belonging to them.

मनो नवमेषां तु बुद्धिस्तु दशमी स्मृता॥१०॥

एकादशस्त्वनन्तात्मा स सर्वः पर उच्यते।

The mind is the ninth, and the understanding is the tenth. The Soul, which is infinite, is the eleventh. It is considered as the highest of all.

व्यवसायात्मिका बुद्धिर्मनो व्याकरणात्मकम्।

कर्मानुमानाद् विज्ञेयः स जीवः क्षेत्रसंज्ञकः॥११॥

The mind has doubt for its essence. The understanding discriminates and produces certainty. The Soul becomes known as Jiva or individual soul when invested with body through the consequences of acts.

एभिः कालात्मकैर्भावैर्यः सर्वैः सर्वमन्वितम्।

पश्यत्यकलुषं कर्म स मोहं नानुवर्तते॥१२॥

That man who regards all living creatures as unsullied though endued with all these entities having time for their essence, has never to perform acts moved on by error.

CHAPTER 253

(MOKSHADHARMA PARVA)—

Continued

The account of Self

व्यास उवाच

शरीराद् विप्रमुक्तं हि सूक्ष्मभूत शरीरिणम्।

कर्मभिः परिपश्यन्ति शास्त्रोक्तैः शास्त्रवेदिनः॥१॥

Vyasa said—

Those who are well-read in the scriptures see, with the help of acts laid down in the scriptures, the Soul which is encased in a subtle body and is highly subtle and which is dissociated from the gross body in which it lives.

यथा मरीच्यः सहिताश्चरन्ति
सर्वत्र तिष्ठन्ति च दृश्यमानाः।

देहैर्विमुक्तानि चरन्ति लोकां-

स्तथैव सत्त्वान्यतिमानुपाणि॥२॥

As the rays of the Sun which move in dense masses through every part of the sky, cannot be seen by the naked eye though their existence can be perceived by reason, likewise, existent beings freed from gross bodies and moving in universe are above the reach of human vision.

प्रतिरूपं यथैवाप्सु तापः सूर्यस्य लक्ष्यते।

सत्त्ववत्सु तथा सत्त्वं प्रतिरूपं स पश्यति॥३॥

As the shining solar disc is seen reflected in the reflected water so the Yogin sees reflected within gross bodies the existent self.

तानि सूक्ष्माणि सत्त्वानि विमुक्तानि शरीरतः।

स्वेन सत्त्वेन सत्त्वज्ञाः पश्यन्ति नियतेन्द्रियः॥४॥

All those souls again that are encased in subtle forms after being alienated from the gross bodies in which they lived, are perceptible to Yogins, who have controlled their senses and who are gifted with knowledge of the soul. Indeed, helped by their own souls, Yogins see those invisible beings.

स्वपतां जाग्रतां चैव सर्वेषामात्मचिन्तितम्।

प्रधानाद्वैद्यमुक्तानां जहतां कर्मजं रजः॥५॥

यथाहनि तथा रात्रौ यथा रात्रौ तथाहनि।

वशे तिष्ठति सत्त्वात्मा सततं योगयोगिनाम्॥६॥

Whether asleep or awake, during the day or in the night, and during the night or in the day, they who practise Yoga after renouncing all the creations of the understanding the passion engendered by acts, and the power which Yoga begets, succeed in keeping their subtle form under complete control.

तेषां नित्यं सदा नित्यो भूतात्मा सततं गुणैः।

सप्तभिस्त्वन्वितः सूक्ष्मैश्चरिणुरजरामरः॥७॥

The individual soul which lives in such Yogins, always endued with the seven subtle principles, moves in all blissful regions, freed from decrepitude and death. I say 'always,' and

'freed from death, as in common parlance, for, in sooth, that subtle form is also terminable.

मनोबुद्धिपराभूतः स्वदेहपरदेहवित्।

स्वप्नेष्वपि भवत्येष विज्ञाता सुखदुःखयोः॥८॥

That man, however, who is under the influence of his mind and understanding, differentiates, even in his dreams, his own body from that of another and experiences both pleasure and pain.

तत्रापि लभते दुःखं तत्रापि लभते सुखम्।

क्रोधलोभौ तु तत्रापि कृत्वा व्यसनमृच्छति॥९॥

Really, even in his dreams he enjoys happiness and suffers misery; and yielding to anger and cupidity, suffers all sorts of calamities.

प्रीणितश्चापि भवति महतोऽर्थानवाप्स्य हि।

करोति पुण्यं तत्रापि जीवन्निव च पश्यति॥१०॥

In his dreams he acquires great riches and feels highly satisfied: performs meritorious acts, and sees as he does when he is awake.

महोष्मान्तर्गतश्चापि गर्भत्वं समुपेयिवान्।

दश मासान् वसन् कुक्षौ नैपोऽन्नमिव जीर्यते॥११॥

It is wonderful to mark that individual soul which has to lie within the uterus and amid much internal heat, and which has to pass there full ten months, is not digested and destroyed like food within the stomach.

तमेतमतितेजोऽंशं भूतात्मानं हृदि स्थितम्।

तमोरजोभ्यामाविष्टा नानुपश्यन्ति मूर्तिषु॥१२॥

Men possessed by the qualities of Darkness and Ignorance never succeed in seeing within the gross body the sentiency which is a portion of the Supreme Soul to transcendent effulgence and which lies within the heart of every creature.

योगशास्त्रपरा भूत्वा तमात्मानं परीप्सवः।

अनुच्छ्वासान्यमूर्तानि यानि वज्रोपमान्यपि॥१३॥

They who learn Yoga for the purpose of obtaining a knowledge of Self succeed in getting over the inanimate and gross body, the imperceptible subtle body, and the casual body which is not destroyed on the occasion of even the universal destruction.

पृथग्भूतेषु सृष्टेषु चतुर्थाश्रमकर्मसु।

समाधौ योगमेवैतच्छाण्डिल्यः शममब्रवीत्॥१४॥

Of the duties laid down for the various modes of life including the fourth mode, these which I have described, which have Yoga for their foremost, and which indicate a complete stoppage of all operations of the Mind and the Understanding, have been laid down by Shandilya.

विदित्वा सप्त सूक्ष्माणि षडङ्गं च महेश्वरम्।

प्रधानविनियोगज्ञः परं ब्रह्मानुपश्यति॥१५॥

Having comprehended the seven subtle principles, having comprehended also the Supreme Cause of the universe with the six attributes, and lastly having understood that the universe so only a modification of nescience endued with the three qualities, one succeeds in seeing high Brahma.

CHAPTER 254

(MOKSHADHARMA PARVA)—

Continued

The tree of desire

व्यास उवाच

हृदि कामदुमश्चित्रो मोहसंचयसम्भवः।

क्रोधमानमहास्कन्धो विधित्सापरिषेचनः॥१॥

Vyasa said—

There is a wonderful tree in the heart of man, called Desire. It is born of the seed called Error. Anger and Pride from its large trunk. The desire for work is the hollow ground around its foot.

तस्य चाज्ञानमाधारः प्रमादः परिषेचनम्।

सोऽभ्यसूयापलाशो हि पुरा दुष्कृतसारवान्॥२॥

Ignorance is the root of that tree, and carelessness is the water which nourishes it. Envy forms its leaves. The evil acts of pristine lives supply it with vigour.

सम्पोहचिन्ताविटपः शोकशाखो भयाङ्कुर।

मोहनीभिः पिपासाभिर्लताभिरनुवेष्टितः॥३॥

Loss of judgement and anxiety are its twigs; grief forms its huge branches; and fear it is sprout. Thirst which seems agreeable, forms the creepers which twine round it on all sides.

उपासते महावृक्षं सुलुब्धास्तत्फलेप्सवः।

आयसैः संयुताः पाशैः फलदं परिवेष्ट्य तम्॥४॥

Avaricious men, fettered in chains of iron, sitting around that fruit-producing tree, worship it, in expectation of its fruit.

यस्तान् पाशान् वशे कृत्वा तं वक्ष्यमपकर्षति।

गतः स दुःखयोरन्तं जरामरणयोर्द्वयोः॥५॥

He who, subduing those chains, cuts down that tree and seeks to renounce both sorrow and joy, succeeds in attaining to the end of both.

संरोहत्यकृतप्रज्ञः सदा येन हि पादपम्।

स तमेव ततो हन्ति विषग्रन्थिरिवानुरम्॥६॥

That foolish wight who nourishes this tree by enjoying the objects of the senses is destroyed by those very objects like a poisonous pill destroying the patient to whom it is given.

तस्यानुगतमूलस्य मूलमुदध्वियते बलात्।

योगप्रसादात् कृतिना साम्येन परमासिना॥७॥

However, by the help of Yoga, a clever man forcibly cuts off with the sword of concentration, the far-reaching root of this tree.

एवं यो वेद कामस्य केवलस्य निवर्तनम्।

बन्धं वै कामशास्त्रस्य स दुःखान्यतिवर्तते॥८॥

One who understands that the end of all acts performed from the desire of fruit is rebirth or chains that bind, succeeds in getting over all sorrow.

शरीरं पुरमित्याहुः स्वामिनी बुद्धिरिष्यते।

तत्त्वबुद्धेः शरीरस्थं मनो नापाथचिन्तकम्॥९॥

The body is compared to a city. The understanding is its mistress. The mind living within the body is the minister of that mistress whose chief duty is to decide.

इन्द्रियाणि मनःपौरास्तदर्थं तु पराकृतिः।

तत्र द्वौ दारुणौ दोषौ तपो नाम रजस्तथा॥

The senses are the citizens who are employed by the mind. For maintaining those citizens the mind shows a strong inclination for various sorts of acts. Two great faults are seen in those acts, namely, Darkness and ignorance.

तदर्थमुपजीवन्ति पौराः सह पुरेश्वरैः॥१०॥

अद्वारेण तमेवार्थं द्वौ दोषावुपजीवतः।

Upon the fruits of those acts depend those citizens along with the chiefs of the city. The two faults live upon the fruits of those acts which are done by forbidden means.

तत्र बुद्धिर्हि दुर्धर्षा मनः सामान्यमश्नुते॥११॥

पौराश्चापि मनस्त्रस्तास्तेषामपि चला स्थितिः।

Such being the case, the understanding, which of itself is unconquerable, goes down to a state of equality with the mind. Then again the senses, moved by the stained mind, lose their own firmness.

तदर्थं बुद्धिरध्यास्ते सोऽनर्थः परिषीदति॥१२॥

यदर्थं पृथग्ध्यास्ते मनस्तत्परिषीदति।

Those objects again to acquire which the understanding tries, produce grief and ultimately meet with destruction. Those objects, after destruction, are remembered by the mind, and accordingly they afflict the mind even after they are lost.

पृथग्भूतं मनो बुद्ध्या मनो भवति केवलम्॥१३॥

तत्रैनं विधृतं शून्यं रजः पर्यवतिष्ठते।

The understanding is also afflicted, for the mind is said to be different from the understanding only when the mind is viewed regarding its chief function of getting impressions about whose certainty it is no judge. In sooth, however, the mind is identical with the understanding. The quality of Darkness which is in the understanding then overwhelms the Soul itself that lies over that understanding sullied by Darkness like an image upon a mirror.

तन्मनः कुस्ते सख्यं रजसा सह सङ्गतम्।

तं चादाय जनं पौरं रजसे सम्प्रयच्छति॥१४॥

It is the mind that first becomes united with darkness. Having united itself, it attacks the

soul, the understanding, and the senses, and surrenders them to Rajas."

CHAPTER 255

(MOKSHADHARMA PARVA)—

Continued

The enumeration of the principles

भीष्म उवाच

भूतानां परिसंख्यानं भूयः पुत्र निशामय।

द्वैपायनमुखाद् भ्रष्टं श्लाघया परयानघ॥१॥

दीप्तानलनिभः ब्राह्म भगवान् धूमवर्चसे।

ततोऽहमपि वक्ष्यामि भूयः पुत्र निदर्शनम्॥२॥

Bhishma said—

Do you, O son, O sinless one, listen once more, with feeling of great pride, to the words given vent to by the Island-born Rishi on the subject of the enumeration of the principles. Like a blazing fire, the great Rishi said these words to his son who took after a fire wrapped in smoke. Instructed by what he said, I also, O son, shall again explain to you that certain knowledge.

भूमेः स्थैर्यं गुरुत्वं च काठिन्यं प्रसवार्थता।

गन्धो गुरुत्वं शक्तिश्च संघातः स्थापना दृतिः॥३॥

The properties of earth are immobility, weight, hardness, productiveness, scent, density, capacity to absorb all sorts of scents, cohesion, habitableness, and that attribute of the mind which is called patience.

अपां शैत्यं रसः क्लेदो द्रवत्वं स्नेहसौम्यता।

जिह्वा विस्यन्दनं चापि भौमानां श्रपणं तथा॥४॥

The properties of water are coolness, taste, moisture, liquidity, softness, agreeableness, tongue, fluidity, capacity to the congealed, and power to melt all earthy products.

अग्नेर्दुर्धर्षता ज्योतिस्तापः पाकः प्रकाशनम्।

शोको रागो लघुस्तैक्ष्ण्यं सततं चोर्ध्वभासिता॥५॥

The properties of fire are irresistible energy, inflammability, heat, capacity to soften, light, sorrow, disease, speed, fury, and upward motion.

वायोरनियमस्पर्शो वादस्थानं स्वतन्त्रता।

वलं शैथ्यं च मोक्षं च कर्म चेष्टाऽऽत्मता भवः॥६॥

The properties of the wind are touch that is neither hot nor cool, power to help the organs of speech, independence, strength, celerity, power to help all kinds of discharge, power to raise other objects, breaths inhaled and exhaled, life, and birth.

आकाशस्य गुणः शब्दो व्यापित्वं छिद्रतापि च।

अनाश्रयमनालम्बमव्यक्तमविकारिता॥७॥

अप्रतीघातिता चैव भूतत्वं विकृतानि च।

गुणाः पञ्चाशत् प्रोक्ताः पञ्चभूतात्मभाविताः॥८॥

The properties of space are sound, extension, capacity of being enclosed, absence of refuge, power of being unmanifest, capacity for modification, incapacity for resistance, material cause for producing the sense of hearing, and the unoccupied parts of the human body. These are the fifty properties, as declared, which form the essences of the five elementary entities.

धैर्योपपत्तिर्व्यक्तिश्च विसर्गः कल्पना क्षमा।

सदसच्चाशुता चैव मनसो नव वै गुणाः॥९॥

Patience, reasoning, remembrance, forgetfulness or error, imagination, endurance, inclination towards good, inclination towards evil, and restlessness,—are the properties of the mind.

इष्टानिष्टविपत्तिश्च व्यवसायः समाधिता।

संशयः प्रतिपत्तिश्च बुद्धेः पञ्चगुणान् विदुः॥१०॥

Destruction of both good and evil thoughts, perseverance, concentration, decision, and ascertainment of all things depending upon direct evidence, form the five properties of the understanding.

युधिष्ठिर उवाच

कथं पञ्चगुणा बुद्धिः कथं पञ्चेन्द्रिया गुणाः।

एतन्मे सर्वमाचक्ष्व सूक्ष्मज्ञानं पितामह॥११॥

Yudhisthira said—

How can the understanding be said to have five properties? How again, can the five senses

be described as properties. Explain to me, O grandfather, all this abstruse topic.

भीष्म उवाच

आहुः षष्टिं बुद्धिगुणान्वै

भूतविशिष्टा नित्यविषक्ताः।

भूतविभूतीश्चाक्षरसृष्टाः

पुत्र न नित्यं तदिह वदन्ति॥१२॥

Bhishma said—

The understanding is said to possess altogether sixty properties, for the understanding includes the five elements. All those properties exist in the Soul. The Vedas say, O son, that the elements, their properties, are all created by Him who is above all decay. These entities, therefore, are not eternal.

तत्पुत्र चिन्ताकलिलं तदुक्तमनागतं वै तव सम्प्रतीह।

भूतार्थतत्त्वं तदवाप्य सर्वं भूतप्रभावाद् भव शान्तबुद्धिः॥

The theories contradicting the Revelation which have in the previous Verses, O son, been placed before you, are all defective in the eye of reason. Minding, however, in this world all that I have said to you about the Supreme Brahma, do you after acquiring the power which the knowledge of Brahma offers, seek to acquire tranquillity of heart.

CHAPTER 256

(MOKSHADHARMA PARVA)—

Continued

What is death

युधिष्ठिर उवाच

य इमे पृथिवीपालाः शेरते पृथिवीतले।

पृतनामध्य एते हि गतसंज्ञा महाबलाः॥१॥

Yudhisthira said—

These kings who lie on the Earth's surface amid their respective armies, these princes of great power, are now all deprived of life.

एकैकशो भीमबला नागायुतबलास्तथा।

एते हि निहताः संख्ये तुल्यतेजोबलैर्नरैः॥२॥

Every one of these powerful kings was endued with strength equal to that of ten thousand elephants. Alas! these have all have killed by men equally powerful and strong.

नैषां पश्यामि हन्तारं प्राणिनां संयुगे परम्।

विक्रमेणोपसम्पन्नास्तेजोबलसमन्विताः॥३॥

I do not see any one else that could kill any of these men in battle. All of them were gifted with great prowess, great energy, and great strength.

अथ चेमे महाप्राज्ञाः शेरते हि गतासवः।

मृता इति च शब्दोऽयं वर्तत्येषु गतासुषु॥४॥

Highly wise, they are now lying dead on the naked earth. about them, however, that are deprived of life, the word that is used is that they are dead.

इमे मृता नृपतयः प्रायशो भीमविक्रमाः।

तत्र मे संशयो जातः कुतः संज्ञा मृता इति॥५॥

All these highly powerful kings are said to be dead. On this subject a doubt lies in my mind. Whence is life and whence is death.

कस्य मृत्युः कुतो मृत्युः केन मृत्युरिह प्रजाः।

हरत्यमरसंकाश तन्मे ब्रूहि पितामह॥६॥

Who is it that dies? whence is death? Whence is death? Why does death take away living creatures. O grandfather, tell me this, O you who are like a god.

भीष्म उवाच

पुरा कृतयुगे तात राजा ह्यासीदकम्पनः।

स शत्रुवशमापन्नः संग्रामे क्षीणवाहनः॥७॥

Bhishma said—

In days of yore, in the Krita age, O son, there was a king of the name of Anukampaka. His cars, elephants, horse and men having been reduced in number, he succumbed to the power of his enemies in battle.

तस्य पुत्रो हरिर्नाम नारायणसमो बले।

स शत्रुभिर्हतः संख्ये सबलः सपदानुगः॥८॥

His son, named Hari, who was like Narayana himself in strength, was in that battle

killed by his enemies along with all his followers and troops.

स राजा शत्रुवशगः पुत्रशोकसमन्वितः।

यदृच्छया शान्तिपरो ददर्श भुवि नारदम्॥९॥

Stricken with grief consequent on the death of his son, and himself brought under the control of enemies, the king devoted himself thence to a life of peacefulness. One day, while wandering listlessly he met the sage Narada on the Earth.

तस्मै स सर्वमाचष्ट यथावृत्तं जनेश्वरः।

शत्रुभिर्ग्रहणं संख्ये पुत्रस्य मरणं तथा॥१०॥

The king told Narada all that had taken place, viz., the death of his son in battle and his own capture by his enemies.

तस्य तद् वचनं श्रुत्वा नारदोऽथ तपोधनः।

आख्यानमिदमाचष्ट पुत्रशोकापहं तदा॥११॥

Having heard him Narada, endued with wealth of penances, then recited to him the following narrative for removing his grief consequent on the death of his son.

नारद उवाच

राजशृणु समाख्यानमद्येदं बहुविस्तरम्।

यथावृत्तं श्रुतं चैव मयेदं वसुधाधिप॥१२॥

Narada said—

Listen now, O king, to the following long narrative which had taken place. I myself heard it formerly, O king!

प्रजाः सृष्टाः महामेजाः प्रसार्ये पितामहः।

अतीव वृद्धा बहुला नामृष्यत पुनः प्रजाः॥१३॥

Endued with great energy, the Grandfather, at the time of the creation of the universe, created a large number of living beings. These multiplied greatly, and none of them died.

न ह्यन्तरमभूत् किञ्चित् क्वचिज्जन्तुभिरच्युत।

निरुच्छ्वासमिवोन्नद्धं त्रैलोक्यमभवन्पुनः॥१४॥

There was not a part of the universe which was not overcrowded with living creatures, O you of great glory! Indeed, O king, the three worlds appeared to swell with living beings, and became, as it were, breathless.

तस्य चिन्ता समुत्पन्ना संहारं प्रति भूपते।

चिन्तयन् नाध्यगच्छच्च संहारे हेतुकारणम्॥१५॥

Then, O king, the Grandfather thought as to how he should destroy the surplus population. Thinking of the matter, the Self-create, however, could not decide by what means the destruction of life was to be performed.

तस्य रोषान्महाराज खेभ्योऽग्निरुदतिष्ठत्।

तेन सर्वा दिशो राजन् ददाह स पितामहः॥१६॥

Thereupon, O king, Brahman gave way to anger and in consequence of his anger a fire issued out of his body. With that fire born of his anger, the Grandfather burnt all the quarters of the universe, O king.

ततो दिवं भुवं खं च जगच्च सचराचरम्।

ददाह पावको राजन् भगवत्कोपसम्भवः॥१७॥

Indeed, that fire begotten of the Divine Lord's anger, O king, burnt Heaven and Earth and the Sky and the whole Universe with all its mobile and immobile beings.

तत्रादहन्त भूतानि जङ्गमानि ध्रुवाणि च।

महता क्रोधवेगेन कुपिते प्रपितामहे॥१८॥

Truly, when the Grandfather thus became angry, all mobile and immobile beings began to be consumed by the irresistible power of that anger.

ततोऽध्वरजटः स्थाणुर्वेदाध्वरपतिः शिवः।

जगाम शरणं देवो ब्रह्माणं परवीरहा॥१९॥

Then the divine and sacred Sthanu, that destroyer of hostile heroes, that lord of the Vedas and the scriptures, filled with pity, tried to please Brahma.

तस्मिन्नभिगते स्थाणौ प्रजानां हितकाम्यया।

अब्रवीत् परमो देवो ज्वलन्निव तदा शिवम्॥२०॥

करवाण्यद्य कं काम वरार्होऽसि मतो मम।

कर्ता ह्यस्मि प्रियं शम्भो तव यद्धदि वर्तते॥२१॥

When Sthanu came to Brahma out of feelings of benevolence, the great God addressed him, saying,—you deserved boons at my hands! What desire of yours shall I fulfil? I shall do you good by doing whatever you wish.

CHAPTER 257

(MOKSHADHARMA PARVA)—

Continued

The Creation of Death

स्थाणुस्त्वाच

पञ्चासर्गनिमित्तं मे कार्यवत्तामिमां प्रभो।

विद्धि सृष्टास्त्वया हीमा मा कुप्यासां पितामहः॥१॥

Sthanu said—

Know, O lord, that my prayer to you is in behalf of the created beings of the universe! These beings have been created by you. Do not be angry with them, O Grandfather.

तव तेजोऽग्निना देव प्रजा दहन्ति सर्वशः।

ता दृष्ट्वा मम कारुण्यं मा कुप्यासां जगत्प्रभो॥२॥

By the fire born of your anger, O illustrious one, all the created beings are being burnt. Seeing them placed in such a condition, I am filled with compassion. Do not be angry with them, O maker of the universe.

प्रजापतिस्त्वाच

न कुप्ये न च मे कामो न भवेयुः प्रजा इति।

लाघवार्थं धरण्यास्तु ततः संहार इष्यते॥३॥

The lord of all created beings said, I am not angry, nor is it my desire that all the created beings should perish. It is only for lightening the lord of the Earth that destruction is desirable.

इयं हि मां सदा देवी भारती समचोदयत्।

संहारार्थं महादेव भारेणाप्सु निमज्जति॥४॥

The goddess Earth, suffering from the load of creatures, requested me, O Mahadeva, for destroying them, especially as she appeared to sink under their load into the water.

यदाहं नाधिगच्छामि बुद्ध्या बहु विचारयन्।

संहारमासां वृद्धानां ततो मां क्रोध आविशत्॥५॥

When after exercising my intelligence even for a long time I could not find out the means by which to bring about the destruction of this overgrown population, it was then that I was possessed by ire.

स्थाणुरुवाच

संहारार्थं प्रसीदस्व मा ऋषो विबुधेश्वर।

मा प्रजाः स्थावरं चैव जङ्गमं च व्यनीनशत्॥६॥

Sthanu said—

Do not give way to anger, O lord of the celestials, about the destruction of living creatures! Be-pleased! Let not these mobile and immobile beings be destroyed.

पल्वलानि च सर्वाणि सर्वं चैव तृणोपलम्।

स्थावरं जङ्गमं चैव भूतग्रामं चतुर्विधम्॥७॥

तदेतद् भस्मसाद्भूतं जगत् सर्वमुपल्लुतम्।

प्रसीद भगवन् साधो वर एष वृत्तो मया॥८॥

All tanks, all sorts of grass and herbs, all immobile beings, and all the four divisions of mobile creatures, are being consumed. The whole universe is about to be shorn of beings. Be pleased, O divine Lord! O you of pious soul this is the boon that I seek at your hands.

नष्टा न पुनरेष्यन्ति प्रजा हेताः कथंचन।

तस्मान्निवर्ततामेतत् तेन स्वेनैव तेजसा॥९॥

If destroyed, these creatures would not return. Therefore, let this energy of yours be neutralised by your own energy.

उपायमन्यं सम्पश्य भूतानां हितकाम्यया।

यथामी जन्तवः सर्वे न दहोरन् पितामह॥१०॥

अभावं हि न गच्छेयुस्च्छिन्नप्रजनाः प्रजाः।

अधिदैवे नियुक्तोऽस्मि त्वया लोकेश्वरेश्वर॥११॥

Moved by pity for all created beings, find some means so that, O Grandfather, these living creatures may not be consumed! Oh, let not these living creatures die with even their descendants thus destroyed! You have appointed me to preside over the consciousness of all living creatures, O Lord of all the lords of the universe.

त्वद्भवं हि जगन्नाथ एतत् स्थावरजङ्गमम्।

प्रसाद्य त्वां महादेव याचाम्यावृत्ति जाः प्रजाः॥१२॥

All this mobile and immobile creatures, O lord of the universe, originated from you. Pacifying you, O god of gods, I beg of you that

living creatures may repeatedly come back into the world, undergoing repeated deaths!

नारद उवाच

श्रुत्वा तु वचनं देवः स्थाणोर्नियतवाङ्मनाः।

तेजस्तत् संनिजग्राह पुनरेवान्तरात्मनि॥१३॥

Narada continued—

Hearing these words of Sthanu, the divine Brahma of controlled speech and mind himself suppressed that energy of his within his own heart.

ततोऽग्निमुपसंगृह्य भगवाँल्लोकपूजितः।

प्रवृत्तिं च निवृत्तिं च कल्पयामास वै प्रभुः॥१४॥

Suppressing that fire that had been destroying the universe, the illustrious Brahma, worshipped of all, and endued with illimitable power, then arranged for both birth and death of all living creatures.

उपसंहरतस्तस्य तमग्निं रोषजं तदा।

प्रादुर्बभूव विश्वेभ्यः खेभ्यो नारी महात्मनः॥१५॥

कृष्णारक्ताम्बरधरा कृष्णनेत्रतलान्तरा।

दिव्यकुण्डलसम्पन्ना दिव्याभरणभूषिता॥१६॥

After the Self-create had withdrawn and suppressed that fire, there came out, from all the pores of his body, a lady dressed in robes of black and red, with black eyes, black palms, wearing a pair of charming ear-rings and bedecked with celestial ornaments.

सा विनिःसृत्य वै खेभ्यो दक्षिणामाश्रिता दिशम्।

ददृशाते च तां कन्यां देवौ विश्वेश्वरावुभौ॥१७॥

Having originated from Brahman's body, the lady sat on his right. The two foremost of gods thereupon espied her.

तामाहूय तदा देवो लोकानामादिरीश्वरः।

मृत्यो इति महीपाल जहि चेमाः प्रजा इति॥१८॥

Then, O king, the powerful Self-create, the prime Cause of all the worlds, saluted her and said,— O Death, kill these creatures of the universe.

त्वं हि संहारबुद्ध्या मे चिन्तिता रुषितेन च।

तस्मात् संहर सर्वास्त्वं प्रजाः सजडपण्डिताः॥१९॥

Filled with ire and resolved to encompass the destruction of created beings, I have called you. Do you, there, begin to destroy all creatures foolish or learned.

अविशेषेण चैव त्वं प्रजाः संहर कामिनि।

मम त्वं हि नियोगेन श्रेयः परमवाप्स्यसि॥२०॥

O lady, kill all created beings without any exception. At my command you will acquire great prosperity.

एवमुक्ता तु सा देवी मृत्युः कमलमालिनी।

प्रदध्यौ दुःखिता बाला सञ्चुपातमतीव॥२१॥

Thus addressed, the goddess Death, adorned with a garland of lotuses, began to think sorrowfully and shed profuse tears.

पाणिभ्यां चैव जग्राह तान्यश्रूणि जनेश्वरः।

मानवानां हितार्थाय ययाचे पुनरेव ह॥२२॥

Without suffering her tears, however, to fall down, she held them, O king, in her joined-hands. She then solicited the Self-born, moved by the desire of doing good to mankind.

CHAPTER 258

(MOKSHADHARMA PARVA)— Continued

The Colloquy between Death and Brahma

नारद उवाच

विनीय दुःखमबला साऽऽत्मनैवायतेक्षणा।

उवाच प्राञ्जलिर्भूत्वा लतेवावर्जिता तदा॥१॥

Narada said—

The lady having large eyes, controlling her grief by self-exertion, addressed the Grandfather, with joined hands and bending low like a creeper.

त्वया सृष्टा कथं नारी मादृशी वदतां वर।

रौद्रकर्माभिजायेत सर्वप्राणिभयङ्करी॥२॥

And she said,—How, O foremost of speakers, shall a lady like me who has sprung from you proceed to perform such a terrible feat,—a feat, which is sure to terrorize all living creatures.

बिभेम्यहमधर्मस्य धर्ममादिश कर्म मे।

त्वं मां भीतामवेक्षस्व शिवेनेक्षस्व चक्षुषा॥३॥

I fear to do any thing that is iniquitous! Do you find out a holy work for me. You see that I am frightened. Oh, look upon me mercifully.

बालान् वृद्धान् वयस्थांश्च न हरेयमनागसः।

प्राणिनः प्राणिनामीश नमस्तेऽस्तु प्रसीद मे॥४॥

I shall not be able to cut off living creatures,—infants, youths, and elderly ones,—who have done me no injury! O lord of all creatures, I bow to you, be pleased with me.

प्रियान् पुत्रान् वयस्यांश्च भ्रातृन् मातृः पितृनपि।

अपथ्यास्यन्ति यद्येवं मृतास्तेषां बिभेम्यहम्॥५॥

I shall not be able to cut off dear sons, loved friends and brothers and mothers and fathers! If these perish their surviving relatives will surely curse me. Thinking of this I am filled with fear.

कृपणाश्चपरिवर्त्तेदो देहन्मां शाश्वतीः समाः।

तेभ्योऽहं बलवद् भीता शरणं त्वामुपागत॥६॥

The tears of the sorrow-stricken survivors will burn me for good. I am very much afraid of them. I seek your protection.

यमस्य भवने देव पात्यन्ते पापकर्मिणः।

प्रसादये त्वां वरद प्रसादं कुरु मे प्रभो॥७॥

All sinful creatures will have to sink into hell. I seek to please you, O boon-giving god! Extend to me your favour, O powerful lord.

एतदिच्छाम्यहं कामं त्वत्तो लोकपितामह।

इच्छेयं त्वत्प्रसादार्थं तपस्तप्तुं महेश्वर॥८॥

I seek the satisfaction of this wish, O Grandfather, of all the worlds. O foremost of all the gods, I seek, through your grace, permission to practise austere penances.

पितामह उवाच

मृत्यो संकल्पिता मे त्वं प्रजासंहारहेतुना।

गच्छ संहर सर्वास्त्वं प्रजा गा च विचारय॥९॥

The Grandfather said—

O Death, I have selected you for the destruction of all creatures! Go, and begin the task of killing all. Do not think thus.

एतदेवमवश्यं हि भविता नैतदन्यथा।

क्रियतामनवद्याङ्गि यथोक्तं मद्ब्रह्मोऽनघे॥१०॥

This must surely take place. It cannot be otherwise. O sinless one, O fair lady do you satisfy the order I have given.

एवमुक्ता महाबाहो मृत्युः परपुरंजया।

न व्याजहार तस्थौ च प्रह्ला भगवदुन्मुखी॥११॥

Thus addressed, O you of mighty arms, the lady called Death, O conqueror of hostile cities, did not utter a word, but humbly stood there with her eyes turned towards the powerful Lord of all creatures.

पुनः पुनरथोक्ता सा गतसत्त्वेव भामिनी।

तूष्णीमासीत् ततो देवो देवानामीश्वरेश्वरः॥१२॥

Brahma addressed her again and again, but the lady appeared to be herself deprived of life. Seeing her thus, the god of gods, that lords of lords, became silent.

प्रससाद किल ब्रह्मा स्वयमेवात्मनाऽऽत्मनि।

स्मयमानश्च लोकेशो लोकान् सर्वानवैक्षत॥१३॥

Indeed, the Self-create by an effort of his will, became pleased. Smiling the lord of all the worlds then looked at the universe.

निवृत्तरोषे तस्मिन् भगवत्यपराजिते।

सा कन्याथ जगामास्य समीपादिति नः श्रुतम्॥१४॥

We have heard that when that unconquered and illustrious lord controlled his anger, the lady (called Death) went away from his side.

अपसृत्याप्रतिश्रुत्य प्रजासंहरणं तदा।

त्वरमाणेव राजेन्द्र मृत्युर्धेनुकमभ्यगात्॥१५॥

Leaving Brahma's side without having promised to bring about the destruction of living creatures, Death speedily went, O king, to the sacred spot known by the name of Dhenuka.

सा तत्र परमं देवी तपोऽचरद् दुश्चरम्।

समा ह्येकपदे तस्थौ दश पदानि पञ्च च॥१६॥

There the goddess performed austere penances for fifteen billions of years, standing upon one foot.

तां तथा कुर्वतीं तत्र तपः परमदुश्चरम्।

पुनरेव महातेजा ब्रह्मा वचनमब्रवीत्॥१७॥

कुरुष्व मे वचो मृत्यो तदनादृत्य सत्त्वरा।

तथैवैकपदे तात पुनरन्यानि सप्त सा॥१८॥

तस्थौ पदानि षट् चैव पञ्च द्वे चैव मानद।

भूयः पद्यायुतं तात मृगैः सह चचार सा॥१९॥

After she had practised such highly severe austerities in that place, the highly energetic Brahma once more said to her,—Do you satisfy my command, O Death! Disregarding this order, the lady once more practised austerities standing upon one foot for twenty billions of years, O giver of honours! And once more, O son, she lived in the forest with the deer for another long period of ten thousand billions of years.

द्वे चायुते नस्त्रेष्ठ वात्यवाहारा महामते।

पुनरेव ततो राजन् मौनमातिष्ठदुत्तमम्॥२०॥

अप्सु वर्षसहस्राणि सप्त चैकं च पार्थिव।

ततो जगाम सा कन्या कौशिकीं नृपसत्तमा॥२१॥

And once more, O foremost of men, she passed twenty thousand years living upon air only. Once again, O king she observed the excellent vow of silence for eight thousand years passing the whole period in water. Then that maiden, O best of kings, went to river Kaushiki.

तत्र वायुजलाहारा चचार नियमं पुनः।

ततो ययौ महाभागा गङ्गां मेरुं च केवलम्॥२२॥

There she began to pass her days observing another vow, living upon only water and air. After this, O king, the blessed maiden proceeded to the Ganges and thence to the mount Meru.

तस्थौ दार्विव निश्चेष्टा प्रजानां हितकाम्यया।

ततो हिमवतो मूर्ध्नि यत्र देवाः समीजिरे॥२३॥

तत्राङ्गुष्ठेन राजेन्द्र निखर्वमपरं ततः।

तस्थौ पितामहं चैव तोषयामास यत्नतः॥२४॥

Actuated by the desire of doing good to all living creatures, she stood perfectly motionless

there like a piece of wood. Going thence to the summit of Himavat where the gods had celebrated their great sacrifice, she stood there for another hundred billions of years, standing upon only the toes of her feet, with the object of pleasing the Grandfather with such an act of austerity.

ततस्तामब्रवीत् तत्र लोकानां प्रभवाप्ययः।

किमिदं वर्तते पुत्रि क्रियतां मम तद् वचः॥२५॥

Going there the Creator and Destroyer of the universe again addressed her saying,—What are you doing, O daughter! Satisfy those words of mine!

ततोऽब्रवीत् पुनर्भृत्युर्भगवन्तं पितामहम्।

न हरेयं प्रजा देव पुनश्चाहं प्रसादये॥२६॥

Addressing the divine Grandfather, the maiden once more said,—I am unable to destroy living creatures, O god! I seek to please you.

तामधर्मभयाद् भीतां पुनरेव प्रयाचतीम्।

तदाब्रवीद् देवदेवो निगृहेदं वचस्ततः॥२७॥

Frightened at doing the prospect of iniquity as she then was and employed in soliciting the Grandfather to excuse her for disobedience the Grandsire silenced her, and once more said to her,—

अधर्मो नास्ति ते मृत्यो संयच्छेमाः प्रजाः शुभे।

मया हुक्तं मृषा भद्रे भविता नेह किञ्चना॥२८॥

No sin shall visit you, O Death, I do you, O auspicious maiden, begin the task of destroying living creatures! What I have said, O amiable girl, cannot be falsified.

धर्मः सनातनश्च त्वामिहैवानुप्रवेक्ष्यति।

अहं च विबुधाश्चैव त्वद्विते निरताः सदा॥२९॥

Eternal virtue shall now live in you. Myself and all the gods shall always be busy with seeking your well-being.

इममन्यं च ते कामं ददानि मनसेप्सितम्।

न त्वां दोषेण यास्यन्ति व्याधिसम्पीडिताः प्रजाः॥३०॥

I grant you this other wish that is in your heart! Living creatures shall be possessed by disease, and shall not censure you.

पुरुषेषु स्वरूपेण पुरुषस्त्वं भविष्यसि।

स्त्रीषु स्त्रीरूपिणी चैव तृतीयेषु नपुंसकम्॥३१॥

You will become a male in all male beings, a female in all female beings, and a eunuch in all those who are so.

सैवमुक्ता महाराज कृताञ्जलिस्वाच ह।

पुनरवे महात्मानं नेति देवेशमव्ययम्॥३२॥

तामब्रवीत् तदा देवो मृत्यो संहर मानवान्।

Thus addressed by Brahma, O king, the maiden at last said, with joined hands to that great and undecaying lord of all the gods:—I am unable to satisfy your order. The great God again said to her,—O Death, do you kill men!

अधर्मस्ते न भविता तथा ध्यास्याम्यहं शुभे॥३३॥

यानश्रुबिन्दून्पतितानपश्यं

ये पाणिभ्यां धारितास्ते पुरस्तात्।

ते व्याधयो मानवान् घोररूपाः।

प्राप्ते काले कालयिष्यन्ति मृत्यो॥३४॥

I shall so ordain that you will not commit any sin by doing this, O auspicious lady. The tears that I see fall from your eyes, and which you still hold in joined hands, shall take the form of terrible diseases and even they shall destroy men when their time comes.

सर्वेषा त्वं प्राणिनामन्तकाले

कामक्रोधौ सहितौ योजयेथाः।

एवं धर्मस्त्वापुपैष्यत्यमेयो

न चाधर्मं लप्स्यसे तुल्यवृत्तिः॥३५॥

When the end of living creatures arrives you will send Desire and Anger together against them. You shall reap immeasurable merit. You will not commit sin, being yourself perfectly equal in your conduct.

एवं धर्मं पालयिष्यस्यथो त्वं

न चात्मानं मज्जयिष्यस्यधर्मे।

तस्मात् कामं रोचयाभ्यागतं त्वं

संयोज्याथो संहरस्वेह जन्तूना॥३६॥

By doing this you will only observe righteousness instead of committing sin. Do you, therefore, mind the work in hand, and

addressing Desire and Anger begin to kill all living creatures.

सा वै तदा मृत्युसंज्ञापदेशा

स्त्रीता शापाद्बाढमित्यब्रवीत् तम्।

अथो प्राणान्प्राणिनामन्तकाले

कामक्रोधौ प्राप्य निर्मोहं हन्ति॥३७॥

Thus addressed, that lady, Death, became afraid of Brahma's curse and answered him, saying,—Yes! Thence-forward she began to send Desire and Anger at the last hours of living creatures, and through their agency to kill them.

मृत्योर्ये ते व्याधयश्चाश्रुपाता

मनुष्याणां रुज्यते यैः शरीरम्।

सर्वेषां वै प्राणिनां प्राणनान्ते

तस्माच्छोकं मा कृथा बुद्धय बुद्ध्या॥३८॥

Those tears that Death had shed are the diseases by which the bodies of men are possessed. At the destruction, therefore, of living creatures, one should not, understanding with the help of the intelligence, give way to grief.

सर्वे जीवाः प्राणिनां प्राणनान्ते

गत्वा वृत्ताः संनिवृत्तास्तथैव।

एवं सर्वे मानवाः प्राणनान्ते

गत्वा वृत्ताः देववद्राजसिंह॥३९॥

As the senses of all creatures disappear when they are in dreamless slumber and return once more when they awake, similarly, upon the dissolution of their bodies, all human beings have to go into the other world and return thence to this, O foremost of kings.

वायुर्भीमो भीमनादो महौजाः

स सर्वेषां प्राणिनां प्राणभूतः।

नानावृत्तिर्देहिनां देहभेदे

तस्माद्वायुर्देवदेवो विशिष्टः॥४०॥

The element called wind, which has terrible energy and mighty prowess and dealening roars, acts as the life in all living creatures. When the bodies of living creatures are destroyed, that wind, passing from the old

performs various functions in various new bodies. Therefore the wind is called the lord of senses and is superior to all other elements forming the gross body.

सर्वे देवा मर्त्यसंज्ञाविशिष्टाः

सर्वे मर्त्या देवसंज्ञाविशिष्टाः।

तस्मात् पुत्रं मा शुचो राजसिंह

पुत्रः स्वर्गं प्राप्य ते मोदते ह॥४१॥

The gods, without any exception, have to take birth as mortal creatures on Earth. Likewise, all mortal creatures also, succeed in acquiring the dignity to gods. Therefore, O foremost of kings, do not grieve for you son. Your son has gone to heaven, and is enjoying great happiness there.

एवं मृत्युर्देवसृष्टा प्रजानां

प्राप्ते काले संहरन्ती यथावत्।

तस्याश्चैव व्याधयस्तेऽश्रुपाताः

प्राप्ते काले संहरन्तीह जन्तून्॥४२॥

It was thus, O king, that Death was created by the Self-Create and it is in this way that she kills duly all living creatures when their time comes. the tears she had shed became diseases, which when their last hours come, snatch away all beings gifted with life.

CHAPTER 259

(MOKSHADHARMA PARVA)—

Continued

An account of Righteousness

युधिष्ठिर उवाच

इमे वै मानवाः सर्वे धर्मं प्रति विशङ्किताः।

कोऽयं धर्मः कुतो धर्मस्तन्मे ब्रूहि पितामह॥१॥

धर्मस्त्वयमिहार्थः किमुत्रार्थोऽपि वा भवेत्।

उभयार्थो हि वा धर्मस्तन्मे ब्रूहि पितामह॥२॥

Yudhisthira said—

All men who live on this Earth, are filled with doubts regarding the nature or righteousness. Who is this that is called Righteousness? Whence also does

Righteousness come? Tell me this, O Grandfather! Is Righteousness for this world or for the next world? Or, is it for both here and hereafter? Tell me this, O grandfather?"

भीष्म उवाच

सदाचारः स्मृतिर्वेदास्त्रिविधं धर्मलक्षणम्।
चतुर्थमर्थमित्याहुः कवयो धर्मलक्षणम्॥३॥

Bhishma said—

The practices of the good, the Smritis and the Vedas, are the three marks of righteousness. Besides these, the learned have said that the object (of doing works) is the fourth mark.

अपि हुक्तानि धर्म्याणि व्यवस्यन्त्युत्तरावरे।
लोकयात्रार्थमेवेह धर्मस्य नियमः कृतः॥४॥

The Rishis of old have said what acts are righteous and also classified them as superior or inferior in point of merit. The rules of righteousness have been sanctioned for the conduct of the affairs of the world.

उभयत्र सुखोदकं इह चैव परत्र च ।
अलब्ध्वा निपुणं धर्मं पापः पापेन युज्यते॥५॥

In both the worlds, here and hereafter, righteousness begets happiness as its fruit. A sinful person, unable to acquire merit by subtle ways, becomes sullied with sin only.

न च पापकृतः पापान्मुच्यते केचिदापदि।
अपापवादी भवति यथा भवति धर्मकृत्।
धर्मस्य निष्ठा त्वाचारस्तमेवाश्रित्य भोत्स्यसे॥६॥

Some hold that sinful wights can never be purged of their sins. In times of difficulty a person by even speaking an untruth acquires the merit of speaking the truth. So a person who performs a sinful act acquires by that very means the merit of having done a pious act. Conduct is the refuge of righteousness. Helped by it you should know what righteousness is.

यथा धर्मसमाविष्टो धानं गृह्णाति तत्स्करः।
रमते निर्हरन् स्तेनः परवित्तमराजके॥७॥

The very thief, stealing others things, spends them in acts of seeming virtue. During anarchy, the thief takes great pleasure in approaching what belongs to others.

यदास्य तद्धरन्त्ये तदा राजानमिच्छति।
तदा तेषां स्पृहयते ये वै तुष्टाः स्वकैर्धनैः॥८॥

When others, however, rob him of what he has gained by robbery, he then seeks a king. At even such a time, when he is highly indignant for his rights of property being violated, he secretly hankers after the riches of those who are contented with their own.

अभीतः शुचिरभ्येति राजद्वारमशङ्कितः।
न हि दुश्चरितं किंचिदन्तरात्मनि पश्यति॥९॥

Fearlessly and without a doubt in his mind he goes to the king's palace, with a mind purged of every sin. Within even his own heart he does not see mark of any evil act.

सत्यस्य वचनं साधु न सत्याद् विद्यते परम्।
सत्येन विष्टुतं सर्वं सर्वं सत्ये प्रतिष्ठितम्॥१०॥

To speak the truth is meritorious. There is nothing superior to truth. Everything is supported by truth, and everything depends upon truth.

अपि पापकृतो रौद्राः कृत्वा पृथक् पृथक्।
अद्रोहमविसंवादं प्रवर्तन्ते तदाश्रयाः॥११॥
ते चेन्मित्रोऽवृत्तिं कुर्युर्विनश्येयुरसंशयम्।

Even the sinful and dreadful persons swearing to keep the truth amongst themselves, do away with all grounds of quarrel and in a body perform their (sinful) deeds, depending upon truth. If they behaved falsely towards one another, they would, forsooth, be destroyed.

न हर्तव्यं परधनमिति धर्मः सनातनः॥१२॥
मन्यन्ते बलवन्तस्तं दुर्बलैः सम्प्रवर्तितम्।

One should not take other's properties. That is an eternal duty. Powerful men consider it as one that has been introduced by the weak.

यदा नियतिदौर्बल्यमथैषामेव रोचते॥१३॥
न ह्यत्यन्तं बलवन्तो भवन्ति सुखिनोऽपि वा।

When, however, ill luck overtakes, these men they the approve of this injunction. Again, they who surpass others in strength or power do not necessarily become happy.

तस्मादनार्जवे बुद्धिर्न कार्या ते कदाचन॥१४॥

असाधुभ्योऽस्य न भयं न चौरैभ्यो न राजतः।

अकिंचित् कस्यचित् कुर्वन् निर्भयः शुचिरावसेत्॥१५॥

Therefore, do not ever think of doing a wrong act. One behaving in this way has no fear of dishonest men or thieves, or the king. Not having injured any one, such a man lives fearlessly and with a pure heart.

सर्वतः शङ्कते स्तेनो मृगो ग्राममिवेयिवान्।

बहुधाऽऽचरितं पापमन्यत्रैवानुपश्यति॥१६॥

A thief fears every body, like a deer driven from the forest into the midst of an inhabited village. He considers other people as sinful as himself.

मुदितः शुचिरभ्येति सर्वतो निर्भयः सदा।

न हि दुश्चरितं किंचिदात्मनोऽन्येषु पश्यति॥१७॥

A pure-hearted person is always filled with cheerfulness and has no fear from any where. Such a person never sees his own misconduct in other persons.

दातव्यमित्ययं धर्म उक्तो भूतहिते रतैः।

तं मन्यन्ते धनयुताः कृपणैः सम्प्रवर्तितम्॥१८॥

Persons who do good to all creatures have said that charity is another high duty. The rich people think that this duty has been laid down by the poor.

यदा नियतिकार्षण्यमथैषामेव रोचते।

न ह्यत्यन्तं धनवन्तो भवन्ति सुखिनोऽपि वा॥१९॥

When, however, those wealthy men become poor on account of some bad turn of fortune, they then appreciate the practice of charity. Men who are highly rich do not necessarily experience happiness.

यदन्यैर्विहितं नेच्छेदात्मनः कर्म पूरुषः।

न तत् परेषु कुर्वीत जानन्नप्रिययात्मनः॥२०॥

A person should never do that to others which he does not like to be done to him by others, knowing how painful it is to himself.

योऽन्यस्य स्यादुपपत्तिः स कं किं वक्तुमर्हति।

यदन्यस्य ततः कुर्यान्न मृष्येदिति मे मतिः॥२१॥

What can a man seeking another man's wife say to another man? It is seen, however, that even such a man, when he sees his wife with another person, becomes unable to forgive the act.

जीवितुं यः स्वयं चेच्छेत् कथं सोऽन्यं प्रघातयेत्।

यद् यदात्मनि चेच्छेत् तत् परस्यापि चिन्तयेत्॥२२॥

How can a person who wishes to himself take breath think of preventing another by a murderous act from doing the same? Whatever wishes one cherishes about his own self, one should certainly cherish regarding another.

अतिरिक्तैः संविभजेद् भोगैरन्यानकिंचनान्।

एतस्मात् कारणाद् धात्रा कुसीदं सम्प्रवर्तितम्॥२३॥

With his surplus riches he should remove the wants of the poor. Therefore the Creator ordained the practice of multiplying one's wealth.

यस्मिन्स्तु देवाः समये संतिष्ठेरंस्तथा भवेत्।

अथवा लाभसमये स्थितिर्धर्मेऽपि शोभना॥२४॥

One should walk along that road by proceeding along which he may hope to meet with the gods; or, at such times when wealth is acquired, the duties of sacrifice and gift are highly spoken of.

सर्वं प्रियाभ्युपगतं धर्ममाहुर्मनीषिणः।

पश्यैतं लक्षणोद्देशं धर्माधर्मे युधिष्ठिरा॥२५॥

The sages have said that righteousness consists in the performance of objects by means of agreeable means. See, O Yudhishthira, that this is the standard that has been upheld in pointing out the marks of virtue and sin.

लोकसंग्रहसंयुक्तं विधात्रा विहितं पुरा।

सूक्ष्मधर्मार्थनियतं सतां चरितमुत्तमम्॥२६॥

In days of yore the Creator ordained virtue gifting it with the power of holding the world together. The excellent conduct of the good, is subjected to restraints for acquiring virtue which depends upon many delicate considerations.

धर्मलक्षणमाख्यातमेतत् ते कुरुसत्तम।

तस्मादनार्जवे बुद्धिर्न ते कार्या कथंचन॥२७॥

The marks of virtue have now been described to you, O best of Kuru's race? Do not, therefore, at any time think of doing a wrong act.

CHAPTER 260

(MOKSHADHARMA PARVA)— Continued

Question by Yudhishtira about virtues and duties

युधिष्ठिर उवाच

सूक्ष्मं साधु समादिष्टं भवता धर्मलक्षणम्।

प्रतिभा त्वस्ति मे काचित् तां ब्रूयामनुमानतः॥१॥

Yudhishtira said—

You say that virtue or duty depends upon delicate consideration, that it is marked out by the conduct of the good, that it is fraught with restraints, and that its characteristics are also contained in the Vedas. It appears to me, however, that I have a certain inward light by virtue of which I can differentiate between right and wrong by inferences.

भूयांसो हृदये ये मे प्रश्नास्ते व्याहृतास्त्वया।

इदं त्वन्यत् प्रवक्ष्यामि न राजन् निग्रहादिव॥२॥

Numberless questions which I had wished to ask you have all been answered by you. There is one question, however, that I shall just now put. It is not prompted, O king, by desire of mere discussion.

इमानि हि प्राणयन्ति सृजन्त्युत्तारयन्ति च।

न धर्मः परिपाठेन शक्यो भारत वेदितुम्॥३॥

All these embodied creatures, it seems, take birth, exist, and renounce their bodies, of their own nature. Duty and its opposite, therefore, cannot be determined, O Bharata, by study of the scriptures alone.

अन्यो धर्मः समस्थस्य विषमस्थस्य चापरः।

आपदस्तु कथं शक्याः परिपाठेन वेदितुम्॥४॥

The duties of a rich person are of one sort. Those of a person who has fallen into distress are of another sort. How can duty in the time of poverty be determined by reading the scriptures alone?

सदाचारो मतो धर्मः सन्तस्त्वाचारलक्षणाः।

साध्यासाध्यं कथं शक्यं सदाचारो ह्यलक्षणः॥५॥

The acts of the good, as you have said, form virtue. The good, however, are to be known by their acts. The definition, therefore, has at the bottom a begging of the question, and the result is that what is meant by conduct of the good remains unsettled.

दृश्यते हि धर्मरूपेणाधर्मं प्राकृतश्चरन्।

धर्मं चाधर्मरूपेण कश्चिदप्राकृतश्चरन्॥६॥

It is seen that some ordinary man commits sin while apparently achieving virtue. Some extraordinary person again may be seen who achieves virtue by committing acts which are seemingly sinful.

पुनरस्य प्रमाणं हि निर्दिष्टं शास्त्रकोविदैः।

वेदवादाश्चानुयुगं हसन्तीतीह नः श्रुतम्॥७॥

अन्ये कृतयुगे धर्मास्त्रेतायां द्वापरे परे।

अन्ये कलियुगे धर्मा यथाशक्ति कृता इव॥८॥

Then, again, the proof has been given by even those who are well-conversant with the scriptures themselves, for we have heard that the ordinances of the Vedas disappear gradually in every successive cycle. The duties in the Krita age are of one sort. Those in the Treta are of another sort, and those in the Dvapara are of a different sort. The duties in the Kali age, again, are entirely of a different character. It seems, therefore, that duties have been sanctioned for the respective cycles according to the powers of human beings in the different ages.

आम्नायवचनं सत्यमित्ययं लोकसंग्रहः।

आम्नायेभ्यः पुनर्वेदाः प्रसृताः सर्वतोमुखाः॥९॥

When, therefore, all the declarations in the Vedas do not suit equally all the ages, the saying that the Vedas are true is only a popular parlance given vent to for popular satisfaction.

From the Shrutis have originated the Smritis whose range is very wide.

ते चेत् सर्वप्रमाणं वै प्रमाणं ह्यत्र विद्यते।

प्रमाणेऽप्यप्रमाणेन विरुद्धे शास्त्रता कुतः॥१०॥

If the Vedas be considered authoritative everywhere, then the Smritis also would be considered authoritative, for the latter are based on the former. But when the Shrutis and the Smritis contradict each other, how can either be authoritative.

धर्मस्य क्रियमाणस्य बलवद्भिर्दुरात्मभिः।

या या विक्रियते संस्था ततः सापि प्रणश्यति॥११॥

Then, again, it is seen, that when some wicked wights of great power cause certain portions of religious acts to be stopped, these are destroyed for ever.

विद्य चैवं न वा विद्य शक्यं वा वेदितुं न वा।

अणीयान् क्षुरधाराया गरीयानपि पर्वतात्॥१२॥

Whether we know it or not, whether we are able to determine it or not, the course of duty is sharper than the edge of a razor and grosser than even a mountain.

गन्धर्वनगराकारः प्रथमं सम्प्रदृश्यते।

अन्वीक्ष्यमाणः कविभिः पुनर्गच्छत्यदर्शनम्॥१३॥

Virtue at first appears in the form of the romantic house of vapour seen in the distant sky. When, however, it is examined by the learned, it disappears.

निपानानीव गोभ्योऽपि क्षेत्रे कुल्ये च भारता।

स्मृतिर्हि शाश्वते धर्मो विप्रहीणो न दृश्यते॥१४॥

Like the small ponds at which cattle drink or the shallow canals along cultivated fields, that dry up very soon, the eternal practices laid down in the Smritis, falling into discontinuance, at last disappear for good.

कामादन्येच्छया चान्ये कारणैरपरैस्तथा।

असन्तोऽपि वृथाचारं भजन्ते बहवोऽपरे॥१५॥

Amongst good men, some are seen to become hypocrites by allowing themselves to be moved by desire. Some become so, desiring by others. Many others tread in the same path,

moved by various other motives of a similar nature.

धर्मो भवति स क्षिप्रं प्रलापस्त्वेव साधुषु।

अथैतानाहुरुन्मत्तानपि चावहसन्त्युत॥१६॥

It cannot be gainsaid that such acts are righteous. Fools, again, hold that virtue is an empty sound among those called good. They ridicule such persons and consider them as men bereft of reason.

महाजना ह्युपावृत्ता राजधर्मं समाश्रिताः।

न हि सर्वहितः कश्चिदाचारः सम्प्रवर्तते॥१७॥

Many great men, again, neglecting the duties of their own order, follow those of the Kshatriyas. No such conduct, therefore, is to be seen, which is for universal benevolence.

तेवैवान्यः प्रभवति सोऽपरं बाधते पुनः।

दृश्यते चैव स पुनस्तुल्यरूपो यदृच्छया॥१८॥

By a certain action, one becomes really meritorious. The same actions prevent another from the acquisition of merit. Another, by performing those actions at his pleasure, it is seen, remains unchanged.

येनैवान्यः प्रभवति सोऽपरानपि बाधते।

आचाराणामनैकान्यं सर्वेषामुपलक्षयेत्॥१९॥

Thus that action by which one reaps merit, obstructs another in the acquisition of merit. One may thus see that all actions are not peculiar in motive and character.

चिराभिपन्नः कविभिः पूर्वं धर्म उदाहृतः।

तेनाचारेण पूर्वेण संस्था भवति शाश्वती॥२०॥

It seems, therefore, that only that which the learned of old denominated righteousness is righteousness to this day; and through that course of conduct the distinctions and limitations have become eternal.

CHAPTER 261

(MOKSHADHARMA PARVA)—
Continued

The story of Tuladhara and Jajali

भीष्म उवाच

अत्राप्युदाहरन्तीममितिहासं पुरातनम्।

तुलाधारस्य वाक्यानि धर्मे जाजलिना सह॥१॥

Bhishma said—

Regarding it is cited the old conversation of Tuladhara with Jajali on the subject of virtue. There was once a Brahmana named Jajali who lived in a certain forest, like a forest-recluse.

वने वनचरः कश्चिज्जाजलिर्नाम वै द्विजः।

सागरोद्देशमागम्य तपस्तेपे महातपाः॥२॥

Practising austere penances, he proceeded at a certain time towards the sea-shore, and arrived there began to practise the most austere penances.

नियतो नियताहास्त्रीराजिनजटाधरः।

मलपङ्कधरो धीमान् बहून् वर्षगणान् मुनिः॥३॥

Observing many vows and restraints his food restricted by fast, his body clad in rags and skins, bearing matted locks on his head, his entire body smeared with filth and clay, the intelligent Brahmana passed many years there, speechless.

स कदाचिन्महातेजा जलवासो महीपते।

चचार लोकान् विप्रर्षिः प्रेक्षमाणो मनोजवः॥४॥

Highly energetic that regenerate ascetic, O king, while living within the waters, travelled through all the worlds with the speed of the mind, desirous of seeing all things.

स चिन्तयामास मुनिर्जलवासे कदाचन।

विप्रेक्ष्य सागरान्तां वै महीं सवनकाननाम्॥५॥

Having seen the whole Earth bounded by the ocean and adorned with rivers and lakes and forests, the ascetic one day, while sitting under the water, began to think thus:—

न मया सदृशोऽस्तीह लोके स्थावरजङ्गमे।

अप्सु वैहायसं गच्छेन्मया योऽन्यः सहेति वै॥६॥

In this world of mobile and immobile creatures there is none who can equal me! Who can travel with me among the stars and planets in the sky and live again within the waters!

अदृश्यमानो रक्षोभिर्जलमध्ये वदन्तथा।

अब्रुवंश्च पिशाचास्तं नैवं त्वं वक्तुमर्हसि॥७॥

Unseen by the Rakshasas while he said this to himself, the Pishachas said to him,—You should not say so!

तुलाधारो वणिग्धर्मा वाराणस्यां महायशः।

सोऽप्येवं नाहेति वक्तुं यथा त्वं द्विजसत्तम॥८॥

There is a man named Tuladhara highly illustrious and doing the business of buying and selling, Even he, O best of twice-born ones, is not worthy of saying such words as you say!

इत्युक्तो जाजलिर्भूतैः प्रत्युवाच महातपाः।

पश्येयं तमहं प्राज्ञं तुलाधारं यशस्विनम्॥९॥

Thus addressed by those beings, Jajali of austere penances replied to them, saying,—I shall see that famous Tuladhara who is endued with such wisdom!

इति ब्रुवाणं तमृषिं रक्षांस्युद्धृत्य सागरात्।

अब्रुवन् गच्छ पन्थानमास्थायेमं द्विजोत्तम॥१०॥

When the Rishi said this, those superhuman beings raised him from the sea, and said to him,—O best of twice-born one, go along this road!

इत्युक्तो जाजलिर्भूतैर्जगाम विमनास्तदा।

वाराणस्यां तुलाधारं समासाद्याब्रवीदिदम्॥११॥

Thus addressed by those beings, Jajali went onwards with a depressed heart. Arrived at Baranasi he met Tuladhara whom he addressed thus.

युधिष्ठिर उवाच

किं कृतं दुष्करं तात कर्म जाजलिना पुरा।

येन सिद्धिं परा प्राप्तस्तन्मे व्याख्यातुमर्हसि॥१२॥

Yudhisthira said—

What, O sire, are those difficult feats which Jajali had performed before for which he had

acquired such great success? You should describe them to me.

भीष्म उवाच

अतीव तपसा युक्तो घोरेण स बभूव ह।

तथोपस्पर्शनरतः सायं प्रातर्महातपाः॥१३॥

Bhishma said—

Jajali had practised penances of the severest austerities. He used to perform ablutions morning and evening.

अग्नीन् परिचरन् सम्यक् स्वाध्यायपरमोद्विजः।

वानप्रस्थविधानज्ञो जाजलिर्ज्वलितः श्रिया॥१४॥

Carefully serving his fires, he was given to the study of the Vedas. Well conversant with the duties laid down for hermits, Jajali, seemed to shine with effulgence.

वने तपस्यतिष्ठत् स न च धर्ममवैक्षत।

वर्षास्वाकाशशायी च हेमन्तं जलसंश्रयः॥१५॥

He continued to live in the forest, performing penances. But he never took himself for one who had acquired any merit by his acts. During the rains he slept under the open sky. In autumn he sat in water.

वातातपसहो ग्रीष्मे न च धर्ममविन्दत।

दुःखशय्याश्च विविधा भूमौ च परिवर्तते॥१६॥

In summer he exposed himself to the sun and the wind. Still he never took himself for one who had acquired any merit by such acts. He used to sleep on various sorts of painful beds and also on the naked earth.

ततः कदाचित् स मुनिर्वर्षास्वाकाशमास्थितः।

अन्तरिक्षाज्जलं भूर्ध्ना प्रत्यगृह्णन्मुहुर्मुहुः॥१७॥

On one occasion that ascetic, while standing under the sky during the rainy season, received on his head repeated showers from the clouds.

अथ तस्य जटाः क्लिना बभूवुर्ग्रथिताः प्रभो।

अरण्यगमनान्निवृत्तं मलिनोऽमलसंयुतः॥१८॥

He had to pass through the forests again and again. Partly with exposure to the rains and partly with the filth they caught, the locks of

that pure Rishi became entangled and intertwined with one another.

स कदाचिन्निराहारो वायुभक्षो महातपाः।

तस्थौ काष्ठवदव्यग्रो न चचाल च कर्हिचित्॥१९॥

At one time abstaining entirely from food and living upon air alone, that great ascetic, stood in the forest like a wooden post. Unmoved at heart, he stood there, without once moving an inch.

तस्य स्म स्थाणुभूतस्य निर्विचेष्टस्य भारत।

कुलिङ्गशकुनौ राजन् नीडं शिरसि चक्रतुः॥२०॥

While he stood there unmoved like a wooden post, O Bharata, a pair of Kulinga birds, O king, built their nest on his head.

स तौ दयावान् ब्रह्मर्षिरुपप्रेक्षत दम्पती।

कुर्वणौ नीडकं तत्र जटासु तृणतनुभिः॥२१॥

Filled with pity, the great Rishis allowed those birds in building their nest among his matted locks with pieces of grass.

यदा न स चलत्येव स्थाणुभूतो महातपाः।

ततस्तौ सुखविश्रुतौ सुखं तत्रोषतुस्तदा॥२२॥

And as the ascetic stood there like a wooden post, the two birds lived on his head happily and confidingly.

अतीतास्वथ वर्षासु शरत्काल उपस्थिते।

प्राजापत्येन विधिना विश्वासात् काममोहितौ॥२३॥

तत्रापातयतां राजन् शिरस्थण्डानि खेचरौ।

The rainy season passed away and autumn set in. Actuated by desire, the couple approached each other according to the law of the Creator, and with perfect confidence laid their eggs, O king, on the head of that Rishi.

तान्यबुध्यत तेजस्वी स विप्रः संशितव्रतः॥२४॥

बुद्ध्वा च स महतेजा न चचाल च जाजलि।

धर्मे कृतमना नित्यं नाधर्मं स त्वरोचयत्॥२५॥

Of rigid vows and endued with energy, the ascetic knew it. Knowing even what the birds had done, Jajali did not move. Bent strongly upon acquiring merit, no act involving the slightest injury to others could meet with his approval.

अहन्यहनि चागत्य ततस्तौ तस्य मूर्धनि।

आश्रासितौ निवसतः सम्प्रहृष्टौ तदा विभो॥२६॥

Going away and returning every day from, and to his head, the birds happily and trustfully lived there, O powerful king.

अण्डेभ्यस्त्वथ पुष्टेभ्यः प्राजायन्त शकुन्तकाः।

व्यवर्धन्त च तत्रैव न चाकम्पत जाजलिः॥२७॥

When in the course of time the eggs became mature and young ones came out, they began to grow up in that nest, for Jajali moved not in the least.

स रक्षमाणस्त्वण्डानि कुलिङ्गानां धृतव्रतः।

तथैव तस्थौ धर्मात्मा निर्विचेष्टः समाहितः॥२८॥

Firmly observing his vows, the righteous Rishi continued to hold and protect those eggs by standing on that very spot perfectly motionless and immersed in Yoga meditation.

ततस्तु कालसमये बभूवुस्तेऽथ पक्षिणः।

बुबुधे तांस्तु स मुनिर्जातपक्षान् कुलिङ्गकान्॥२९॥

In course of time the young ones grew and became endued with wings. The Muni knew that the young Kulingas had grown up so.

ततः कदाचित् तांस्तत्र पश्यन् पक्षीन् यतव्रतः।

बभूव परमप्रीतस्तदा मतिमतां वरः॥३०॥

That foremost of intelligent men, of austere vows, one day saw those young ones and became filled with pleasure.

तथा तानपि संवृद्धान् दृष्ट्वा चाप्नुवतां मुदम्।

शकुनौ निर्भयौ तत्र उषतुश्चात्मजैः सह॥३१॥

Seeing their young ones endued with wings, the parent birds became very happy and continued to live in the Rishi's head with them in perfect confidence.

जातपक्षांश्च सोऽपश्यदुड्डीनान् पुनरागतान्।

सायं सायं द्विजान् विप्रो न चाकम्पत जाजलिः॥३२॥

The learned Jajali saw that when the young birds had wings they flew to the air every evening and came back to his head without having gone far. He still stood motionless there.

कदाचित् पुनरभ्येत्य पुनर्गच्छन्ति संततम्।

त्यक्ता मातापितृभ्यां ते न चाकम्पत जाजलिः॥३३॥

Sometime after he saw that, left by their parents, they went out alone and came back again alone, Jajali did not still move.

तथा वे दिवसं चापि गत्वा सायं पुनर्नृपा।

उपावर्तन्त तत्रैव निवासार्थं शकुन्तकाः॥३४॥

Sometime after, the young birds going away in the morning spent the whole day out of his sight but returned in the evening for living in the nest.

कदाचिद् दिवसान् पञ्च समुत्पत्य विहङ्गमाः।

षष्ठेऽहनि समाजग्मुर्न चाकम्पत जाजलिः॥३५॥

Sometime after, leaving their nest for five days at a time, they returned on the sixth day. Jajali still did not move.

क्रमेण च पुनः सर्वे दिवसान् सुबहून्थ।

नोपावर्तन्त शकुना जातप्राणाः स्म ते यदा॥३६॥

Subsequently, when they gained their full strength, they left him and did not return at all even after many days.

कदाचिन्मासमात्रेण समुत्पत्य विहङ्गमाः।

नैवागच्छंस्ततो राजन् प्रातिष्ठत स जाजलिः॥३७॥

At last, at another time, leaving him, they did not come even after a month. Then, O king, Jajali left that place.

ततस्तेषु प्रलीनेषु जाजलिर्जातविस्मयः।

सिद्धोऽस्मीति मतिं चक्रे ततस्तं मान आविशत्॥३८॥

When they had thus gone away for ever, Jajali wondered much and thought that he had gained ascetic success. Then pride entered his heart.

स तथा निर्गतान् दृष्ट्वा शकुन्तान् नियतव्रतः।

सम्भावितात्मा सम्भाव्य भृशं प्रीतमनाऽभवत्॥३९॥

Ever observing vows, the great ascetic, seeing the birds thus leave him. After having been brought up on his head, thought highly of himself, and became filled with joy.

स नद्यां समुपस्पृश्य तर्पयित्वा हुताशनम्।

उदयन्मथादित्यमुपातिष्ठन्महातपाः॥४०॥

He then bathed in a river and poured libations on the sacred fire, and worshipped the rising Sun.

सम्भाव्य चटकान् मूष्णि जाजलिर्जपतां वरः।

आस्फोटयत् तथाऽऽकाशे धर्मः प्राप्तो मयेति वै॥४१॥

Having thus made those chataka birds, grow on his head, Jajali that foremost of ascetics, began to strike his armpits and cry loudly through the sky,—I have acquired great merit.

अथान्तरिक्षे वागासीत् तां च शुश्राव जाजलिः।

धर्मेण न समस्त्वं वै तुलाधारस्य जाजले॥४२॥

Then an unseen voice arose in the sky and Jajali heard these words:— You are not equal, O Jajali, to Tuladhara in righteousness.

वाराणस्यां महाप्राज्ञस्तुलाधारः प्रतिष्ठितः।

सोऽप्येवं नाहते वक्तुं यथा त्वं भाषसे द्विज॥४३॥

Highly wise, that Tuladhara lives at Baranasi. Even he is not competent to say what you say, O twice-born one!

सोऽमर्षवशमापन्नस्तुलाधारदिदृक्षया।

पृथिवीमचरद् राजन् यत्र सायंगृहो मुनिः॥४४॥

Hearing these words, Jajali became possessed by anger and desirous of meeting with Tuladhara, O king, began to roam over the whole Earth, observing the vow of silence and passing the night where he met with evening.

सोऽपि दृष्ट्वैव तं विप्रमायान्तं भाण्डजीवनः।

समुत्थाय सुसंहृष्टः स्वागतेनाभ्यपूजयत्॥४५॥

After a long time he reached the city of Baranasi, and saw Tuladhara engaged in selling miscellaneous articles.

कालेन महतागच्छत् स तु वाराणसीं पुरीम्।

विक्रीणन्तं च पण्यानि तुलाधारं ददर्श सः॥४५॥

As soon as the shop-keeper Tuladhara saw the Brahmana arrived at his place, he cheerfully stood up and adored the guest with proper salutations.

तुलाधार उवाच

आयानेवासि विदितो मम ब्रह्मन् न संशयः।

ब्रवीमि यत् तु वचनं तच्छृणुष्व द्विजोत्तम॥४७॥

Tuladhara said—

For sooth, O Brahmana, I know that you have come to me. Listen, however, O foremost of twice-born ones, to what I say!

सागरानूपमाश्रित्य तपस्तप्तं त्वया महत्।

न च धर्मस्य संज्ञां त्वं पुरा वेत्थ कथंचन॥४८॥

Living on a low land near the sea-shore you had practised very hard penances. But you had no consciousness of having acquired religious merit.

ततः सिद्धस्य तपसा तव विप्र शकुन्तकाः।

क्षिप्रं शिरस्यजायन्त ते च सम्भावितास्त्वया॥४९॥

When you had at last acquired ascetic success, certain birds were born on your head. You took great care of the little creatures.

जातपक्षा यदा ते च गताश्चारीमितस्ततः।

मन्यमानस्ततो धर्मं चटकप्रभवं द्विज॥५०॥

When at last those birds came winged and when they began to leave your head for going here and there in search of food, it was then that, for your having thus assisted at the birth of those Chatakas, you began to feel pride, O Brahmana, thinking you had acquired great merit.

खे वाचं त्वमथाश्रौषीर्मां प्रति द्विजसत्तम।

अमर्षवशमापन्नस्ततः प्राप्तो भवानिह।

करवाणि प्रियं किं ते तद् ब्रूहि द्विजसत्तम॥५१॥

Then, O foremost of twice-born ones, you heard in the sky a voice that spoke of me. The words you had heard filled you with anger and for that you have come here! Tell me, what wish of yours shall I fulfil, O best of Brahmanas.

CHAPTER 262

(MOKSHADHARMA PARVA)—

Continued

The same subject

भीष्म उवाच

इत्युक्तः स तदा तेन तुलाधारेण धीमता।

प्रोवाच वचनं धीमाञ्जलिर्जपतां वरः॥१॥

Bhishma said—

Thus accosted by the intelligent Tuladhara on that occasion, the highly intelligent Jajali, that foremost of ascetics, said these words to him:—

जाजलिर्वाच

विक्रीणतः सर्वरसान् सर्वगन्धांश्च वाणिज।

वनस्पतीनोषधीश्च तेषां मूलफलानि च॥२॥

Jajali said—

You sell all sorts of juices and scents, O son of a trader, as also (barks and leaves of) huge trees and herbs and their fruits and roots.

अध्यगा नैष्ठिकीं बुद्धिं कुतस्त्वामिदमागतम्।

एतदाचक्ष्व मे सर्वं निखिलेन महामते॥३॥

But how have you gained this stability of understanding? How have you gained this knowledge? O you of great intelligence, tell me all this fully.

भीष्म उवाच

एवमुक्तस्तुलाधारो ब्राह्मणेन यशस्विना।

उवाच धर्मसूक्ष्माणि वैश्यो धर्मार्थतत्त्ववित्॥४॥

Bhishma continued—

Thus accosted by that highly famous Brahmana, Tuladhara of the Vaishya caste, well acquainted with the truths of morality and contented with knowledge, described to Jajali who had practised severe penances, the ways of morality.

तुलाधार उवाच

वेदाहं जाजले धर्मं सरहस्यं सनातनम्।

सर्वभूतहितं मैत्रं पुराणं यं जना विदुः॥५॥

Tuladhara said—

O Jajali, I know, with all its mysteries, morality, which is eternal. It is nothing else but that ancient morality which every body knows, and which consists of universal friendliness, and beneficence to all creatures.

अद्रोहेणैव भूतानामल्पद्रोहेण वा पुनः।

या वृत्तिः स परो धर्मस्तेन जीवामि जाजले॥६॥

The highest form of morality consists in a living which is founded upon a total harmlessness towards all creatures or upon the smallness of such harm. I live according to that mode, O Jajali.

परच्छिन्नैः काष्ठतृणैर्मयेदं शरणं कृतम्।

अलक्तं पदकं तुङ्गं गन्धांश्चोच्चावचांस्तथा॥७॥

रसांश्च तांस्तान् विप्रर्षे मद्यवर्ज्यान् बहूनहम्।

क्रीत्वा वै प्रतिविक्रीणे परहस्तादमायया॥८॥

This my house hath been made with wood and grass cut by other people's hands, Lacdye, the roots of Nymphaea lotus, filaments of the lotus, various sorts of good scents, and many kinds of liquids, O twice-born Rishi, with the exception of wines, I purchase from other people and sell without cheating.

सर्वेषां यः सुहृन्नित्यं सर्वेषां च हिते रतः।

कर्मणा मनसा वाचा स धर्मं वेद जाजले॥९॥

He, O Jajali, only knows morality or righteousness is, who is always the friend of all creatures and who is always engaged in the behoof of all creatures, in thought, word, and deed.

नानुरुद्धये निरुद्धे वा न द्वेषि न च कामये।

समोऽहं सर्वभूतेषु पश्य मे जाजले व्रतम्।

I never beg of any one, I never fall out with any one; I never hate any one. I never desire for anything. I regard equally all things and all creatures. See, O Jajali, this is my vow.

तुला मे सर्वभूतेषु समा तिष्ठति जाजले॥१०॥

नाहं परेषां कृत्यानि प्रशंसामि न गर्हये।

आकाशस्येवविप्रेन्द्र पश्यैल्लोकस्य चित्रताम्॥११॥

My scales are perfectly even, O Jajali, as regards all creatures. I neither praise nor blame the deeds of others, considering this variety in the world. O foremost of Brahmanas, as the variety seen in the sky.

इति मां त्वं विजानीहि सर्वलोकस्य जाजले।

समं मतिमतां श्रेष्ठ समलोष्टाश्मकाञ्चनम्॥१२॥

Know, O Jajali, that I regard equally all creatures. O highest of intelligent men, I perceive no difference between a clod of earth, a piece of stone, and a lump of gold.

यथान्धबधिरौन्मत्ता उच्छ्वासपरमाः सदा।

देवैरपिहितद्वाराः सोपमा पश्यतो मम॥१३॥

As the blind, the deaf, and they who are bereft of reason, find consolation for the loss of their senses, likewise, I find consolation by their example.

यथा वृद्धातुरकृशा निःस्पृहा विषयान् प्रति।

तथार्थकामभोगेषु ममापि विगता स्पृहा॥१४॥

As they who are possessed by decrepitude, they who are afflicted by disease, and they who are weakened and emaciated, do not like any sort of enjoyments, similarly, I feel no inclination for wealth or pleasure or enjoyments.

यदा चायं न विभेति यदा चास्मान्न बिभ्यति।

यदा नेच्छति न द्वेष्टि ब्रह्म सम्पद्यते तदा॥१५॥

Then only a person attains to Brahma when he fears nothing and is not feared himself, when he cherishes no desire and does not hate anything.

यदा न कुस्ते भावं सर्वभूतेषु पापकम्।

कर्मणा मनसा वाचा ब्रह्म सम्पद्यते तदा॥१६॥

Then only a person attains to Brahma when he does not behave sinfully towards any creature in thought, word, or deed.

न भूतो न भविष्योऽस्ति न च धर्मोऽस्ति कञ्चन।

योऽभयः सर्वभूतानां स प्राप्नोत्यभयं पदम्॥१७॥

There is no past, no future, There is no morality or virtue. He who is not an object of fear with any creature acquires a state in which there is no fear.

यस्मादुद्विजते लोकः सर्वो मृत्युमुखादिव।

वाक्कूराद् दण्डपस्वात् स प्राप्नोति महद् भयम्॥१८॥

On the other hand, that person who for his harsh words and bad temper, is troublesome to all creatures like death itself, certainly attains to a state full of fear.

यथावद् वर्तमानानां वृद्धानां पुत्रपौत्रिणाम्।

अनुवर्तामहे वृत्तमहिंसाणां महात्मनाम्॥१९॥

I follow the practices of great and benevolent men of advanced years who with their children and grand children live observing duly the ordinance laid down in the scriptures.

प्रणष्टः शान्धतो धर्मस्त्वनाचारेण मोहितः।

तेन वैद्यस्तपस्वी वा बलवान् वा विमुह्यते॥२०॥

The eternal Vedic practices are entirely abandoned by one who allows himself to be stupefied by some mistakes that he may have marked in the conduct of those who are admittedly good and wise. One, however, who is gifted with learning, or one who has controlled his senses, or one who has strength of mind, acquires liberations by virtue of that very conduct.

आचाराज्जाजले प्राज्ञः क्षिप्रं धर्मवानुयात्।

एवं यः साधुभिर्दान्तश्चरेदद्रोहचेतसा॥२१॥

That wise man who, having controlled his senses, follows with a heart purged off all desire of injuring others, the conduct of the good, is, sure, O Jajali, to acquire the merit of righteousness.

नद्यां चेह यथा काष्ठमुह्यसानं यदृच्छया।

यदृच्छयैव काष्ठेन सन्धिं गच्छेत केनचित्॥२२॥

तत्रापराणि दारूणि संसृज्यन्ते परस्परम्।

तृणकाष्ठकरीषाणि कदाचिन्न समीक्षया॥२३॥

In this world, as in a river, a piece of wood that is being carried away by the current, is seen to come into contact (for some time) with another piece which is being likewise carried away. There on the current, other pieces of wood that had been collected together, are seen to again separate from one another. Grass,

sticks, and cow dung cakes are seen to be joined together. This union is merely accidental and not brought about by any set design.

यस्मान्नोद्विजते भूतं जातु किञ्चित् कथंचन।

अभयं सर्वभूतेभ्यः स प्राप्नोति सदा मुने॥२४॥

He, whom no creature fears, is himself, O ascetic, never frightened by any creature.

यस्मादुद्विजते विद्वन् सर्वलोको वृकादिव।

क्रोशतस्तीरमासाद्य यथा सर्वे जलेचराः॥२५॥

He, on the other hand, O learned man, whom every creature fears like a wolf, becomes himself filled with fear as aquatic animals when compelled to leap on the shore from fear of the roaring Vadava fire.

स भयं सर्वभूतेभ्यः सम्प्राप्नोति महामते।

एवमेवायमाचारः प्रादुर्भूतो यतस्ततः।

सहायवान् द्रव्यवान् यः सुभगोऽथ परस्तथा॥२६॥

This practice of universal harmlessness has thus originated. One may follow it by every means in his power. He who has a following and he who has riches, may seek to adopt it. It is sure to bring on prosperity and heaven.

ततस्तानेव कवयः शास्त्रेषु प्रवदन्त्युत।

कीर्त्यर्थमल्पहृल्लेखाः पटवः कृत्स्ननिर्णयाः॥२७॥

On account of their power to remove the fears of others, men having riches and followers are considered as foremost by the learned. Those, who seek common-place happiness, practise this duty of universal harmlessness for the sake of fame; while they, who are truly skilled, practise the same for attaining to Brahma.

तपोभिर्यज्ञदानैश्च वाक्यैः प्रज्ञाश्रितैस्तथा।

प्राप्नोत्यभयदानस्य यद् यत् फलमिहाश्नुते॥२८॥

Whatever fruits one enjoys by penances, by sacrifices, by making charities, by speaking the truth, and by seeking wisdom, may all be acquired by practising the duty of harmlessness.

लोके यः सर्वभूतेभ्यो ददात्यभयदक्षिणाम्।

स सर्वयज्ञैरीजानः प्राप्नोत्यभयदक्षिणाम्॥२९॥

That person who declares to all creatures the assurance of harmlessness acquires the merit of all the sacrifices and at last acquires fearlessness for himself as his meed.

न भूतानामर्हिसाया ज्यायान् धर्मोऽस्ति कश्चन।

यस्मान्नोद्विजते भूतं जातु किञ्चित् कथंचन।

सोऽभयं सर्वभूतेभ्यः सम्प्राप्नोति महामुने॥३०॥

There is no duty superior to the duty of not injuring other creatures. He whom, O great ascetic, no creature fears in the least, does not himself fear any creatures.

यस्मादुद्विजते लोकः सर्पाद् वेश्मगतादिव।

न स धर्ममवाप्नोति इहलोके परत्र च॥३१॥

He whom every body fears like a snake lying in ones bed-room, never acquires any merit in this world or in the next.

सर्वभूतात्मभूतस्य सर्वभूतानि पश्यतः।

देवाऽपि मार्गे महान्ति अपदस्य पदैषिणः॥३२॥

The very celestials, in their search after it, become bewildered in the track of that person who rises above all states, the person, viz., who himself is the soul of all creatures and who considers all creatures as identical with his own self.

दानं भूताभयस्याहुः सर्वदानेभ्य उत्तमम्।

ब्रवीमि ते सत्यमिदं श्रद्धयस्व च जाजले॥३३॥

Of all gifts, the promise of harmlessness to all creatures in the greatest. I tell you truly, believe me, O Jajali.

स एव सुभगो भूत्वा पुनर्भवति दुर्भगः।

व्यापत्तिं कर्मणां दृष्ट्वा जुगुप्सन्ति जनाः सदा॥३४॥

One who performs acts at first acquires prosperity, but then he once more meets with adversity. Seeing the destruction of (the merits of) acts, the wise do not speak highly of them.

अकारणो हि नैवास्ति धर्मः सूक्ष्मो हि जाजले।

भूतभव्यार्थमेवेह धर्मप्रवचनं कृतम्॥३५॥

There is no duty, O Jajali, that is not done by some motive (of happiness). Duty, however, is very subtle. Duties have been ordained in the Vedas for both Brahma and heaven.

सूक्ष्मत्वान्न स विज्ञातुं शक्यते बहुनिहवः।

उपलभ्यान्तरा चान्यानाचारानवबुध्यते॥३६॥

The subject of duties is full of secrets and mysteries. It is so subtle that one cannot understand it fully. Amongst various conflicting ordinances, some succeed in understanding duty by observing the acts of the good.

ये च च्छिन्दन्ति वृषणान् ये च भिन्दन्ति नस्तकान्।

वहन्ति महतो भारान् बध्नन्ति दमयन्ति च॥३७॥

हत्वा सत्त्वानि खादन्ति तान् कथं न विगर्हसे।

मानुषा मानुषानेव दासभावेन भुञ्जते॥३८॥

वधबन्धनरोधेन कारयन्ति दिवानिशम्।

आत्मनश्चापि जानाति यद् दुःखं वधबन्धने॥३९॥

Why do you not destroy them who emascuate bulls and bore their noses and make them bear heavy loads and bind them and put them under various sorts of restraint, and who eat the flesh of living creatures after killing them. Men are seen to acquire men as slaves, and by beating, by binding, and by otherwise subjugating them, make them work day and night. These people are not ignorant of the pain that is caused by beating and chains.

पञ्चेन्द्रियेषु भूतेषु सर्वं वसति दैवतम्।

आदित्यश्चन्द्रमा वायुर्ब्रह्मा प्राणः क्रतुर्यमः॥४०॥

All the gods live in every creature who have the five senses. The Sun, the Moon, the God of Wind, Brahman, Vital Airs, Kratu and Yama, (these live in living creatures).

तानि जीवानि विक्रय का मृतेषु विचारणा।

अजोऽग्निर्वरुणो मेघः सूर्योऽश्वः पृथिवी विराट्॥४१॥

There are men who maintain themselves by trading in living creatures. When they acquire a living by such a sinful trade, what scruples have they in selling dead carcasses? The goat is Agni. The sheep is Varuna. The horse is the Sun. Earth is the god Virat.

धेनुर्वत्सश्च सोमो वै विक्रीयैतन्न सिध्यति।

का तैले का घृते ब्रह्मन् मधुन्यप्यौषधेषु वा॥४२॥

The cow and the calf are Soma. The man who sells these can never acquire success. But

what fault is there in selling oil, clarified butter, honey, or drugs, O twice-born one?

अदंशमशके देशे सुखसंवर्धितान् पशून्।

तांश्च मातुः प्रियाञ्जाननाक्रम्य बहुधा नराः॥४३॥

बहुदंशाकुलान् देशान् नयन्ति बहुकर्मणः।

वाहसम्पीडिता धुर्याः सीदन्यविधिना परे॥४४॥

There are many animals which grow up in ease and comfort in places free from gnats and biting insects. Knowing that their mothers love them dearly, men, persecute them in various ways, and lead them into mire full of biting insects. Many beasts of burden are oppressed with heavy loads. Others, again, are made to languish for the treatment not sanctioned by the scriptures.

न मन्ये भूणहत्यापि विशिष्टा तेन कर्मणा।

कृषि साध्विति मन्यन्ते सा च वृत्तिः सुदारुणा॥४५॥

I think that such acts of injury done to animals are the same as foeticide. People consider the calling of agriculture as sinless. That profession, however, is again fraught with cruelty.

भूमिं भूमिशयांश्चैव हन्ति काष्ठमयोमुखम्।

तथैवानडुहो युक्तान् समवेक्षस्व जाजले॥४६॥

The iron plough wounds the soil and many creatures which live there. Look, O Jajali, at those bullocks yoked to the plough.

अध्या इति गवां नाम क एता हन्तुमर्हति।

महच्चकाराकुशलं वृषं गां वाऽऽलभेत् तु यः॥४७॥

Kine are called in the Shrutis the Undestructible. That man commits a great iniquity who kills a bull or a cow.

ऋषयो यतयो ह्येतन्नहुषे प्रत्यवेदयन्।

गां मातरं चाप्यवधीर्वृषं च प्रजापतिम्॥४८॥

In ancient times, many Rishis with controlled senses addressed Nahusha, saying,—You have, O king, killed a cow which is regarded in the scriptures like one's mother! You have also killed a bull, which is declared to be like the Creator himself.

अकार्यं नहुषाकार्षीर्लप्स्यामस्त्वत्कृते व्यथाम्।

शतं चैकं च रोगाणां सर्वभूतेष्वपातयन्॥४९॥

You have committed a sin, O Nahusha, and we have been greatly pained at it!—For purifying Nahusha, however, they divided that sin, into a hundred and one parts and metamorphosing the pieces into diseases cast them among all creatures.

ऋषयस्ते महाभागाः प्रजास्वेव हि जाजले।

भूणहं नहुषं त्वाहूर्न ते होष्यामहे हविः॥५०॥

इत्युक्त्वा ते महात्मानः सर्वे तत्त्वार्थदर्शिनः।

ऋषयो यतयः शान्तास्तपसा प्रत्यवेदयन्॥५१॥

Thus, O Jajali, did those highly blessed Rishis cast that sin of all living creatures and addressing Nuhusha who had committed feticide, said,—We shall not be able to pour libations in your sacrifice! Thus said those great Rishis and Yatis conversant with truth, having learnt by their ascetic power that king Nahusha had not committed the sin intentionally.

ईदृशानशिवान् घोरानाचारानिह जाजले।

केवलाचरितत्वात् तु निपुणो नावबुद्धयसे॥५२॥

These, O Jajali, are some of the wicked and dreadful practices of this world. You do them because they are practised by all men from days of your, and not because they are approved of your purified understanding.

कारणाद् धर्ममन्विच्छेन्न लोकचरितं चरेत्।

यो हन्याद् यश्च मां स्तौति तत्रापि शृणु जाजले॥५३॥

One should perform his duty guided by reasons, instead of blindly following the conduct of the world. Listen now, O Jajali, how I treat him who injures and him who praises me.

समौ तावपि मे स्यातां न हि मेऽस्ति प्रियाप्रियम्।

एतदीदृशकं धर्मं प्रशंसन्ति मनीषिणः॥५४॥

I regard both of them equally. I have none whom I like and none whom I dislike. The wise speak highly of such a course of conduct as consistent with duty or religion.

उपपत्त्या हि सम्पन्नो यतिश्चिन्तैव सेव्यते।

सततं धर्मशीलैश्च निपुणेनोपलक्षितः॥५५॥

The Yatis also follow this course of conduct, which is consistent with reasons. The

righteous always observe it with eyes having purified vision.

CHAPTER 263

(MOKSHADHARMA PARVA)—

Continued

The same subject

जाजलिरुवाच

अयं प्रवर्तितो धर्मस्तुलां धारयता त्वया।

स्वर्गद्वारं च वृत्तिं च भूतानामवरोत्यते॥१॥

Jajali said—

This duty which you, O holder of scales, describe, shuts the door of heaven against all creatures and puts a stop to the very means of their livelihood.

कृष्या ह्यन्नं प्रभवति ततस्त्वमपि जीवसि।

पशुभिश्चौषधीभिश्च मर्त्या जीवन्ति वाणिज॥२॥

From agriculture comes food. That food gives maintenance even to you. With the help of animals, crops and herbs, human beings, O trader, can maintain themselves.

ततो यज्ञः प्रभवति नास्तिक्यमपि जल्पसि।

न हि वर्तेदयं लोको वार्तामुत्सृज्य केवलाम्॥३॥

From animals and food sacrifices originate. Your doctrines are atheistical. This world will come to an end if the means by which life is upheld have to be given up.

तुलाधार उवाच

वक्ष्यामि जाजले वृत्तिं नास्मि ब्राह्मण नास्तिकः।

न यज्ञं च विनिन्दामि यज्ञवित् तु सुदुर्लभः॥४॥

Tuladhara said—

I shall now describe the topic of the means of livelihood. I am not, O Brahmana, an atheist. I do not speak against Sacrifices. The man, however, is very rare who is truly an adept in sacrifice.

नमो ब्राह्मणयज्ञाय ये च यज्ञविदो जनाः।

स्वयज्ञं ब्राह्मणा हित्वा क्षत्रयज्ञमिहास्थिताः॥५॥

I bow to that Sacrifice which is laid down for Brahmanas, I bow also to them who are

adepts in that Sacrifice. Alas, having abandoned the Sacrifice that is ordained for them, the Brahmanas have begun to perform Sacrifices that are for Kashatriyas.

लुब्धैर्वित्तपरैर्ब्रह्मन् नास्तिकैः सम्प्रवर्तितम्।
वेदवादानविज्ञाय सत्याभासमिवानृतम्॥६॥

Many persons of faith, O twice-born one, who hanker after wealth, without having understood the true meaning of the sayings of the Shrutis, and proclaiming things that are in sooth false but that have the show of truth, have introduced many sorts of Sacrifices, saying,—

इदं देयमिदं देयमिति चायं प्रशस्यते।

अतः सैतन्यं प्रभवति विकर्माणि च जाजले॥७॥

This should be given away in this Sacrifice. This other thing should be given away in this other Sacrifice. The first of this is very praiseworthy.—The result, however, of all this, O Jajali, is that theft and many evil acts originate.

यदेव सुकृतं हव्यं तेन तुष्यन्ति देवताः।

नमस्कारेण हविषा स्वाध्यायैरौषधैस्तथा॥८॥

It should be known that only that sacrificial offering which was gained by fair means can please the deities. There are abundant proofs in the scriptures that the adoration of the gods may be done with bows, with libations poured on the fire, with recitation or changing of the Vedas, and with plants and herbs.

पूजा स्याद् देवतानां हि यथा शास्त्रनिर्दर्शनम्।

इष्टापूर्तादसाधूनां विगुणा जायते प्रजा॥९॥

Sinful men get wicked children, from their religious acts. Covetous men beget covetous children, and contented men beget contented children.

लुब्धेभ्यो जायते लुब्धः समेभ्यो जायते समः।

यजमाना यथाऽऽत्मानमृत्विजश्च तथा प्रजाः॥१०॥

यज्ञात् प्रजा प्रभवति नभसोऽम्भ इवामलम्।

If the sacrificer and the priest allow themselves to be guided by desire of fruit, their children take the stigma. If, however, they are

not moved by the desire of fruit, their children become the same. From Sacrifices originate children like clear water from the sky.

अग्नौ प्रास्ताहुतिर्ब्रह्मन्नादित्यमुपगच्छति॥११॥

आदित्याज्जायते वृष्टिर्वृष्टेरन्नं ततः प्रजाः।

The libations poured on the sacrificial fire get up to the Sun. From the Sun originates rain. From rain comes food. From food are born living creatures.

तस्मात् सुनिष्ठिताः पूर्वे सर्वान् कामांश्च लेभिरे॥१२॥

अकृष्टपच्या पृथिवी आशीर्भिर्वीर्योऽभवन्।

In days of yore men religiously given to Sacrifices used to attain therefrom the fruition of all their wishes. The Earth gave crops without cultivation. The blessings of the Rishis produced herbs and plants.

न ते यज्ञेष्व्वात्मसु वा फलं पश्यन्ति किञ्चन॥१३॥

शङ्कमानाः फलं यज्ञे ये यजेन् कथञ्चन।

जायन्तेऽसाधवो धूर्ता लुब्धा वित्तप्रयोजनाः॥१४॥

स स्म पापकृतां लोकान् गच्छेदशुभकर्मणा।

प्रमाणमप्रमाणेन यः कुर्यादशुभं नरः॥१५॥

पापात्मा सोऽकृतप्रज्ञः सदैवेह द्विजोत्तम।

The men of ancient times never celebrated Sacrifices from desire of fruits and never considered themselves as bound to enjoy those fruits. Those who somehow or other celebrate Sacrifices, doubting their efficacy, are born in their next lives as dishonest, wily, and greedy men greatly covetous of wealth. That man who by the help of false reasoning show all the authoritative scriptures as fraught with evil, is certain to go, for such a sinful deed, into the regions of the sinful. Such a man is surely possessed of a sinful soul, O foremost of Brahmanas, and always remains here, shorn of wisdom.

कर्तव्यमिति कर्तव्यं वेत्ति वै ब्राह्मणो भयम्॥१६॥

ब्रह्मैव वर्तते लोके नैव कर्तव्यतां पुनः।

That man who consider those acts as bounden which have been laid down in the Vedas and directed to be performed every day, who is filled with fear if he fails to perform

them any day, who considers all the essentials of Sacrifices as identical with Brahma, and who never considers himself as the actor, is truly a Brahmana.

विगुणं च पुनः कर्म ज्याय इत्यनुशुश्रुम॥१७॥

सर्वभूतोपधातश्च फलभावे च संयमः।

If the acts of such a person remain incomplete or if their completion is hindered by all unclean animals, even then those acts are, as we have heard, of supreme efficacy. If, however, those acts are performed from desire of fruit then expiation would become necessary.

सत्ययज्ञा दमयज्ञा अर्थलुब्धार्थतृप्तयः॥१८॥

उत्पन्नत्यागिनः सर्वे जना आसन्नमत्सराः।

They, who seek the acquisition of the highest object of life, who do not hanker after earthly riches, who do not care for future provision, and who are shorn of envy, follow the course of truth and practise self-control as their Sacrifice.

क्षेत्रक्षेत्रज्ञतत्त्वज्ञाः स्वयज्ञपरिनिष्ठिताः॥१९॥

ब्राह्मं वेदमधीयन्तस्तोषयन्त्यपरानपि।

They who know the distinction between body and soul, who are given to Yoga, and who meditate on OM, always succeed in pleasing others.

अखिलं दैवतं सर्वं ब्रह्म ब्रह्मणि संश्रितम्॥२०॥

तुष्यन्ति तृप्यतो देवास्तृप्तास्तृप्तस्य जाजले।

The universal Brahma, which is the soul of all the gods, lives in him who is conversant with Brahma. When, therefore, such a man eats and is pleased, all the gods, O Jajali, become pleased and are contented.

यथा सर्वरसैस्तृप्तो नाभिनन्दति किञ्चन॥२१॥

तथा प्रज्ञानतृप्तस्य नित्यतृप्तिः सुखोदया।

As one who is satisfied with all sorts of taste feels no desire for any particular taste, similarly one who is pleased with knowledge has eternal gratification which to him is a source of perfect happiness.

धर्माधारा धर्मसुखाः कृत्स्नव्यवसितास्तथा॥२२॥

आस्ति नस्तत्त्वतो भूय इति प्राज्ञस्त्ववेक्षते।

Those wise men who are the refuge of righteousness and whose joy is in righteousness, are persons who have certain knowledge of what is duty and what is otherwise. One endued with such wisdom always considers all things in the universe as emanating from his own self.

ज्ञानविज्ञानिनः केचित् परं पारं तित्तिर्षवः॥२३॥

अतीव पुण्यदं पुण्यं पुण्याभिजनसंहितम्।

यत्र गत्वा नशोचन्ति च च्यवन्ति व्यथन्ति च॥२४॥

ते तु तद् ब्रह्मणः स्थानं प्राप्नुवन्तीह सात्त्विकाः।

Some who are gifted with knowledge, who try to reach the other shore (of this ocean of life), and who have faith, succeed in going to the region of Brahman, which yields great blessings, is highly sacred, and inhabited by pious men,—a region which is freed from sorrow, whence no body returns, and where there is no agitation or pain.

नैव ते स्वर्गमिच्छन्ति न यजन्ति यशोधनैः॥२५॥

सतां वर्तानुवर्तन्ते यजन्ते चाविर्हिसया।

Such men do not hanker after heaven. They do not worship Brahma in costly Sacrifices. They trade the path of the virtuous. The Sacrifices they celebrate are performed without injury to any creature.

वनस्पतीनोषधीश्च फलं मूलं च ते विदुः॥२६॥

न चैतानृत्विजो लुब्धा याजयन्ति फलार्थिनः।

These men consider trees, herbs, fruits and roots as the only sacrificial offerings. Greedy priests who seek riches, never officiate at the sacrifices of these (poor) men.

स्वमेव चार्थं कुर्वाणा यज्ञं चक्रुः पुनर्द्विजाः॥२७॥

परिनिष्ठतकर्माणः प्रजानुग्रहकाप्यया।

These regenerate men, although all their acts have been done, still perform sacrifices for doing good to all creatures making their own selves as sacrificial offerings.

तस्मात् तानृत्विजो लुब्धा याजयन्त्यशुभान् नरान्॥२८॥

प्रापयेयुः प्रजाः स्वर्गे स्वधर्माचरणेन वै।

इति मे वर्तते बुद्धिः समा सर्वत्र जाजले॥२९॥

Therefore, greedy priests officiate at the Sacrifices of only those misguided persons who, without trying to attain to Liberation, seek for heaven. Those, however, who are really good, always try, by performing their own duties, to cause others to go to heaven. Looking at both these kinds of conduct, O Jajali, I have come to regard all creatures impartially.

यानि यज्ञेष्विहेज्यन्ति सदा प्राज्ञा द्विजर्षभा।

तेन ते देवयानेन पथा यान्ति महामुने॥३०॥

Gifted with wisdom, many leading Brahmanas celebrate Sacrifices. By performing those Sacrifices, they walk, O great ascetic, along the path wended by the gods.

आवृत्तिस्तस्य चैकस्य नास्त्यावृत्तिर्मनीषिणः।

उभौ तौ देवयानेन गच्छतो जाजले यथा॥३१॥

Of the class of Sacrificers there is return (from the region where they go). Of those, however, who are truly wise there is no return. Although both classes of sacrificers, O Jajali, wend the path trodden by the gods, yet such is the difference between their ultimate ends.

सव्यं चैषामनडुहो युज्यन्ति च वहन्ति च।

स्वयमुस्राञ्च दुहन्ते मनःसंकल्पसिद्धिभिः॥३२॥

On account of the success of the purposes such men form in their minds, bulls, without being forced thereto, willingly set their shoulders to the plough for helping the cultivation and to the yoke for dragging their cars, and kine pour forth milk from udders without being touched by human hands.

स्वयं यूपानुपादाय यजन्ते स्वाप्तदक्षिणैः।

यस्तथा भावितात्मा स्यात् स गामालव्युमर्हति॥३३॥

Creating sacrificial stakes by their will-force, they celebrate many kinds of Sacrifice with profuse presents. One who is of such a purified soul may kill a cow.

ओषधीभिस्तथा ब्रह्मन् यजेरंस्ते न तादृशाः।

इति त्यागं पुरस्कृत्य तादृशं प्रब्रवीमि ते॥३४॥

They, therefore, who are otherwise, should celebrate Sacrifices with herbs and plants,

Because Renunciation has such merit, there I have kept it in view in speaking to you.

निराशिषमनारम्भं निर्नमस्कारमस्तुतिम्।

अक्षीणं क्षीणकर्माणं तं देवा ब्राह्मणं विदुः॥३५॥

The gods consider him a Brahmana who has cast of all desire of fruit, who does not exert for worldly acts, who never bows down his head to any one, who never praises others, and who is gifted with strength though his acts have all been weakened.

न श्रावयन् न च यजन् न ददद् ब्राह्मणेषु च।

काम्यां वृत्तिं लिप्समानः किं गतिं याति जाजले।

इदं तु दैवतं कृत्वा यथा यज्ञमवाप्नुयात्॥३६॥

What, O Jajali, will be the end of him who does not recite the Vedas to others, who does not celebrate Sacrifices, who does not make gifts to Brahmanas, and who follows a calling in which every sort of desire is indulged? By duly respecting, however, the duties which belong to Renunciation, one is sure to attain to Brahma.

जाजलिरुवाच

न वै मुनीनां शृणुमः स्म तत्त्वं

पृच्छामि ते वाणिज कष्टमेतत्।

पूर्वे पूर्वे चास्य नावेक्षमाणा

नातः परं तमृषयः स्थापयन्ति॥३७॥

Jajali said—

We had never before, O son of a trader, heard of these subtle doctrines of ascetics who perform only mental Sacrifices. These doctrines are very difficult to understand. It is, therefore, I ask you (about them). The sages of yore were not followers of these doctrines of Yoga. Hence the succeeding sages have not mentioned them.

यस्मिन्नेवात्मतीर्थे न पशवः प्राप्नुयुर्मखम्।

अथ स्म कर्मणा केन वाणि प्राप्नुयात् सुखम्॥३८॥

शंस ते तन्महाप्राज्ञ भृशं वै श्रद्धयामि ते।

If you hold that only men mentally bent like brutes fail to achieve sacrifices in the soil of the Soul, then, O son of a trader, by what acts

would they succeed in securing their happiness? Tell me this, O you of great wisdom. I have great faith in your words.

तुलाधार उवाच

उत यज्ञा उतायज्ञा मखं नार्हन्ति ते क्वचित्॥३९॥

आज्येन पयसा दध्ना पूर्णाहुत्या विशेषतः।

बालैः शृङ्गेण पादेन सम्भरत्येव गौर्मखम्॥४०॥

Tuladhara said—

Sometimes sacrifices celebrated by some persons do not become sacrifices. These men, it should be said, do not deserve performing any sacrifice. Regarding the faithful, however, only one thing, viz., the cow, is fit for upholding all sacrifices by means of full libations of clarified butter, milk, and curds, the hair at end of her tail, her horns, and her hoofs.

पत्नीं चानेन विधिना प्रकरोति नियोजयन्।

इष्टं तु दैवतं कृत्वा यथा यज्ञमवाप्नुयात्॥४१॥

In celebrating sacrifices, however, according to the mode I have mentioned, one may convert Faith into his married wife, for dedicating such offerings to the gods. By duly honouring such sacrifices, one is sure to attain to Brahma.

पुरोडाशो हि सर्वेषां पशूनां मेध्य उच्यते।

सर्वा नद्यः सरस्वत्यः सर्वे पुण्याः शिलोच्चयाः॥४२॥

Excluding all animals, the rice-ball is a worthy offering in sacrifices. All rivers are as sacred as the Sarasvati, and all mountains are sacred.

जाजले तीर्थमात्मैव मा स्म देशातिथिर्भव।

एतानीदृशकान् धर्मानाचरन्निह जाजले॥४३॥

कारणैर्धर्मन्विच्छन् स लोकानाप्नुते शुभान्।

O Jajali, the Soul is itself a sacred shrine. Do not roam about on the Earth for visiting sacred places! A person, by following these duties and by seeking to acquire merit according to his own ability, undoubtedly succeeds in getting blessed regions hereafter.

Bhishma continued—

भीष्म उवाच

एतानीदृशकान् धर्मास्तुलाधारः प्रशंसति॥४४॥

उपपत्त्याभिसम्पन्नान् नित्यं सद्भिर्निषेवितान्॥४५॥

These are the duties, O Yudhishtira, which Tuladhara spoke highly of—duties which are consistent with reason, and which are always followed by the good and the wise.

CHAPTER 264

(MOKSHADHARMA PARVA)—

Continued

The same subject

तुलाधार उवाच

सद्भिर्वा यदि वासद्भिः पन्थानमिमतास्थितम्।

प्रत्यक्षं क्रियतां साधु ततो ज्ञास्यसि तद् यथा॥१॥

Tuladhara said—

See with your own eyes, O Jajali, who, amongst the good or otherwise, have followed this path of duty which I have spoken of! You will understand properly how the truth stands.

एते शकुन्ता बहवः समन्ताद् विचरन्ति ह।

तवोत्तमाङ्गे सम्भूताः श्येनाश्चान्याश्च जायतः॥२॥

See, many birds are roving in the sky! Amongst them are those who were brought up on your head, as also many hawks and many others of different kinds.

आहूयैनान् महाब्रह्मन् विशमानांस्ततस्ततः।

पश्येमान् हस्तपादैश्च श्लिष्टान् देहेषु सर्वशः॥३॥

See, O Brahmana, those birds have got their wings and legs for entering their respective nests. Call them, O twice-born one.

सम्भावयन्ति पितरं त्वया सम्भाविताः खगाः।

असंशयं पिता वै त्वं पुत्रानाहूय जाजले॥४॥

There, those birds, treated affectionately by you, are showing their love for you who are their father! Forsooth, you are their father, O Jajali! Do you call your children!

भीष्म उवाच

ततो जाजलिना तेन समाहूताः पतत्रिणः।

वाचमुच्चारयन्ति स्म धर्मस्य वचनात् किल॥५॥

Bhishma continued—

Then those birds, summoned by Jajali, answered according to the dictates of that religion which preaches abstention from injury to any creature.

अहिंसादिकृतं कर्म इह चैव परत्र च।

श्रद्धां निहन्ति वै ब्रह्मन् सा हता हन्ति तं नरम्॥६॥

All acts that done without injuring any creature come to use both here and hereafter. Those acts, however, that injure others, destroy faith, and faith being destroyed, brings ruin on the destroyer.

समानां श्रद्धानानां संयतानां सुचेतसाम्।

कुर्वतां यज्ञ इत्येव न यज्ञो जातु नेष्यते॥७॥

The sacrifice of those who regard equally both acquisition and non-acquisition, who are endued with faith, who are self controlled, who have tranquil minds, and who celebrate sacrifices from a sense of duty yield fruits.

श्रद्धा वैवस्वती सेयं सूर्यस्य दुहिता द्विज।

सावित्री प्रसवित्री च बहिर्वाङ्मनसी ततः॥८॥

Faith in Brahma is the daughter of the Sun-God, O twice-born one. She is the protectress and the giver of good birth. Faith is superior to the merit begotten by recitations and meditation.

वाग्वृद्धं त्रायते श्रद्धा मनोवृद्धं च भारता।

श्रद्धावृद्धं वाङ्मनसी न कर्म त्रातुमर्हति॥९॥

An act vitiated by faulty speech is saved by Faith. An act sullied by defect of mind is saved by Faith. But neither speech nor mind can save an act which is sullied by want of Faith.

अत्र गाथा ब्रह्मगीताः कीर्तयन्ति पुराविदः।

शुचेरश्रद्धानस्य श्रद्धानस्य चाशुचेः॥१०॥

देवा वित्तममन्यन्त सदृशं यज्ञकर्मणि।

श्रोत्रियस्य कदर्यस्य वदान्यस्य च वाधुषिः॥११॥

Men who know the past recite in this connection the following verse sung by Brahman. The gods regard as equal the offerings in sacrifices of a person who is pure but wanting in Faith, and of another who is

impure but has Faith. After mature consideration the gods have considered equal the food, again, of a person conversant with the Vedas but miserly in conduct, and that of a usurer who is liberal in conduct.

मीमांसित्वोभयं देवाः सममन्नमकल्पयन्।

प्रजापतिस्तानुवाच विषमं कृतमित्युत॥१२॥

श्रद्धापूतं वदान्यस्य हतमश्रद्धयेतरत्।

भोज्यमन्नं वदान्यस्य कदर्यस्य न वाधुषिः॥१३॥

The supreme Lord of all creatures, then told them that they had committed a mistake, The food of a liberal person is purified by Faith. The food, however, of the person who has Faith is lost for such want of Faith. The food of a liberal usurer can be accepted but not the food of a miser.

अश्रद्धान एवैको देवानां नार्हति हविः।

तस्यैवान्नं न भोक्तव्यमिति धर्मविदो विदुः॥१४॥

Only one person in the world viz., he who has no Faith, is unfit to make offerings to the gods. The food of only such a man is unfit to be eaten. This is the opinion of men who know duties.

अश्रद्धा परमं पापं श्रद्धा पापप्रमोचिनी।

जहाति पापं श्रद्धावान् सर्पो जीर्णमिव त्वचम्॥१५॥

Want of Faith is a great sin. Faith is a purifier of sins. Like a snake casting off its slough, the man of Faith succeeds in shaking off all his sins.

ज्यायसी या पवित्राणां निवृत्तिः श्रद्धया सह।

निवृत्तशीलदोषो यः श्रद्धावान् पूत एव सः॥१६॥

The religion of abstention with Faith is superior to all shortcomings of conduct, he who follows Faith, becomes purified.

किं तस्य तपसा कार्यं किं वृत्तेन किमात्मना।

श्रद्धामयोऽयं पुरुषो यो यच्छ्रद्धः स एव सः॥१७॥

What need has such a person of penances, or of conduct, or of endurance? Every man has Faith. Faith, however, is of three sorts, viz., as partaking of the nature of the qualities of goodness, darkness, and ignorance, and according to the nature of Faith which one has, one is named.

इति धर्मः समाख्यातः सद्भिर्धर्मार्थदर्शिभिः।

वयं जिज्ञासमानास्तु सम्प्राप्ता धर्मदर्शनात्॥१८॥

Person gifted with goodness and endued with insight into the true import of morality have thus described the subject of duties. We have, on enquiry, got all this from the sage Dharmadarshana.

श्रद्धां कुरु महाप्राज्ञ ततः प्राप्स्यसि यत् परम्।

श्रद्धावाञ्छ्रद्धानश्च धर्मश्चैव हि जाजले।

स्ववर्त्मनि स्थितश्चैव गरीयानेव जाजले॥१९॥

O you of great wisdom, adopt Faith, for you will then acquire what is superior. He who believes (in the sayings of the Shrutis), and who acts according to their sense, is, indeed, of righteous soul. O Jajali, he who follows his own path is surely a superior person.

भीष्म उवाच

ततोऽचिरेण कालेन तुलाधारः स एव च।

दिवं गत्वा महाप्राज्ञौ विहरेतां यथासुखम्॥२०॥

स्वं स्वं स्थानमुपागम्य स्वकर्मफलनिर्जितम्।

एवं बहुविधार्थं च तुलाधारेण भाषितम्॥२१॥

Bhishma said—

After a short time Tuladhara and Jajali, both of whom had been gifted with great wisdom, ascended to heaven and played there in great happiness, having reached their respective places won by their respective deeds. Tuladhara had spoken many truths of this sort.

सम्यक् चेदमुपालब्धो धर्मश्चोक्तः सनातनः।

तस्य विख्यातवीर्यस्य श्रुत्वा वाक्यानि स द्विजः॥२२॥

That great person understood this religion perfectly. These eternal duties were accordingly declared by him.

तुलाधारस्य कौन्तेय शान्तिमेवान्वपद्यत।

एवं बहुमतार्थं च तुलाधारेण भाषितम्।

यथौपम्योपदेशेन किं भूयः श्रोतुमिच्छसि॥२३॥

O son of Kunti, having heard these words of Tuladhara of celebrated energy, the twice-born Jajali betook himself to tranquillity. In this way many truths of deep sense were

spoken by Tuladhara, illustrated by examples for instruction. What other truths do you wish to hear?

CHAPTER 265

(MOKSHADHARMA PARVA)— Continued

The story of king Vicharakhu about sacrifices

भीष्म उवाच

भीष्म अत्राप्युदाहरन्तीमितिहासं पुरातनम्।

प्रजारनामनुकम्पार्थं गीतं राज्ञा विचखुना॥१॥

Bhishma said—

Regarding it is cited an old discourse of what was recited by king Vicharakhu through pity for all creatures.

छिन्नस्थूणं वृषं दृष्ट्वा विलापं च गवां भृशम्।

गोग्रहे यज्ञवाटस्य प्रेक्षमाणः स पार्थिवः॥२॥

स्वस्ति गोभ्योऽस्तु लोकेषु ततो निर्वचनं कृतम्।

हिंसायां हि प्रवृत्तायामाशीरेषा तु कल्पिता॥३॥

Seeing the mangled body of a bull, and hearing the highly painful groans of the kine in a cow-killing sacrifice, and observing the cruel Brahmanas collected there for assisting at the ceremonies, that king said these words:—Prosperity to all the kine in the world!—When the slaughter had begun, these words expressive of a blessing were uttered:—

अव्यवस्थितमर्यादैर्विमूढैर्नास्तिकैर्नरैः।

संशयात्पभिरव्यक्तैर्हिंसा समनुवर्णिता॥४॥

And the king further said,—Only those who transgress fixed limits, who are shorn of intelligence, who are atheists and sceptics, and who desire the acquisition of celebrity by sacrifices and religious rites, speak highly of the destruction of animals in sacrifices.

सर्वकर्मस्वहिंसा हि धर्मात्मा मनुरब्रवीत्।

कामकाराद् विहिंसन्ति बहिर्वेद्यां पशून् नराः॥५॥

The pious Manu has spoken highly of harmlessness in all acts. Indeed, men kill animals in sacrifices, actuated only by the desire of fruit.

तस्मात् प्रमाणतः कार्यो धर्मः सूक्ष्मो विजानता।
अहिंसा सर्वभूतेभ्यो धर्मेभ्यो ज्यायसी मता॥६॥

Hence, guided by authority one conversant (with the scriptures) should practise the true course of duty which is highly subtle. Harmlessness to all creatures is the highest of all duties.

उपोष्य संशितो भूत्वा हित्वा वेदकृताः श्रुतीः।

आचार इत्याचारः कृपणाः फलहेतवः॥७॥

Living near an inhabited place and practising rigid vows, and disregarding the fruits of Vedic acts, one should give up the life of a house-holder, adopting that of Renunciation. Only they who are mean are actuated by the desire of fruit.

यदि यज्ञांश्च वृक्षांश्च यूपान्छोद्दिश्य मानवाः।

वृथा मांसं न खादन्ति नैव धर्मः प्रशस्यते॥८॥

Mentioning respectfully sacrifices and trees and sacrificial stakes, men do not eat tainted meat. This practice, however, is now worthy of praise.

सुरा मत्स्या मधु मांसमासवं कृसरौदनम्।

धूर्तैः प्रवर्तितं ह्येतन्नैतद् वेदेषु कल्पितम्॥९॥

Knavas have introduced wine, fish, honey, meat, alcohol, and preparations of rice and sesame seeds. The use of these is not sanctioned in the Vedas.

मानान्मोहाच्च लोभाच्च लौल्यमेतन्नकल्पितम्।

विष्णुमेवाभिजानन्ति सर्वयज्ञेषु ब्राह्मणाः॥१०॥

The hankering after these originates from pride, error of judgement, and cupidity. The Brahmanas realise the presence of Vishnu in every sacrifice.

पायसैः सुमनोभिश्च तस्यापि यजनं स्मृतम्।

यज्ञियाश्चैव ये वृक्षा वेदेषु परिकल्पिताः॥११॥

यच्चापि किञ्चित् कर्तव्यमन्यच्चोक्षैः सुसंस्कृतम्।

महासत्त्वैः शुद्धभावैः सर्वं देवार्हमेव तत्॥१२॥

His adoration, it has been laid down, should be made with sweet Payasa. (The leaves and flower of) such trees as have been mentioned in the Vedas, whatever act is considered as worthy and whatever else is held as pure by persons of pure hearts and purified natures and

those eminent for knowledge and holiness, are well worthy of being offered to the Supreme God and not unworthy of His acceptance.

युधिष्ठिर उवाच

शरीरमापदश्चापि विवदन्त्यविहिंसतः।

कथं यात्रा शरीरस्य निरारम्भस्य सेत्स्यते॥१३॥

Yudhishtira said—

The body and all sorts of dangers and calamities continually fight with each other. How, therefore, will a person who is absolutely free from the desire of injuring and who on this account will not be able to act succeed in maintaining his body.

भीष्म उवाच

यथा शरीरं न ग्लान्येन्येयान्मृत्युवशं यथा।

तथा कर्मसु वर्तेत समर्थो धर्ममाचरेत्॥१४॥

Bhishma said—

One should, when able, acquire merit and act in such a way that his body may not languish and suffer pain, and that death may not come.

CHAPTER 266

(MOKSHADHARMA PARVA)—

Continued

The determination of an obligatory act

युधिष्ठिर उवाच

कथं कार्यं परीक्षेत शीघ्रं वाथ चिरेण वा।

सर्वथा कार्यदुर्गोऽस्मिन् भवान् नः परमो गुरुः॥१॥

Yudhishtira said—

You, O grandfather, are our highest preceptor in the matter of all acts which it is difficult to perform. I ask, how should one judge of an act regarding one's obligation to do it or of abstaining from it? Is it to be judged quickly or with delay?

भीष्म उवाच

अत्राप्युदाहरन्तीममितिहासं पुरातनम्।

चिरकारेस्तु यत् पूर्वं वृत्तमाङ्गिरसे कुले॥२॥

Bhishma said—

Regarding it is cited the old discourse of what took place regarding Chirakarin born in the race of Angirasa.

चिरकारिक भद्रं ते भद्रं ते चिरकारिक।

चिरकारी हि मेधावी नापराध्यति कर्मसु॥३॥

Twice blessed be the man who thinks long before he acts! One man who thinks long before he acts is surely possessed of great intelligence. Such a man never offends in an act.

चिरकारी महाप्राज्ञो गौतमस्याभवत् सुतः।

चिरेण सर्वकार्याणि विमृशयार्थान् प्रपद्यते॥४॥

There was once a highly wise man by name Chirakarin, who was the son of Gautama. Thinking for a long time upon every aspect of proposed acts, he used to do all he had to do.

चिरं स चिन्तयत्यर्थाश्चिरं जाग्रच्चिरं स्वपन्।

चिरं कार्याभिमतिं च चिरकारी तथोच्यते॥५॥

He passed by the name of Chirakarin because he used to think long upon all matters, to remain awake for a long time, to sleep for a long time, and to take a long time in performing such acts.

अलसग्रहणं प्राप्तो दुर्मेधावी तथोच्यते।

बुद्धिलाघवयुक्तेन जनेनादीर्घदर्शना॥६॥

But still he passed for an idle man. He was also considered as a foolish person, by every person of a light understanding and shorn of foresight.

व्यभिचारे तु कस्मिंश्चिद् व्यतिक्रम्यापरान् सुतान्।

पित्रोक्तः कुपितेनाथ जहीमां जननीमिति॥७॥

On a certain occasion, seeing an act of great fault in his wife, the father Gautama, passing over his other children commanded in anger this Chirakarin, saying,—kill this women!

इत्युक्त्वा स तदा विप्रो गौतमो जपतां वरः।

अविमृश्य महाभागो वनमेव जगाम सः॥८॥

Having said these words without much thought, the learned Gautama, that foremost of persons engaged in the practice of Yoga, that highly blessed ascetic, left for the forest.

स तथेति चिरेणोक्त्वा स्वभावाच्चिरकारिकः।

विमृश्य चिरकारित्वाच्चिन्तयामास वैचिरम्॥९॥

Having after a long while assented to it, saying,—So be it,—Chirakarin, on account of his very nature, and owing to his habit of never performing any act without much thought, began to think for a long while.—

पितुराज्ञां कथं कुर्यां न हन्यां मातरं कथम्।

कथं धर्मच्छलेनास्मिन् निमज्जेयमसाधुवत्॥१०॥

How shall I obey the order of my father, and yet how avoid killing my mother? How shall I avoid sinking, like a wicked man, into sin in this plight in which contradictory duties are dragging me into opposite directions?

पितुराज्ञां परो धर्मः स्वधर्मो मातृक्षणम्।

अस्वतन्त्रं च पुत्रत्वं किं तु मां नानुपीडयेत्॥११॥

Obedience to the orders of the father forms the highest merit. The protection of the mother again is a clear duty. The condition of a son is fraught with dependence. How shall I avoid being affected by sin?

स्त्रियं हत्वा मातरं च को हि जातु सुखी भवेत्।

पितरं चाप्यवज्ञाय कः प्रतिष्ठामवाप्नुयात्॥१२॥

Who is there that can be happy after having killed a woman, especially his mother? Who again can acquire prosperity and fame by disobeying his own father.

अनवज्ञा पितुर्युक्ता धारणं मातृक्षणम्।

युक्तक्षमावुभावेतौ नातिवर्तेत मां कथम्॥१३॥

Regard for the father's order is obligatory. The protection of my mother is equally a duty. How shall I so act that both obligations may be satisfied?

पिता ह्यात्मानमाधत्ते जायायां जज्ञिवानिति।

शीलचारित्रिगोत्रस्य धारणार्थं कुलस्य च॥१४॥

The father puts his own self within the mother's womb and takes birth as the son, for continuing his practices, conduct, name and race.

सोऽहं मात्रा स्वयं पित्रा पुत्रत्वे प्रकृतः पुनः।

विज्ञानं मे कथं न स्याद् द्वौ बुद्ध्ये चात्मसम्भवम्॥१५॥

I have been begotten as a son by both my mother and my father. Knowing as I do my own birth, why should I not have this knowledge?

जातकर्मणि यत् प्राह पिता यच्चोपकर्मणि।

पर्याप्तः स दृढीकारः पितुर्गौरवनिश्चये॥१६॥

The words spoken by the father while performing the initial rite consequent upon birth, and those that were spoken by him on the occasion of the subsidiary rite are sufficient (evidence) for settling the respect due to him and, indeed, confirm the respect actually paid to him.

गुरुरग्न्यः परो धर्मः पोषणाध्यापनान्वितः।

पिता यदाह धर्मः स वेदेष्वपि सुनिश्चितः॥१७॥

On account of his bringing up the son and instructing him, the father is the son's foremost of superiors and the highest religion. The very Vedas sanction it as certain that the son should consider what the father says as his highest duty.

प्रीतिमात्रं पितुः पुत्रः सर्वं पुत्रस्य वै पिता।

शरीरादीनि देयानि पिता त्वेकः प्रयच्छति॥१८॥

The son is only a source of joy to his father. The father is all in all to a son. The body and all else that the son has he has got from the father alone.

तस्मात् पितुर्वचः कार्यं न विचार्य कदाचन।

पातकान्यपि पूयन्ते पितुः शासनकारिणः॥१९॥

Hence, the commands of the father should be obeyed without ever questioning them in the least. The very sins of one who obeys his father are cleansed.

भोग्ये भोज्ये प्रवचने सर्वलोकनिदर्शने।

भर्त्रा चैव समायोगे सीमन्तोन्नयने तथा॥२०॥

The father is the giver of all articles of enjoyment, of all articles of food, of instructions in the Vedas, and of all other knowledge of the world. The father is the performer of such rites as Garbhadhana (the ceremony for the attainment of puberty by the wife), and Simantonnayana the ceremony

performed by the husband in the fourth, sixth, or eighth, month of gestation.

पिता धर्मः पिता स्वर्गः पिता हि परमं तपः।

पितरि प्रीतिमापने सर्वाः प्रीयन्ति देवताः॥२१॥

The father is religion. The father is heaven. The father is the highest penance. The father being pleased all the gods are pleased.

आशिषस्ता भजन्त्येनं परुषं प्राह यत् पिता।

निष्कृतिः सर्वपापानां पिता यच्चाभिनन्दति॥२२॥

Whatever words are spoken by the father, become blessings that attach to the son. The words of joy that the father utters purify the son of all his sins.

मुच्यते बन्धनात् पुष्पं फलं वृक्षात् प्रमुच्यते।

विलिङ्ग्यन्नपि सुतं स्नेहैः पिता पुत्रं न मुञ्चति॥२३॥

The flower is seen to drop down from the stalk. The fruit is seen to drop down from the tree. But the father, in whatever difficulty he may be, moved by parental affection, never leaves the son.

एतद् विचिन्तितं तावत् पुत्रस्य पितुर्गौरवम्।

पिता नाल्पतरं स्थानं चिन्तयिष्यामि मातरम्॥२४॥

These then are my thoughts upon the respect due from the son to the father. The father is not an ordinary object to the son, I shall now think upon the mother.

यो ह्ययं मयि संघातो मर्त्यत्वे पाञ्चभौतिकः।

यस्य मे जननी हेतुः पावकस्य यथारणिः॥२५॥

Of this the mother is the principal cause of those union of the five elements in me due to my birth as a human being, as the fire-sticks of fire.

माता देहारणिः पुंसां सर्वस्यार्तस्य निर्वृतिः।

मातृलोभे सनाथत्वमनाथत्वं विपर्यये॥२६॥

The mother is as the fire-stick about the bodies of all men. She is the medicine for all sorts of calamities. The existence of the mother grants protection to one; the reverse deprives one of all protection.

न च शोचति नाथ्येन स्थानविर्यमपकर्षति।

श्रिया हीनोऽपि यो गेहमप्येति प्रतिपद्यते॥२७॥

The man who, thought shorn of prosperity, enters his house uttering the words—O mother!—does not suffer from grief. Nor does decrepitude ever attack him.

पुत्रपौत्रोपपन्नोऽपि जननीं यः समाश्रितः।

अपि वर्षशतस्यान्ते स द्विहायनवच्चरेत्॥२८॥

A person whose mother exists, even if he has sons and grandsons and even if he is a hundred years old, looks like a child of two.

समर्थं वासमर्थं वा कृशं वाप्यकृशं तथा।

रक्षत्येव सुतं माता नान्यः पोष्टा विधानतः॥२९॥

Able or disabled, lean or robust, the son is always protected by the mother. None else, according to the Scripture, is the son's protector.

तदा स वृद्धो भवति तदा भवति दुःखितः।

तदा शून्यं जगत् तस्य यदा मात्रा वियुज्यते॥३०॥

When the mother leaves him then does the son become old, then does he become stricken with grief, then does the world look empty in his eyes.

नास्ति मातृसमा छाया नास्ति मातृसमा गतिः।

नास्ति मातृसमं त्राणं नास्ति मातृसमा प्रिया॥३१॥

There is no shelter like the mother. There is no refuge like the mother. There is no defence like the mother. There is no one dearer than the mother.

कुक्षिसंधारणाद् धात्री जननाज्जननी स्मृता।

अङ्गनां वर्धनादम्बा वीरसूत्वेन वीरसूः॥३२॥

For having borne him in her womb the mother is the son's Dhatri. For having been the principal cause of his birth, she is his Janani. For having reared his young limbs, she is called Amba. For giving birth to a child possessed of courage, she is called Virasu.

शिशोः शुश्रूषणाच्छुश्रूमाता देहमनन्तरम्।

चेतनावान् नरो हन्याद् यस्य नासुषिरं शिरः॥३३॥

For nursing and looking after the son, she is called Shushru. The mother is one's own body. What rational man is there who would kill his

mother to whose care only his own head did not lie on the street like a dry gourd?

दम्पत्योः प्राणसंश्लेषे योऽभिसंधिः कृतः किल।

तं माता च पिता चेति भूतार्थो मातरि स्थितः॥३४॥

When husband and wife unite themselves for procreation, the desire for a son is cherished by both, but about its fruition more depends upon the mother than on the father.

माता जानाति यद्गोत्रं माता जानाति यस्य सः।

मातुर्भरणमात्रेण प्रीतिः स्नेहः पितुः प्रजाः॥३५॥

The mother knows the family in which the son is born and the father who has begotten him. From the time of conception the mother beings to show affection to her child and find joy in him. On the other hand, the Scriptures hold that the issue belong to the father only.

पाणिबन्धं स्वयं कृत्वा सह धर्ममुपेत्य च।

यदा यास्यन्ति पुरुषाः स्त्रियो नार्हन्ति वाच्यताम्॥३६॥

If men, after taking wives and pledging themselves to acquire religious merit without being dissociated from them, seek union with other people's wives, they then cease to deserve respect.

भरणाद्धि स्त्रियो भर्ता पालनाद्धि पतिस्तथा।

गुणस्यास्य निवृत्तौ तु न भर्ता न पुनः पतिः॥३७॥

The husband, because he maintains the wife, is called Bharta, and he is called Pati, because he protects her. When he fails to discharge these two functions, he ceases to both Bhartri and Pati.

एवं स्त्री नापराधोति नर एवापराध्यति।

व्युच्चरंश्च महादोषं नर एवापराध्यति॥३८॥

Then again woman can commit no fault. It is man only who commits faults. By committing an act of adultery, the man only becomes sullied with sin.

स्त्रिया हि परमो भर्ता दैवतं परमं स्मृतम्।

तस्यात्मना तु सदृशमात्मानं परमं ददौ॥३९॥

It has been said that the husband is the highest object with the wife and the highest god to her. My mother resigned her sacred

person to one who came to her in the shape of her own husband.

नापराधोऽस्ति नारीणां नर एवापराध्यति।

सर्वकार्यापराध्यत्वान्नापराध्यन्ति चाङ्गनाः॥४०॥

Women can commit no sin. It is man who becomes sullied with sin. Indeed, on account of the natural weakness of the sex as shown in every act, and their liability to solicitation, women cannot be considered as offenders.

यश्च नोक्तोऽथ निर्देशः स्त्रिया मैथुनतृप्तये।

तस्य स्मारयतो व्यक्तमधर्मो नास्ति संशयः॥४१॥

Then again the sinfulness is evident of Indra himself who made the recollection of the request that had been made to him in days of yore by woman. There is no doubt that my mother is sinless.

एवं नारीं मातरं च गौरवे चाधिके स्थिताम्।

अवध्यां तु विजानीयुः पशवोऽप्यविक्षणाः॥४२॥

She whom I have been ordered to kill is a woman. That woman is again my own mother. She occupies, therefore, a place of greater respect. The very beasts which are irrational, know that the mother should not be killed.

देवतानां समावायमेकस्थं पितरं विदुः।

मर्त्यानां देवतानां च स्नेहादभ्येति मातरम्॥४३॥

The father must be known to be a combination of all the gods together. The mother, however, is a combination of all mortal creatures and all the gods.

एवं विमृशतस्तस्य चिरकारितया बहु।

दीर्घःकालो व्यतिक्रान्तस्ततोऽस्याभ्यागमत् पिता॥४४॥

On account of his habit of reflecting long before acting, Gautama's son Chirakarin, by thinking thus, passed a long time. After many days, his father Gautama came back.

मेधातिथिर्महाप्राज्ञो गौतमस्तपसि स्थितः।

विमृश्य तेन कालेन पत्याः संस्थाव्यतिक्रमम्॥४५॥

Gifted with great wisdom, Medhatithi of Gautama's race. Practising penances, returned, convinced, after having meditated for that long time, of the impropriety of the punishment he had ordered to be inflicted upon his wife.

सोऽब्रवीद् भृशंसंतप्तो दुःखेनाश्रूणि वर्तयन्।

श्रुतधैर्यप्रसादेन पश्चात्तापमुपागतः॥४६॥

Burning with grief and shedding profuse tears, for repentance had come to him on account of the wholesome effects of that calmness of temper which is caused by a knowledge of the scriptures, he said:—

आश्रमं मम सम्प्राप्तस्त्रिलोकेशः पुरंदरः।

अतिथिब्रतमास्थाय ब्राह्मणं रूपमास्थितः॥४७॥

The lord of the three worlds, viz., Purandara, came to my asylum, in the guise of a Brahmana asking for hospitality.

स मया सान्त्वितो वाग्भिः स्वागतेनाभिपूजितः।

अर्घ्यं पादं यथान्यायं मया च प्रतिपादितः॥४८॥

He was received by me with becoming words, and welcomed and presented in due form with water to wash his feet and the usual offerings of the Arghya. I also gave him the rest he had asked for.

परवानस्मि चेत्युक्तः प्रणयिष्यति तेन च।

अत्र चाकुशले जाते स्त्रिया नास्ति व्यतिक्रमः॥४९॥

I further told him that I had acquired a protector in him, I thought that such conduct on my part would make him treat me as a friend. When, however, notwithstanding all this, he misbehaved himself, my wife Ahalya could not be considered to have committed any sin.

एवं न स्त्री न चैवाहं नाध्वगस्त्रिदशेश्वरः।

अपराध्यति धर्मस्य प्रमादस्त्वपराध्यति॥५०॥

It seems that neither my wife, nor myself, nor Indra himself who while passing through the firmament had seen my wife, could he held to have committed any sin. The blame really is the result of the carelessness of my Yoga power.

ईर्ष्याजं व्यसनं प्राहुस्तेन चैवोर्ध्वं रेतसः।

ईर्ष्याया त्वहमाक्षिप्तो मग्नो दुष्कृतसागरे॥५१॥

The sages have said that all calamities originate from envy, which, in its turn, springs from mistaken judgement. By that envy, also, I have been dragged from where I was plunged into an ocean of sin.

हत्वा साध्वीं च नारीं च व्यसनित्वाच्च वासिताम्।
भर्तव्यत्वेन भार्या च को नु मां तारयिष्यति॥५२॥

Alas, I have killed a woman,—a woman who is again my wife—one, who, on account of her sharing her husband's misfortunes passed by the name of Vasita,—one, who was called Bharya owing to my obligation for maintaining her. Who is there who can save me from this sin ?

अन्तरेण मयाऽऽज्ञप्तश्चिरकारीत्युदाख्यः।

यद्यद्य चिरकारी स्यात् स मां त्रायेत पातकात्॥५३॥

Acting carelessly I ordered the great Chirakarin! If on the present occasion he proves true to his name then may he save me from this sin.

चिरकारिक भद्रं ते भद्रं ते चिरकारिका।

यद्यद्य चिरकारी त्वं ततोऽसि चिरकारिकः॥५४॥

Twice blessed be you, O Chirakarin! If on this occasion you have delayed accomplishing the work, then are you truly worthy of your name!

त्राहि मां मातरं चैव तपो यच्चार्षितं मया।

आत्मानं पातकेभ्यश्च भवाद्य चिरकारिकः॥५५॥

Save me, and your mother, and the penances I have won, as also your own self, from grave sins:—Be you truly a Chirakarika to-day!

सहजं चिरकारित्वमतिप्रज्ञतया तवा।

सफलं तत् तथा तेऽस्तु भवाद्य चिरकारिकः॥५६॥

Ordinarily, on account of your great wisdom you take a long time for reflection before performing any act. Let not you conduct be otherwise to-day! Be you a true Chirakarika to-day.

चिरमाशंसितो मात्रा चिरं गर्भेण धारितः।

सफलं चिरकारित्वं कुरु त्वं चिरकारिका॥५७॥

Your mother had expected you coming for a long time. For a long time did she carry you in her womb. O Chirakarika, let your habit of reflecting long before acting yield beneficial results to-day!

चिरायते च संतापाच्चिरं स्वपिति वारितः।

आवयोश्चिरसंतापादवेक्ष्य चिरकारिकः॥५८॥

Perhaps, my son Chirakarika is delaying to-day, anticipating the sorrow it would cause me! Perhaps, he is sleeping over that order, bearing it in his heart. Perhaps, he is delaying, anticipating the grief it would cause both him and me, and thinking upon the circumstances of the case!—

एवं स दुःखितो राजन् महर्षिगौतमस्तदा।

चिरकारि ददर्शाथ पुत्रं स्थितमथान्तिके॥५९॥

Repenting in this way, O king, the great Rishi Guatama then saw his son Chirakarin sitting near him.

चिरकारी तु पितरं दृष्ट्वा परमदुःखितः।

शस्त्रं त्यक्त्वा ततो मूर्ध्ना प्रसादायोपचक्रमे॥६०॥

Seeing his father return to their house, the son Chirakarin, laden with grief, cast away the weapon and bowing his head began to pacify Gautama.

गौतमस्तं ततो दृष्ट्वा शिरसा पतितं भुवि।

पत्नीं चैव निराकारां परामभ्यागमन्मुदम्॥६१॥

Seeing his son prostrated before him with bent head, and seeing also his wife almost petrified with shame, the Rishi became filled with great joy.

न हि सा तेन सम्प्रेदं पत्नी नीता महात्मना।

विजने चाश्रमस्थेन पुत्रश्चापि समाहितः॥६२॥

From the time the great Rishi, living in that solitary hermitage did not live separately from his wife or his careful son.

हन्या इति समादेशः शस्त्रपाणौ सुते स्थिते।

विनीते प्रसवत्यर्थे विवासे चात्मकर्मसु॥६३॥

Having made the command that his wife should be killed he had gone away from his asylum for accomplishing some object of his own. Since then his son had stood in an humble manner, weapon in hand, for satisfying that command on his mother.

बुद्धिश्चासीत् सुतं दृष्ट्वा पितुश्चरणयोर्नतम्।

शस्त्रग्रहणचापत्यं संवृणोति भयादिति॥६४॥

Seeing that son prostrated at his feet, the father thought that, filled with fear, he was

asking for pardon for the offence he had perpetrated in taking up a weapon.

ततः पित्रा चिरं स्तुत्वा चिरं चाग्राय मूर्धनि।

चिरं दोर्भ्यां परिष्वज्य चिरं जीवेत्युदाहृतः॥६५॥

The father praised his son for a long time, and smelt his head for a long time, and embraced him for a long time, and blessed him, uttering the words—Do you live long.

एवं स गौतमः पुत्रं प्रीतिहर्षगुणैर्युतः।

अभिनन्द्य महाप्राज्ञ इदं वचनमब्रवीत्॥६६॥

Then, filled with joy and contented with what had taken place, Gautama, O you of great wisdom, said to his son.

चिरकारिक भद्रं ते चिरकारी चिरं भव।

चिराय यदि ते सौम्य चिरमस्मि न दुःखितः॥६७॥

Blessed be you, O Chirakarika! Do you always think long before acting! By your delay in carrying out my command you have to-day made me happy for ever!

गाथाश्चाप्यब्रवीद् विद्वान् गौतमो मुनिसत्तमः।

चिरकारिषु धीरेषु गुणोद्देशसमाश्रयाः॥६८॥

That learned and best of Rishis then saying these verses upon the subject of the merits of such cool men as think for a long time before doing any work,—

चिरेण मित्रं बन्धुयाच्चिरेण च कृतं त्यजेत्।

चिरेण हि कृतं मित्रं चिरं धारणमर्हति॥६९॥

If it be the death of a friend, one should perform it after a long time. If one has to give up a project already begun, he should do it after a long time. A friendship that is contracted after a long examination lasts for a long time.

रागे दर्पे च माने च द्रोहे पापे च कर्मणि।

अप्रिये चैव कर्तव्ये चिरकारी प्रशस्यते॥७०॥

In yielding to anger, to arrogance, to pride, to disputes, to sinful deeds, and in performing all disagreeable works, he who delays long, deserves praise!

बन्धूनां सुहृदां चैव भृत्यानां स्त्रीजनस्य च।

अव्यक्तेष्वपराधेषु चिरकारी प्रशस्यते॥७१॥

When the offence is not distinctly proved against a relative, a friend, a servant, or a wife, he who thinks long before inflicting the punishment, is praised.

एवं स गौतमस्तत्र प्रीतः पुत्रस्य भारता।

कर्मणा तेन कौरव्य चिरकारितया तथा॥७२॥

Thus, O Bharata, was Gautama pleased with his son, O you of Kuru's race or that act of delay on the latter's part in satisfying the former's order.

एवं सर्वेषु कार्येषु विप्रश्य पुरुषस्ततः।

चिरेण निश्चयं कृत्वा चिरं न परितप्यते॥७३॥

In all deeds a man should, in this wise, think for a long time and then settle what he should do. By acting thus one is sure to avoid grief for a long time.

चिरं धारयते रोपं चिरं कर्म नियच्छति।

पश्चात्तापकरं कर्म न किञ्चिदुपपद्यते॥७४॥

चिरं वृद्धानुपासीत चिरमन्वास्य पूजयेत्।

चिरं धर्मं निषेवेत कुर्याच्चावेष्टे चिरम्॥७५॥

5. That man who nurses his anger for a long time, who thinks long before doing any work, never does any act which produces repentance. One should wait for a long time upon the aged, and sitting near them show them respect. One should satisfy his duties for a long time and be engaged for a long time in determining them.

चिरमन्वास्य विदुषश्चिरं शिष्टान् निषेव्य च।

चिरं विनीय चात्मानं चिरं यात्यनवज्ञताम्॥७६॥

Serving for a long time the learned, and reverentially serving for a long time those who are good in conduct and keeping one's soul for a long while under proper control, one succeeds in enjoying the respect of the world for a long time.

ब्रुवतश्च परस्यापि वाक्यं धर्मोपसंहितम्।

चिरं पृष्टोऽपि च ब्रूयाच्चिरं न परितप्यते॥७७॥

One instructing others on the subject of religion and duty, should, when asked by another for information on those subjects, take a long time to think before giving an answer. He will not then repent.

उपास्य बहुलास्तस्मिन्नाश्रमे सुमहातपाः।

समाः स्वर्गं गतो विप्रः पुत्रेण सहितस्तदा॥७८॥

Regarding Gautama of austere penances, that Rishi, having worshipped the gods for a long while in that asylum of his, at last went up to heaven with his son.

CHAPTER 267

(MOKSHADHARMA PARVA)—

Continued.

How should a king protect his subjects without harming any body. The conversation between Dyumutsena and Satyavat

युधिष्ठिर उवाच

कथं राजा प्रजा रक्षेन्न च किञ्चित् प्रघातयेत्।

पृच्छामि त्वां सतां श्रेष्ठ तन्मे ब्रूहि पितामह॥१॥

Yudhisthira said—

How, indeed, should the king protect his subjects without harming anybody? I ask you this, O grandfather, tell me, O foremost of good men!

भीष्म उवाच

अत्राप्युदाहरन्तीममितिहासं पुरातनम्।

द्युमत्सेनस्य संवादं राज्ञा सत्यवता सह॥२॥

Bhishma said—

Regarding it is cited the old conversation between Dyumutsena and king Satyavat.

अव्याहृतं व्याजहार सत्यवानिति नः श्रुतम्।

वधायोन्नीयमानेषु पितुरेवानुशासनात्॥३॥

We have heard that upon a certain number of individuals having been brought out for execution at the command of his father, prince Satyavat gave vent to certain words that had never before been said by any body else.

अधर्मतां याति धर्मो यात्यधर्मश्च धर्मताम्।

वधो नाम भवेद् धर्मो नैतद् भवितुमर्हति॥४॥

Sometimes virtue assumes the form of sin, and sin assumes the form of virtue. It can never

be possible that destruction of individuals can ever be a virtuous act.

द्युमत्सेन उवाच

अथ चेदवधो धर्मोऽधर्मः को जातु चिद् भवेत्।

दस्यवश्चेन्न हन्येरन् सत्यवन् संकरो भवेत्॥५॥

Dyumutsena said—

If the sparing of those who should be killed, by virtue, if robbers be spared, O Satyavat, then all distinctions (between virtue and vice) would disappear.

ममेदमिति नास्यैतत् प्रवर्तेत कलौ युगे।

लोकयात्रा न चैव स्यादथ चेद् वेत्य शंस नः॥६॥

'This is mine,'—'This is not his'—ideas like these will not prevail in the Kali age. (If the wicked be not punished) the affairs of the world will come to an end. If you know how the world may go on, then describe it to me.

सत्यवानुवाच

सर्व एते त्रयो वर्णाः कार्या ब्राह्मणबन्धनाः।

धर्मपाशनिबद्धानामन्योऽप्येवं चरिष्यति॥७॥

Satyvat said—

The three other castes should be placed under the control of the Brahmanas. If those three castes be kept within the limits of virtue, then the subsidiary caste (that have sprung from intermixture) will imitate their practises.

यो यस्तेषामपचरेत् तमाचक्षीत वै द्विजः।

अयं मे न शृणोतीति तस्मिन् राजा प्रधारयेत्॥८॥

Of them those who will violate (these commands) shall be reported to the king.—This one does not care for my commands!—upon such a complaint being lodged by a Brahmana, the king should punish the offender.

तत्त्वाभेदेन यच्छास्त्रं तत् कार्यं नान्यथाविधम्।

असमीक्ष्यैव कर्माणि नीतिशास्त्रं यथाविधि॥९॥

Without destroying the body of the offender the king should punish him as ordained by the Scriptures. The king should not act otherwise, neglecting to think properly upon the character

of the offence and upon the science of morality.

दस्यून् निहन्ति वै राजा भूयसो वाप्यनागसः।

भार्या माता पिता पुत्रो हन्यन्ते पुरुषेण ते।

परेणापकृतो राजा तस्मात् सम्यक् प्रधारयेत्॥१०॥

By killing the wicked, the king kills a large number of innocent men. Sec, by killing a single robber, his wife, mother, father, and children are all killed. When injured by a wicked person, the king should, therefore, think seriously on the question of punishment.

असाधुश्चैव पुरुषो लभते शीलमेकदा।

साधोश्चापि ह्यसाधुभ्यः शोभना जायते प्रजा॥११॥

Sometimes a wicked man is seen to imbibe good conduct from a pious person. It is seen that good children spring from wicked persons.

न मूलघातः कर्तव्यो नैष धर्मः सनातनः।

अपि स्वल्पवधेनैव प्रायश्चित्तं विधीयते॥१२॥

उद्वेजनेन बन्धेन विरूपकरणेन च।

वधदण्डेन ते क्लिष्या न पुरोहितसंसदि॥१३॥

यदा पुरोहितं वा ते पर्येयुः शरणैषिणः।

करिष्यामः पुनर्ब्रह्मन् न पापमिति वादिनः॥१४॥

तदा विसर्गमर्हाः स्युरितीदं धातृशासनम्।

बिभ्रद् दण्डजिनं मुण्डो ब्राह्मणोऽर्हति शासनम्॥१५॥

The wicked, therefore, should not be uprooted. The extermination of the wicked is not quite of a piece with eternal practice. By punishing them gently, by depriving them of all their riches, by chains and imprisonment, by disfiguring them they may be made to expiate their offences. Their relatives should not be punished by the infliction of capital sentences on them. If in the presence of the priest and others, they give themselves up to him from desire of protection, and swear, saying,—O Brahmana, we shall never again commit any sin,—they would then be discharged without any punishment. This is command of the Creator himself. Even the Brahmana who puts on a deer-skin and the wand and has his head shaved, should be punished.

गरीयांसो गरीयांसमपराधे पुनः पुनः।

तदा विसर्गमर्हन्ति न यथा प्रथमे तथा॥१६॥

If great men transgress, their punishment should be proportionate to their greatness. As regards them who offend again and again, they should not be let off without punishment as on their first offence.

दुमत्सेन उवाच

यत्र यत्रैव शक्येरन् संयन्तुं समये प्रजाः।

स तावान् प्रोच्यते धर्मो यावन्न प्रतिलिङ्ग्यते॥१७॥

Dyumatsena said—

As long as those limits within which men should be kept are not outstripped, so long are they known by the name of virtue.

अहन्यमानेषु पुनः सर्वमेव पराभवेत्।

पूर्वं पूर्वतरे चैव सुशास्या ह्यभवन् जनाः॥१८॥

If they who transgressed those limits were not punished with death, those barriers would soon be destroyed. Men of more ancient times were capable of being governed easily.

मृदवः सत्यभूयिष्ठा अल्पद्रोहाल्पमन्यवः।

पुरा धिगदण्ड एवासीद् वाग्दण्डस्तदनन्तरम्॥१९॥

They were very truthful. They were little bent upon quarrelling. They seldom gave way to anger, or, if they did, their anger never became ungovernable. In those days mere disapproval of offence was sufficient punishment. After this came the punishment represented by harsh words or censures.

आसीदादानदण्डोऽपि वधदण्डोऽद्य वर्तते।

वधेनापि न शक्यन्ते नियन्तुमपरे जनाः॥२०॥

Then came the punishment of fines and forfeitures. In this age, however, the punishment of death is in vogue. Wickedness has increased to such an extent that by killing one others cannot be controlled.

नैव दस्युर्मनुष्याणां न देवानामिति श्रुतिः।

न गन्धर्वपितृणां च कः कस्येह न कश्चन॥२१॥

The robber has no connection with men, with the gods, with the Gandharvas, and with the Pitris. What is he to whom? He is not any

body to any one. This is the saying of the Shrutis.

पदं श्मशानादादत्ते पिशाचाच्चापि दैवतम्।

तेषु यः समयं कश्चित् कुर्वीत हतबुद्धिषु॥२२॥

The robber takes away the ornaments of dead bodies from cemeteries, and consumes from men afflicted by spirits. That man is a fool who would enter into any agreement with those miscreants or exact any oath from them.

सत्यवानुवाच

तान् न शक्नोषि चेत् साधून् परित्रातुमर्हिसया।

कस्यचिद् भूतभव्यस्य लाभेनान्तं तथा कुरु॥२३॥

Satyavat said—

If you cannot make honest men of those rogues and in saving them by means other than destruction, do you then root them out by celebrating some sacrifice.

राजानो लोकयात्रार्थं तप्यन्ते परमं तपः।

तेऽपत्रपन्ति तादृग्यस्तथावृत्ता भवन्ति च॥२४॥

Kings practise severe penances for the sake of enabling their subjects to grow prosperous in their callings. When thieves and robbers increase in their territories they become ashamed. They, therefore, perform penances for putting down thefts and robberies and making their subjects live happily.

वित्रास्यमानाः सुकृतो न कामाद् घ्नन्ति दुष्कृतीन्।

सुकृतेनैव राजानो भूयिष्ठं शासते प्रजाः॥२५॥

Subjects can be made honest by being only terrorized. Good kings never kill the wicked from motives of retribution. Good kings succeed in ruling their subjects properly with the help of good conduct.

श्रेयसः श्रेयसोऽप्येवं वृत्तं लोकोऽनुवर्तते।

सदैव हि गुरोर्वृत्तमनुवर्तन्ति मानवाः॥२६॥

If the king act properly, the high class subjects imitate him. The inferior people, again, imitate their immediate superiors. Men are so formed that they imitate those whom they consider as their betters.

आत्मानमसमाधाय समाधित्सति यः परान्।

विषयेष्विन्द्रियवशं मानवाः प्रहसन्ति तम्॥२७॥

That king who, without controlling himself, seeks to govern others (from evil ways) becomes an object of ridicule with all men on account of his being engaged in the enjoyment of all worldly pleasures as a slave of his senses.

यो राज्ञो दम्भमोहेन किञ्चित् कुर्यादसाम्प्रतम्।

सर्वोपयैर्नियम्यः स तथा पापान्निवर्तते॥२८॥

That man who, through pride or mistaken judgement, offends against the king in any way, should be governed by every means. It is by this way that he is prevented from committing fresh offences.

आत्मैवादौ नियन्तव्यो दुष्कृतं संनियच्छता।

दण्डयेच्च महादण्डैरपि बन्धूननन्तरान्॥२९॥

The king should first control his own self if he mean to control other offenders. He should punish sufficiently even his friends and near relatives.

यत्र वै पापकृन्नचो न महद् दुःखमर्च्छति।

वर्धन्ते तत्र पापानि धर्मो ह्रसति च ध्रुवम्॥३०॥

In that kingdom where a wicked offender is not sufficiently punished, offences increase and virtue decreases forsooth.

इति कारुण्यशीलस्तु विद्वान् वै ब्राह्मणोऽन्वशात्।

इति चैवानुशिष्टोऽस्मि पूर्वं स्तात पितामहैः॥३१॥

आम्नासयद्भिः सुभृशमनुक्रोशात् तथैव च।

एतत् प्रथमकल्पेन राजा कृतयुगे जयेत्॥३२॥

Formerly, a Brahmana, endued with mercy and knowledge, taught me this. And, O son, I have thus been instructed by also our grandfathers of olden days, who gave such assurances of harmlessness to people, actuated by pity. Their words were,—In the Krita age, kings should govern their subjects by adopting harmless ways.

पादोनेनापि धर्मेण गच्छेत् त्रेतायुगे तथा।

द्वापरे तु द्विपादेन पादेन त्वधरे युगे॥३३॥

In that Treta age kings should act according to ways that follow virtue lessened by a fourth part. In the Dvapara age, they act according to

ways conforming with virtue decreased by half, and in the age following, according to ways conforming with virtue decreased by three-fourths.

तथा कलियुगे प्राप्ते राज्ञो दुश्चरितेन ह।

भवेत् कालविशेषण कला धर्मस्य षोडशी॥३४॥

When the Kali age begins, through the wickedness of kings and no account of the nature of the age itself, fifteen parts of even that fourth portion of virtue disappear, a sixteenth portion thereof being all that then remains.

अथ प्रथमकल्पेन रात्यवन् संकरो भवेत्।

आयुः शक्तिं च कालं च निर्दिश्य तप आदिशेत्॥३५॥

If, O Satyavat, by adopting the way mentioned first, confusion sets in, the king, considering the span of human life, the strength of human beings, and the nature of the time that has come, should give punishments.

सत्याय हि यथा नेह जह्याद् धर्मफलं महत्।

भूतानामनुकम्पार्थं मनुः स्वायम्भुवोऽब्रवीत्॥३६॥

Indeed, Manu, the son of the Self create, has, through pity for human beings, indicated the way by means of which men may follow knowledge for the sake of Liberation."

CHAPTER 268

(MOKSHADHARMA PARVA)—

Continued

Religion of enjoyment and Liberation

युधिष्ठिर उवाच

अविरोधेन भूतानां योगः षाड्गुण्यकारकः।

यः स्यादुभयभाग्धर्मस्तन्मे ब्रूहि पितामह॥१॥

गार्हस्थ्यस्य च धर्मस्य योगधर्मस्य चोभयोः।

अदूरसम्प्रस्थितयोः किंस्विच्छ्रेयः पितामह॥२॥

Yudhishtira said—

You have already explained to me O grandfather, how the religion of Yoga, which produces six well-known attributes, may be adopted and practised without injuring any creature. Describe to me, O grandfather that

religion which produces enjoyment and Liberation. O these two, both of which lead to the same end, which is superior?"

भीष्म उवाच

उभौ धर्मौ महाभागावुभौ परमदुश्चरौ।

उभौ महाफलौ तौ तु सद्भिराचरितवुभौ॥३॥

Bhishma said—

"Both courses of duty are highly sacred. Both are extremely difficult of performance. Both yield high fruits. Both are practised by those who are admittedly good.

अत्र ते वर्तयिष्यामि प्रामाण्यमुभयोस्तयोः।

शृणुष्वैकमनाः पार्थ च्छिन्नधर्मार्थसंशयम्॥४॥

I shall now describe to you on the authoritativeness of both these duties, for removing your doubts about their true meaning. Listen to me with rapt attention.

अत्राप्युदाहरन्तीममितिहासं पुरातनम्।

कपिलस्य गोश्च संवादं तन्निबोध युधिष्ठिर॥५॥

Regarding it is cited the old discourse between Kapila and the cow. Listen to it, O Yudhishtira.

आम्नायमनुपश्यन् हि पुराणं शाश्वतं ध्रुवम्।

नहुषः पूर्वमालेभे त्वष्टुर्गमिति नः श्रुतम्॥६॥

We have heard that in days of yore when the god Tashtri came to the palace of king Nahusha, the latter, for satisfying the duties of hospitality, was on the point of slaying a cow in accordance with the true, ancient, and eternal injunction of the Vedas.

तां नियुक्तामदीनात्मा सत्त्वस्थः संयमे रतः।

ज्ञानवान् नियताहारो ददर्श कपिलस्तथा॥७॥

स बुद्धिमुत्तमां प्राप्नो नैष्ठिकीमकुतोभयाम्।

सतीमशितिलां सत्यां वेदा इत्यब्रवीत् सकृत्॥८॥

तां गावृषिः स्यूमरश्मिः प्रविश्य यतिमब्रवीत्।

हंहो वेदा यदि मता धर्माः केनापरे मताः॥९॥

Seeing that cow tied for slaughter, Kapila of liberal soul, ever following Sattvika duties, always engaged in controlling his senses, endued with true knowledge, and sparing in

dict, having gained an excellent understanding that was characterised by faith, perfectly fearless, beneficial, firm, and ever directed towards truth, uttered,—Alas, ye Vedas!—At that time a Rishi by name Syumarashmi, entering the form of that cow, addressed the Yati Kapila, saying,—Silence, O Kapila! If the Vedas are censurable, whence have those other duties come to be regarded as authoritative.

तपस्विनो धृतिमन्तः श्रुतिविज्ञानचक्षुषः।

सर्वमार्थं हि मन्यन्ते व्याहृतं विदितात्मनः॥१०॥

Men given to penances and endued with intelligence, and who have the Shrutis and knowledge for their eyes, consider the injunctions of the Vedas, which have been declared through and compiled by the Rishis, to be the words of God himself.

तस्यैवं गतदृष्ट्यास्य विज्वरस्य निराशिषः।

का विवक्षास्ति वेदेषु निरारम्भस्य सर्वतः॥११॥

What can a person say regarding the contents of the Vedas when these are the words of the Supreme Being himself, who is shorn of the desire of fruit, who is without the fever, who is addicted to nothing, and who is shorn of all exertion.

कपिल उवाच

नाहं वेदान् विनिन्दामि न विवक्ष्यामि कर्हिचित्।

पृथगाश्रमिणां कर्माण्येकार्थानीति नः श्रुतम्॥१२॥

Kapila said—

I do not censure the Vedas, I do not wish to disparage them. We have heard that the different classes of duty laid down for the different modes of life, all lead to the same end.

गच्छत्येव परित्यागी वानप्रस्थश्च गच्छति।

गृहस्थो ब्रह्मचारी च उभौ तावपि गच्छतः॥१३॥

The Sanyasin attains to a high end. The hermit also attains to a high end. Both the other two, also, viz., the house-holder and the Brahmacharin, attain to the same end.

देवयाना हि पथानश्चत्वारः शाश्वता मताः।

एषां ज्यायः कनीयस्त्वं फलेषूक्तं बलाबलम्॥१४॥

All the four modes of life have always been considered as Deva-yana ways. The respective strength or weakness of these, are represented by their respective superiority or inferiority, has been declared in the character of their respective ends.

एवं विदित्वा सर्वार्थानारभेतेति वैदिकम्।

नारभेतेति चान्यत्र नैष्ठिकी श्रूयते श्रुतिः॥१५॥

Knowing these, perform acts which lead to heaven and other blessings,—this is a Vedic declaration.—Do not perform acts,—this also is another obligatory declaration of the Vedas.

अनालम्बे ह्यदोषः स्यादालम्बे दोष उत्तमः।

एवं स्थितस्य शास्त्रस्य दुर्विज्ञेयं बलाबलम्॥१६॥

If abstention from acts produces merit, then their performance must be highly reprehensible. When the scriptures say this, the strength or weakness of particular sayings must be difficult to determine.

यद्यत्र किञ्चित् प्रत्यक्षमर्हिसायाः परं मतम्।

ऋते त्वागमशास्त्रेभ्यो ब्रूहि तद् यदि पश्यसि॥१७॥

If you know of any class of duty which is superior to the religion of harmlessness, and which depends upon direct evidence instead of that of the scriptures, do you then describe them to me,—

स्युमरश्मिरुवाच

स्वर्गकामो यजेतेति सततं श्रूयते श्रुतिः।

फलं प्रकल्प्य पूर्वं हि ततो यज्ञः प्रतायते॥१८॥

Syumarashmi said—

One should celebrate sacrifices from desire of heaven—we always hear this Shruti. Thinking first of the fruit, one makes preparations for sacrifice.

अजश्चाश्वश्च मेघश्च गौश्च पक्षिगणाश्च ये।

ग्राम्यारण्याश्चौषधयः प्राणस्यान्नमिति श्रुतिः॥१९॥

Goat, horse, sheep, cow, all sorts of birds, domestic or wild, and herbs and plants, constitute the food of living creatures. We have heard this.

तथैवान्नं ह्यहरहः सायंशतर्निरूप्यते।

पशवश्चाथ धान्यं च यज्ञस्याङ्गमिति श्रुतिः॥२०॥

Food again ought to be taken day after day morning and evening. Again the Shruti says that animals and grain form the limbs of Sacrifice.

एतानि सह यज्ञेन प्रजापतिकल्पयत्।

तेन प्रजापतिर्देवान् यज्ञेनायजत प्रभुः॥२१॥

The Lord of the universe created them along with Sacrifice. The powerful Lord of all creatures made the god celebrate sacrifices with their help.

तदन्योन्यवराः सर्वे प्राणिनः सप्त सप्तधा।

यज्ञेषुपाकृतं विश्वं प्राहुस्तमसंजितम्॥२२॥

Altogether seven (domestic) and seven (wild) animals are declared fit for sacrifice. Instead of all being equally fit, each succeeding one is inferior to the preceding one. The Vedas again say that the whole universe is appointed for sacrifice. The Vedas have appointed Purusha for the same purpose.

एतच्चैवाभ्यनुज्ञातं पूर्वं पूर्वतरैस्तथा।

को जातु न विचिन्वीत विद्वान् स्वां शक्तिमात्मनः॥२३॥

This again has been sanctioned by men of ancient times. What learned man is there who does not select, according to his own power, individuals from among living creatures for sacrifice?

पशवश्च मनुष्याश्च द्रुमश्चौषधिभिः सह।

स्वर्गमेवाभिकाङ्क्षन्ते न च स्वर्गस्ततो मखात्॥२४॥

The inferior animals, human beings, trees and herbs, all desire for the attainment of heaven. There is no means, however, except sacrifice, by which they can acquire the fruition of that desire.

ओषध्यः पशवो वृक्षा वीरुदाज्यं पयो दधि।

हविर्भूमिर्दिशः श्रद्धा कालश्चैतानि द्वादश॥२५॥

ऋचो यजूंषि सामानि यजमानश्च षोडश।

अग्निर्ज्ञेयो गृहपतिः स सप्तदश उच्यते॥२६॥

अङ्गान्येतानि यज्ञस्य यज्ञो मूलमिति श्रुतिः।

आज्येन पयसा दध्ना शकृताऽऽमिक्षया त्वचा॥२७॥

वालैः शृङ्गेण पादेन सम्भवत्येव गौर्मखम्।

एवं प्रत्येकशः सर्वं यद् यदस्य विधीयते॥२८॥

यज्ञं वहन्ति सम्भूय सहत्विग्भिः सदक्षिणैः।

संहत्यैतानि सर्वाणि यज्ञं निर्वर्तयन्त्युता॥२९॥

The deciduous herbs, animals, trees, creepers, clarified butter, milk, curds, meat and other selected things land, the points of the horizon, faith, and time which forms the twelfth, the Richs, the Yajushes, the Samans, and the sacrificer himself forming the sixteenth, and Fire which should be known as the householder,—these seventeen are said to be the limbs of Sacrifice. Sacrifice, the Shruti says, is the root of the world and its movement. With clarified butter, milk, curds, dung, curds mixed with milk, skin, the hair in her tail, horns, and hoofs, the cow alone is able to supply all the necessities of sacrifice. For particular sacrifices are sanctioned particular ones, Ritwijas and presents together sustain Sacrifices. By collecting these things together, people celebrate sacrifices.

यज्ञार्थानि हि सृष्टानि यथार्था श्रूयते श्रुतिः।

एवं पूर्वतराः सर्वे प्रवृत्ताश्चैव मानवाः॥३०॥

This Shruti, quite of a piece with the truth, is heard that all things have been created for the celebration of Sacrifice. It was thus that all men of yore undertook the celebration of sacrifices.

न हिनस्ति नारभते नभिदुहति किंचन।

यज्ञो यष्टव्य इत्येव यो यजत्यफलेप्सया॥३१॥

Regarding that person, however, who celebrates sacrifices, because of the belief that sacrifices should be celebrated not for the sake of fruit or reward, it is seen that he does not injure any creature or treat any one with hostility, or engage in the performance of any worldly work.

यज्ञाङ्गान्यपि चैतानि यज्ञोक्तान्यनुपूर्वशः।

विधिना विधियुक्तानि धारयन्ति परस्परम्॥३२॥

The things named above as the limbs of sacrifice, and those that have been mentioned as necessary in sacrifice; and that are indicated in the ordinances, all maintain one another when used according to the approved ritual.

आम्नायमार्षं पश्यामि यस्मिन् वेदाः प्रतिष्ठिताः।

तं विद्वांसोऽनुपश्यन्ति ब्राह्मणस्यानुदर्शनात्॥३३॥

I see also the Smritis compiled by the Rishis, into which the Vedas have been introduced. Learned men regard them as authoritative on account of their following the Brahmanas.

ब्राह्मणप्रभवो यज्ञो ब्राह्मणार्पण एव च।

अनुयज्ञं जगत् सर्वं यज्ञश्चानुजगत् सदा॥३४॥

Sacrifices have the Brahmanas for their progenitor, and truly they depend upon the Brahmanas. The whole universe depends upon sacrifices, and sacrifice depends upon the universe.

ओमिति ब्रह्मणो योनिर्नमः स्वाहा स्वधा वषट्।

यस्यैतानि प्रयुज्यन्ते यथाशक्ति कृतान्यपि॥३५॥

न तस्य त्रिषु लोकेषु परलोकभयं विदुः।

इति वेदा वदन्तीह सिद्धाश्च परमर्षयः॥३६॥

The syllable OM is the root from which the Vedas have originated. He has no fear about next life in all the three worlds, who has uttered for him the syllables 'OM, Namah, Svaha, Svadha, and Vashat, and who has according to his means, celebrated sacrifices and other rites. The Vedas and sages crowned with ascetic success, and the foremost of Rishis declare thus.

ऋचो यजूंषि सामानि स्तोभाश्च विधिचोदिताः।

यस्मिन्नेतानि सर्वाणि भवन्तीह स वै द्विजः॥३७॥

He, indeed, is a Brahmana in whom are the Riches, the Yajushes, the Samans, and the expletives necessary for completing the rhythm of the Samans according to the rules laid down in Vedic grammars.

अग्न्याधेये यद् भवति यच्च सोमे सुते द्विज।

यच्चेतैर्महायज्ञैर्वेदं तद् भगवान् पुनः॥३८॥

You know, O worshipful Brahmana, what are the fruits of Agnihotra, of the Soma-sacrifice, and of the other great sacrifices.

तस्माद् ब्रह्मन् यजेच्चैव याजयेच्चाविचारयन्।

यजतः स्वर्गविधिना प्रेत्य स्वर्गफलं महत्॥३९॥

I, therefore, hold that one should sacrifice and assist at other people's sacrifices, without any hesitation whatsoever. One who celebrates sacrifices leading to heaven (such as Yotishtoma, etc.) acquires great rewards in the next world in the form of heavenly bliss.

नायं लोकोऽस्त्ययज्ञानां पश्येति विनिश्चयः।

वेदवादविदश्चैव प्रमाणमुभयं तदा॥४०॥

This is certain, viz., that they who do not celebrate sacrifices have neither this world nor the next. They who are really conversant with the sayings of the Vedas consider both kinds of declarations as equally authoritative.

CHAPTER 269

(MOKSHADHARMA PARVA)—

Continued

Various religious rites described by Kapila

कपिल उवाच

एतावदनुपश्यन्ति यतयो यान्ति मार्गगाः।

नैषां सर्वेषु लोकेषु कश्चिदस्ति व्यतिक्रमः॥१॥

Kapila said—

Seeing that all the fruits that can be gained by acts are instable instead of being eternal, Yatis, by adopting self-control and tranquillity, attain to Brahma through the path of knowledge. There is nothing in any of the worlds that can stand in their way.

निर्द्वन्द्वां निर्नमस्कारा निराशीर्बन्धना बुधाः।

विमुक्ताः सर्वपापेभ्यश्चरन्ति शुचयोऽमलाः॥२॥

They are freed from the influence of all pairs of opposites. They never offer their salutation to anything or to any creature. They are above all the fetters of want. Wisdom is theirs. They are purged of every sin. Pure and stainless they live rove about.

अपवर्गेऽथ संत्यागे बुद्धौ च कृतनिश्चयाः।

ब्रह्मिष्ठा ब्रह्मभूतश्च ब्रह्मण्येव कृतालयाः॥३॥

They have, in their own understandings, formed fixed conclusions regarding all destructible objects and at a life of

Renunciation. Devoted to Brahma, and already at one with Brahma, they have taken refuge in Brahma.

विशोका नष्टरजसस्तेषां लोकाः सनातनाः।

तेषां गतिं परां प्राप्य गार्हस्थ्ये किं प्रयोजनम्॥४॥

Getting over grief, and freed from the quality of darkness, their acquisitions are eternal. When the high end of these men is within reach of attainment, what need has one for performing the duties of the domestic mode of life.

स्युमरश्मिरुवाच

यद्येषा परमा काष्ठा यद्येषा परमा गतिः।

गृहस्थानव्यपाश्रित्य नाश्रमोऽन्यः प्रवर्तते॥५॥

Syumarashmi said—

If, indeed, that be the highest object of acquisition, if that be truly the highest end then the importance of the domestic mode of life becomes clear, because without the domestic mode no other mode of life ever becomes possible.

यथा मातरमाश्रित्य सर्वे जीवन्ति जन्तवः।

एवं गार्हस्थ्यमाश्रित्य वर्तन्त इतराश्रमाः॥६॥

Indeed, as all living creatures live on account of their dependence on their respective mothers, similarly the three other modes of life exist on account of their dependence upon the domestic mode.

गृहस्थ एव यजते गृहस्थस्तप्यते तपः।

गार्हस्थ्यमस्य धर्मस्य मूलं यत्किंचिदेजते॥७॥

The householder who lives like a householder, celebrates sacrifices and practise penances. Whatever is done by anybody for acquiring happiness has for its root the domestic mode of life.

प्रजनाद्यभिनिर्वृत्ताः सर्वे प्राणभृतो जनाः।

प्रजनं चाप्युतान्यत्र न कथंचन विद्यते॥८॥

All living creatures consider the procreation of offspring as a root of great happiness. The procreation of children, however, becomes impossible in any other mode of life.

यास्तु स्युर्बर्हिरोपध्वो बहिरन्यास्तथाद्रिजाः।

ओषधिभ्यो बहिर्यस्मात् प्राणात् कश्चिन्न दृश्यते॥९॥

Every sort of grass and straw, all plants and herbs, and others of the same class growing on hills and mountains, have the domestic mode of life for their root. Upon these rests the life of living creatures. And since nothing else is seen than life, domesticity may be regarded as the refuge of the entire universe.

कस्येषा वाग् भवेत् सत्या मोक्षो नास्ति गृहादिति।

अश्रद्धानैप्राज्ञैः सूक्ष्मदर्शनवर्जितैः॥१०॥

निरासैरलसैः श्रान्तैस्तप्यमानैः स्वकर्मभिः।

शमस्योपरमो दृष्टः प्रव्रज्यायामपण्डितैः॥११॥

Who then speaks the truth who says that domesticity cannot bring on the acquisition of Liberation? Only those who have no faith and wisdom and penetration, only those who have no reputation, who are idle and toil-worn who have misery in their lot on account of their pristine deeds, only those who are destitute of learning, see the profusion of tranquillity in a life of mendicancy.

त्रैलोक्यस्यैव हेतुर्हि मर्यादा शाश्वती शुवा।

ब्राह्मणो नाम भगवान् जन्मप्रभृति पूज्यते॥१२॥

The central and unfailing (Vedic) distinctions are the causes that keep up the three worlds. That Illustrious person of the highest caste who is conversant with the Vedas, is adored from the very date of his birth.

प्रागर्गर्भाधानात्मन्ना हि प्रवर्तन्ते द्विजातिषु।

अविश्रम्भेषु वर्तन्ते विश्रम्भेष्वप्यसंशयम्॥१३॥

Besides the celebration of Garbhadhana, Vedic Mantras become necessary for enabling persons of the twice-born classes to perform all their acts regarding both this and the other world.

दाहे पुनः संश्रयणे संश्रिते पात्रभोजने।

दाने गवां पशूनां वा पिण्डानामप्यु मज्जने॥१४॥

In cremating his body in attainment of a second body, in that of his drink and food after such attainment, in that of giving away kine

and other animals for helping him to cross the river that divides this world from that of Yama, in that of sinking the funeral cakes in water, Vedic Mantras are necessary.

अर्चिष्मन्तो बर्हिषदः कव्यादाः पितरस्तथा।

मृतस्याप्यनुमन्यन्ते मन्त्रान् मन्त्राश्च कारणम्॥१५॥

Then again the three classes of Pitris, viz., the Archishmats, the Varihshads, and the Kravyads, approve of the necessity of Mantras about the dead, and Mantras are regarded as powerful causes.

एवं क्रोशत्सु वेदेषु कुतो मोक्षोऽस्ति कस्यचित्।

ऋणवन्तो यदा मर्त्याः पितृदेवद्विजातिषु॥१६॥

When the Vedas proclaim this so loudly and when again human beings are said to owe debts to the Pitris, the Rishis, and the gods, how can any one attain to Liberation.

श्रिया विहीनैरलसैः पण्डितैः सम्प्रवर्तितम्।

वेदवादापरिज्ञानं सत्याभासमिवानृतम्॥१७॥

This false doctrine (of incorporeal existence called Emancipation), seemingly consistent with truth, but subversive of the real meaning of the injunctions of the Vedas, has been introduced by learned men shorn of prosperity and eaten up by idleness.

न वै पापैर्हियते कृष्यते वा

यो ब्राह्मणो यजते वेदशास्त्रैः।

उर्ध्वं यज्ञैः पशुभिः सार्धमेति

संतर्पितस्तर्पयते च कामैः॥१८॥

That Brahmana who celebrates sacrifices according to the injunctions of the Vedas, is never seduced by sin. Through sacrifices, such a person acquires high regions of happiness along with the animals he has killed in those sacrifices, and himself, pleased by the acquisition of all his wishes succeeds in pleasing those animals by fulfilling their wishes.

न वेदानां परिभवान्न शाठ्येन न मायया।

महत् प्राप्नोति पुरुषो ब्रह्माणि ब्रह्म विन्दति॥१९॥

By neglecting the Vedas, by guile, or by deception, one never succeeds in attaining to

the Supreme. On the other hand, it is by practising Vedic rites that one succeeds in attaining to Brahma.

कपिल उवाच

दर्शं च पौर्णमासं च अग्निहोत्रं च धीमतः।

चातुर्मास्यानि चैवासंस्तेषु धर्मः सनातनः॥२०॥

Kapila said—

There are the Darsha, the Pauranmasha, the Agnihotra, the Chaturmashya, and other rites which an intelligent man should perform. Eternal merit consists in their performance.

अनारम्भाः सुधृतयः शुचयो ब्रह्मसंज्ञिताः।

ब्रह्मणैव स्म ते देवांस्तर्पयन्त्यमृतैषिणः॥२१॥

Those that have adopted the Sanyasa mode of life, who abstain from all acts, who are endued with patience, who are cleansed, and who are conversant with Brahma, succeed by such knowledge of Brahma in satisfying the debts to the gods, (also the Pitris and the Rishis), described to be so very fond of libations poured in sacrifices.

सर्वभूतात्मभूतस्य सर्वभूतानि पश्यतः।

देवाऽपि मार्गे मुह्यन्ति अपदस्य पदैषिणः॥२२॥

The very gods become stupefied in finding out the path of that pathless person who forms himself the soul of all creatures and who regards all creatures impartially.

चतुर्द्वारं पुरुषं चतुर्मुखं चतुर्धा चैनमुपयाति वाचा।

बाहुभ्यां वाच उदरादुपस्थात्तेषां द्वारं द्वारपालो बुभूषेत॥

Through instructions delivered by the preceptor one knows that which lives within this body to be of a four-fold nature, having besides four doors and four mouths. In consequence of two arms the organ of speech, the stomach, and the organ of pleasure, the very duties are said to have four doors. One should, therefore, do his best to keep those doors under control.

नाक्षैर्दीव्येन्नाददीतान्यवित्तं

न वायोनीयस्य श्रुतं प्रगृह्णात्।

क्रद्धो न चैव प्रहरेत धीमां-

सतथास्य तत्पाणिपादं सुगुप्तम्॥२४॥

One should not gamble with dice. One should not appropriate others properties. One should not officiate at the sacrifice of a person of a mean birth. One should not, yielding to anger, smite another with hands or feet. That intelligent man who acts thus is said to have his hands and feet well-governed.

नाक्रोशमृच्छेन्न वृथा वदेच्च

न पैशुनं जनवादं च कुर्यात्।

सत्यव्रतो मितभाषोऽप्रमत्त-

स्तथास्य वाग्द्वारमथो सुगुप्तम्॥२५॥

One should not make loud abuse or censure. One should not speak useless words. One should forbear from knavery and from accusing others. One should observe the vow of truthfulness, be sparing of speech, and always careful. By acting thus one will have his organ of speech well-governed.

नानाशनः स्यान्न महाशनः स्या-

दलोलुपः साधुभिरागतः स्यात्।

यात्रार्थमाहारमिहाददीत

तथास्य स्याज्जाठरी द्वारगुप्तिः॥२६॥

One should not abstain entirely from food. One should not eat too much. One should give up covetousness, and always seek company of the good. One should eat only so much as is necessary for keeping life. By acting thus one succeeds in properly governing the door represented by his stomach.

न वीरपत्नीं विहरेत् नारीं

न चापि नारीमनृतावाह्वयीता।

भार्याव्रतं ह्यात्मनि धारयीत

तथास्योपस्थद्वारगुप्तिर्भवेत्॥२७॥

One should not, O hero, out of lust take another wife when he has a wedded wife. One should never call a woman to bed except in her season. One should confine himself to her own married spouse without seeking union with other women. By acting thus one is said to have his organ of pleasure properly governed.

द्वाराणि यस्य सर्वाणि सुगुप्तानि मनीषिणः।

उपस्थमुदं बाहू वाक् चतुर्थी स वै द्विजः॥२८॥

That wise man is truly a regenerate person who has all his four doors, viz., the organ of pleasure, the stomach, the two arms (and two feet), and the organ of speech, properly governed.

मोघान्यगुप्तद्वारस्य सर्वाण्येव भवन्त्युत।

किं तस्य तपसा कार्यं किं यज्ञेन किमात्मना॥२९॥

Everything becomes useless of that person whose doors are not well governed. O what avail are the penances of such a man? Of what avail are his sacrifices? What can be gained by his body?

अनुत्तरीयवसनमनुपस्तीर्णशायिनम्।

बाहूपधानं शाम्यन्तं तं देवा ब्राह्मणं विदुः॥३०॥

The gods consider him a Brahmana who has cast off his upper garment, who sleeps on the naked earth, who makes his arm a pillow, and whose heart is endued with tranquillity.

द्वन्द्वारामेषु सर्वेषु य एको रमते मुनिः।

परेषामननुध्यायन्तं देवा ब्राह्मणं विदुः॥३१॥

That person who, given to contemplation, singly enjoys all the happiness that married couples enjoy, and who pays no attention to the joys and griefs of others, should be known as a Brahmana.

येन सर्वमिदं बुद्धं प्रकृतिर्विकृतिश्च या।

गतिज्ञः सर्वभूतानां तं देवा ब्राह्मणं विदुः॥३२॥

That man who properly understands all this as it really is and its various metamorphoses, and who knows what the end is of all created objects, is known by the gods as a Brahmana.

सर्वभूतात्मभूतो यस्तं देवा ब्राह्मणं विदुः॥३३॥

One who entertains no fear from any creature and from whom no creature has any fear, and who forms himself the soul of all creatures, should be known as a Brahmana.

अभयं सर्वभूतेभ्यः सर्वेषामभयं यतः।

नान्तरेणानुजानन्ति दानयज्ञक्रियाफलम्।

अविज्ञाय च तत् सर्वमन्यद् रोचयते फलम्॥३४॥

Without having gained purity of heart which is the true end of all religions acts such as gifts and sacrifices, men of foolish

understandings do not succeed in acquiring a knowledge of what is necessary in making one a Brahmana even when explained by preceptors. Shorn of a knowledge of all this, these men desire fruits of a different sort, viz., heaven and its joys.

स्वकर्मभिः संश्रितानां तपो घोरत्वमागतम्।
तं सदाचारमाश्रित्य पुराणं शाश्वतं ध्रुवम्॥३५॥
अशक्नुवन्तश्चरितुं किंचिद् धर्मेषु सूत्रितम्।
निरापद्धर्म आचारो ह्यप्रमादोऽपराभवः॥३६॥
फलनवन्ति च कर्माणि व्युष्टिमन्ति ध्रुवाणि च।
विगुणानि च पश्यन्ति तथानैकान्तिकानि च॥३७॥

Unable to practise even a small part of that good conduct which has descended from remote times, which is eternal, which is characterised by certainty, which enters as a thread in all our duties, and by following which men of knowledge belonging to all the modes of life convert their respective duties and penances into dreadful weapons for killing the ignorance and evils of worldliness, men of foolish understandings regard acts which yield visible fruits, which are fraught with the highest power, and that are deathless, as fruitless after all and as deviations not sanctioned by the scriptures. In sooth, however, that conduct, comprising practices the very opposite to those that are seen in times of distress, is the very essence of carefulness and is never affected by lust and anger and other passions of a similar nature.

गुणाश्चात्र सुदुर्ज्ञेया ज्ञाताश्चात्र सुदुष्कराः।

अनुष्ठिताश्चान्तवन्त इति त्वमनुपश्यसि॥३८॥

About sacrifices again, it is very difficult to determine all their particulars. If ascertained, it is very difficult to follow them in practice. If practised, the fruits which they beget are terminable. Mark this well.

स्युमरश्मिरुवाच

यथा च वेदप्रामाण्यं त्यागश्च सफलो यथा।

तौ पन्थानावुभौ व्यक्तौ भगवंस्तद् वदस्व मे॥३९॥

Syumarashmi said—

The Vedas sanction acts and disallow them. Whence then is their authority when their injunctions thus contradict each other? Renunciation of acts, again, yield great benefit. Both these ways have been laid down in the Vedas. Do you describe to me this subject, O Brahmana.

कपिल उवाच

प्रत्यक्षमिह पश्यन्ति भवन्तः सत्ये स्थिताः।

प्रत्यक्षं तु किमत्रास्ति यद् भवन्त उपासते॥४०॥

Kapila said—

Adopting the path of the good (viz., Yoga), do you in even this life realise its fruits by the direct evidence of your senses! What, however, are the palpable results of those other objects which pursue?

स्युमरश्मिरुवाच

स्युमरश्मिरहं ब्रह्मन् जिज्ञासार्थमिहागतः।

श्रेयस्कामः प्रत्यवोचमार्जवान्न विवक्षया॥४१॥

Syumarashmi said—

O Brahmana, I am Syumarashmi by name! I have come here for gaining knowledge. Desirous of done good to myself I have begun this conversation in all simplicity and not from desire of argumentation.

इमं च संशयं घोरं भगवान् प्रब्रवीतु मे।

प्रत्यक्षमिह पश्यन्तो भवन्तः सत्ये स्थिताः।

किमत्र प्रत्यक्षतमं भवन्तो यदुपासते॥४२॥

This doubt has filled my mind. O illustrious one, solve it to me! You have said that they who adopt the path of the good (viz., Yoga), by which Brahma is attained, realise its fruits by the direct evidence of their senses. What, indeed, is that which can be realised by the direct evidence of the senses and which is followed by yourselves?

अन्यत्र तर्कशास्त्रेभ्य आगमार्थं यथागमम्।

आगमो वेदवादास्तु तर्कशास्त्राणि चागमः॥४३॥

Avoiding all sciences that have disputation only for their highest object, I have so studied the Agama as to have duly understood their

truc import. By Agama I understand the injunctions of the Vedas. I also include in that word those sciences based on logic which have for their object the explanation of the real meaning of the Vedas.

यथाश्रममुपासीत आगमस्तत्र सिध्यति।

सिद्धिः प्रत्यक्षरूपा च दृश्यत्यागमनिश्चयात्॥४४॥

Without avoiding the duties sanctioned for the particular mode of life which one may follow, one should follow the practices laid down in Agama. Such observance of the practices laid down in Agama gives one success. On account of the certainty of the conclusions of Agama, the success which the latter brings on may be said to be almost realisable by direct evidence.

नौर्नावीव निबद्धा हि स्रोतसा सनिबन्धना।

ह्रियमाणा कथं विप्र कुबुद्धिंस्तारयिष्यति।

एतद् ब्रवीतु भगवानुपपन्नोऽस्म्यधीहि भोः॥४५॥

As a boat, that is tied to another bound for a different port, cannot take its passengers to the port they wish to reach, so ourselves, dragged by our acts due to past desires, can never cross the eternal river of birth and death. Describe to me this subject, O illustrious one! Teach me as a preceptor teaches a disciple.

नैव त्यागी न संतुष्टो नाशोको न निरामयः।

न निर्विघ्नित्सो नावृत्तोनापवृत्तोऽस्ति कश्चन॥४६॥

No one is seen among men who has perfectly renounced all earthly objects, nor one who is perfectly contented with oneself, nor one who has gone over grief, nor one who is perfectly free from disease, nor one who is absolutely free from the desire to act, nor one who has an absolute distaste for companionship, nor one who has entirely abstained from acts of every sort.

भवन्तोऽपि च हृषयन्ति शोचन्ति च यथा वयम्।

इन्द्रियार्थाश्च भवतां समानाः सर्वजन्तुषु॥४७॥

Even men like yourself are seen to yield to joy and indulge in grief as persons like ourselves. Like other creatures the senses of persons like yourselves have their functions or objects.

एवं चतुर्णां वर्णानमाश्रमाणां प्रवृत्तिषु।

एकमालम्बमानानां निर्णये किं निरामयम्॥४८॥

Tell me, in what then, if we are to determine the question of happiness, consists pure happiness for all the four castes and all the four modes of life who and which have the same basis.

कपिल उवाच

यद् यदाचरते शास्त्रमर्थ्यं सर्वप्रवृत्तिषु।

यस्य यत्र ह्यनुष्ठानं तत्र तत्र निरामयम्॥४९॥

Kapila said—

Whatever may be the Shastras according to which one performs the acts, the ordinances laid down in it for regulating those acts never become fruitless. Whatever again the school of opinion according to which one may act, one is sure to attain to the highest end by only following the duties of self-control or Yoga.

ज्ञानं प्लावयते सर्वं यो ज्ञानं ह्यनुवर्तते।

ज्ञानादपेत्य या वृत्तिः सा विनाशयति प्रजाः॥५०॥

Knowledge helps that man in crossing (over the river of life and death), who follows knowledge. That conduct, however, which men follow after deviating from the path of knowledge, pains them.

भवन्तो ज्ञानिनो व्यक्तं सर्वतश्च निरामयाः।

ऐकात्म्यं नाम कश्चिद्धि कदाचिदुपपद्यते॥५१॥

It is clear that ye are endued with knowledge and dissociated from every earthly object that may produce pain. But have any of you at any time, succeeded in gaining that knowledge by which everything is capable of being seen as at one with one Universal Self.

शास्त्रं ह्यबुद्ध्या तत्त्वेन केचिद् वादबलाज्जनाः।

कामद्वेषाभिभूतत्वादहङ्कारवशं गताः॥५२॥

Without a correct understanding of the scriptures, some there are, fond only of argumentation who, on account of being overwhelmed by desire and hatred, become the slaves of pride and arrogance.

याथातथ्यमविज्ञाय शास्त्राणां शास्त्रदस्यवः।

ब्रह्मस्तेना निरारम्भा दम्भमोहवशानुगाः॥५३॥

Without having correctly understood the meaning of scriptural sayings, these robbers of the scriptures, these depredators of Brahma, actuated by arrogance and mistake, refuse to pursue tranquillity and practise self-control;

नैर्गुण्यमेव पश्यन्ति न गुणाननुयुञ्जते।

तेषां तमःशरीराणां तम एव परायणम्॥५४॥

These men see fruitlessness on every side, and if they succeed in acquiring the power of knowledge they never give it to others for rescuing them. Made up entirely of the quality of ignorance, they have ignorance only for their refuge.

यो यथाप्रकृतिर्जनुः प्रकृतेः स्याद् वशानुगः।

तस्य द्वेषश्च कामश्च क्रोधो दम्भोऽनृतं मदः।

नित्यमेवापि वर्तन्ते गुणाः प्रकृतिसम्भवाः॥५५॥

One becomes subject to all the characteristics of that nature which one imbibes. Accordingly, of him who has ignorance for his refuge, the passions of envy, lust, anger, pride, falsehood, and vanity, continually grow, for one's qualities have one's nature for their root.

एवं ध्यात्वानुपश्यन्तः संत्यजेयुः शुभाशुभम्।

परां गतिमभीप्सन्तो यतयः संयमे रताः॥५६॥

Thinking in this way and seeing these faults, Yatis, who seek the highest end, follow Yoga, leaving both good and ill.

स्युमरश्मिरुवाच

सर्वमेतन्मया ब्रह्मन् शास्त्रतः परिकीर्तितम्।

न ह्यविज्ञाय शास्त्रार्थं प्रवर्तन्ते प्रवृत्तयः॥५७॥

Syumarashmi said—

O Brahmana, all that I have said is strictly according to the scriptures. It is, however, very true that without a correct understanding of the meaning of the scriptures, one does not feel inclined to obey what the scriptures really say.

यः कश्चिन्याय्य आचारः सर्वं शास्त्रमिति श्रुतिः।

यदन्याय्यमशास्त्रं तदित्येषा श्रूयते श्रुतिः॥५८॥

Whatever conduct is consistent with equity, is conformable with the scriptures. Even that is what the Shruti says, Likewise, whatever conduct is inconsistent with equity in incompatible with the scriptures. This also is held by the Shruti.

न प्रवृत्तिं ऋते शास्त्रात् काचिदस्तीति निश्चयः।

यदन्यद् वेदवादेभ्यस्तदशास्त्रमिति॥५९॥

It is certain that no one can do a scriptural act by violating the scriptures. That which is against the Vedas is unscriptural. The Shruti says this.

शास्त्रादपेतं पश्यन्ति बहवो व्यक्तमानिनः।

शास्त्रदोषान् न पश्यन्ति शोचन्ति च यथा वयम्।

इन्द्रियार्थाश्च भवतां समानाः सर्वजन्तुषु॥६०॥

Many men, who believe only what directly appeals to their senses, see only this world. They do not see what the scriptures declare to be faults. They have, accordingly, like ourselves, to yield to grief. Those objects of the sense which concern men like you are the same with which other living creatures are concerned.

एवं चतुर्णां वर्णानामाश्रमाणां प्रवृत्तिषु।

एकमालम्बमानानां निर्णये सर्वतोदिशम्॥६१॥

आनन्त्यं वदमानेन शक्तेनावर्जितात्मना।

अविज्ञानहतप्रज्ञा हीनप्रज्ञास्तमोवृताः॥६२॥

All the four castes of men and all the four modes of life, however different their duties, seek the same single end. You are gifted with unquestioned talents and abilities. For determining that particular conduct which is well calculated to fulfil the desired end, you have by describing to me the Infinite (Brahma), filled my soul with tranquillity. As regards ourselves, on account of our inability to understand the Soul we are deprived of a correct understanding of life reality. Our wisdom is concerned with low things, and we are covered with thick darkness.

शक्यं त्वेकेन युक्तो न कृतकृत्येन सर्वशः।

पिण्डमात्रं व्यपाश्रित्य चरितुं विजितात्मना॥६३॥

वेदवादं व्यपाश्रित्य मोक्षोऽस्तीति प्रभाषितुम्।
अपेतन्यायशास्त्रेण सर्वलोकविगर्हिणा॥६४॥

Only he who is given to Yoga, who has satisfied all his duties, who is capable of roving everywhere depending only on his own body, who has brought his soul under perfect restraint, who has gone above the requirements of the science of morality and who disregards the whole world, can transgress the declarations of the Vedas regarding acts, and say that there is Liberation.

इदं तु दुष्करं कर्म कुटुम्बमभिसंश्रितम्।
दानमध्ययनं यज्ञः प्रजासंतानमार्जवम्॥६५॥
यद्येतदेवं कृत्वापि न विमोक्षोऽस्ति कस्यचित्।
धिक् कर्तारं च कार्यं च श्रमश्चायं निरर्थकः॥६६॥

For one, however, who lives in the midst of relatives, this course of conduct is highly difficult to follow. Gift, study of the Vedas, sacrifices begetting children, simplicity of conduct, when by doing even these no one attains to Liberation, fie on him who seeks to attain to it. and on Liberation itself that is sought! It appears that the labour spent upon acquiring it is all fruitless.

नास्तिव्ययमन्यथा च स्याद् वेदानां पृष्ठतः क्रिया।
एतस्यानन्त्यमिच्छामि भगवन्श्रोतुमञ्जसा॥६७॥

One is charged with atheism if he disregards the Vedas by not doing the acts they declare. O illustrious one, I wish to hear forthwith about that which comes in the Vedas after the injunctions about acts.

तत्त्वं वदस्व मे ब्रह्मनुपसन्नोऽस्म्यधीहि भोः।
यथा वे विदितो मोक्षस्तथेच्छाम्युपशिक्षितुम्॥६८॥

Do tell me the truth, O Brahmana! I sit at your feet as a disciple. Teach me kindly! I wish to know as much about Liberation as is known to you, O learned one!

CHAPTER 270

(MOKSHADHARMA PARVA)— Continued

The importance of the Vedas and the Vedic rites

कपिल उवाच

वेदाः प्रमाणं लोकानां न वेदाः पृष्ठतः कृताः।
द्वे ब्रह्मणी वेदितव्ये शब्दब्रह्म परं च यत्॥१॥

Kapila said—

The Vedas are considered as an authority by all. People never disobey them. Brahma is of two kinds, viz., Brahma is represented by sound, and Brahma as Supreme.

शब्दब्रह्मणि निष्णातः परं ब्रह्माधिगच्छति।

शरीरमेतत् कुस्ते यद् वेदे कुस्ते तनुम्॥२॥

One conversant with Brahma of sound succeeds in attaining to Supreme Brahma. Beginning with the rites of Garbhadhana, that body which the father creates with the help of Vedic Mantras is purified (after birth) by Vedic Mantras.

कृतशुद्धशरीरो हि पात्रं भवति ब्राह्मणः।

आनन्त्यमत्र बुद्ध्यदं कर्मणां तद् ब्रवीमि ते॥३॥

When the body, has been purified with purificatory rites, the owner thereof is called a Brahmana and becomes a vessel fit for receiving knowledge of Brahma. Know that the need of acts is purity of heart which only brings on Liberation. I shall now speak to you of that.

अनागममनैतिह्यं प्रत्यक्षं लोकसाक्षिकम्।

धर्म इत्येव ये यज्ञान् वितन्वन्ति निराशिषः॥४॥

उत्पन्नत्पिग्नोऽलुब्धाः कृपासूयाविवर्जिताः।

धनानामेष वै पनास्तीर्थेषु प्रतिपादनम्॥५॥

Whether purity of heart has been acquired or not, is what can be known to the person himself who has acquired it. It can never be known with the help of either the Vedas or inference. They who have no expectations, who discard every sort of riches by not keeping anything for future use, who are not covetous,

and who are free from every sort of affection and aversion, celebrate sacrifices believing only that their performance is a duty. To make gifts to deserving persons is the end of all riches.

अनाश्रिताः पापकर्म कदाचित् कर्मयोगिनः।

मनःसंकल्पसंसिद्धा विशुद्धज्ञाननिश्चयाः॥६॥

अक्रुध्यन्तोऽनसूयन्तो निरहङ्कारमत्सराः।

ज्ञाननिष्ठास्त्रिशुक्लाश्च सर्वभूतहिते रताः॥७॥

आसन् गृहस्था भूयिष्ठा अव्युत्क्रान्ताः स्वकर्मसु।

राजानश्च तथा युक्ता ब्राह्मणाश्च यथाविधि॥८॥

Never addicted at any time to sinful deeds, observant of rites sanctioned by the Vedas, capable of fructifying all their wishes, gifted with certain conclusions through pure knowledge, never giving way to anger,—never indulging in envy, free from pride and malice, firm in Yoga, of unsullied conduct, and unsullied learning, given to the behoof of all creatures, there were in days of yore many men living like householders and thoroughly devoted to the their own duties, there were many kings also of the same accomplishment, devoted to Yoga, and many Brahmanas also of the same character.

समा ह्यार्जवसम्पन्नाः संतुष्टा ज्ञाननिश्चयाः।

प्रत्यक्षधर्माः शुचयः श्रद्धाः परावरे॥९॥

They treated all creatures equally and were gifted with perfect sincerity. They had contentment, certainty of knowledge. The rewards of their righteousness were apparent, and they were pure in conduct and heart. They were endued with faith in Brahma of both forms.

पुरस्ताद् भावितात्मानो यथावच्चरितव्रताः।

चरन्ति धर्मं कृच्छेऽपि दुर्गे चैवापि संहताः॥१०॥

At first making their hearts pure, they duly observed all vows. They observed the duties of righteousness on even occasions of distress and great difficulty, without deviating in any particular.

संहत्य धर्मं चरतां पुराऽऽसीत् सुखमेव तत्।

तेषां नासीद् विधातव्यं प्रायश्चित्तं कथंचन॥११॥

Uniting together they used to celebrate meritorious acts. In this they found great happiness. And inasmuch as they never transgressed, they had never to perform any expiatory rite.

सत्यं हि धर्ममास्थाय दुराधर्षतमा मताः।

न मात्रामनुसृज्यन्ते न धर्मच्छलमन्ततः॥१२॥

Depending upon the true course of virtue, they became gifted with irresistible energy. They never followed their own understandings while acquiring merit but followed the injunctions of the scriptures along for that end. Accordingly they were never guilty of guile in performing acts of righteousness.

य एव प्रथमः कल्पस्तमेवाभ्याचरन् सह।

तेषां नासीद् विधातव्यं प्रायश्चित्तं कदाचन॥१३॥

On account of their observing unitedly the perfect ordinances of the scriptures without following the rites laid down in the alternative, they were never compelled to perform any expiation.

तस्मिन् विधौ स्थितानां हि प्रायश्चित्तं न विद्यते।

दुर्बलात्मन उत्पन्नं प्रायश्चित्तमिति श्रुतिः॥१४॥

There is no expiation for men who follow the ordinances laid down in the scriptures. The Shruti says that expiation exists for only men who are weak and unable to follow the absolute provisions of the sacred law.

एवं बहुविधा विप्राः पुराणा यज्ञवाहनाः।

त्रैविद्यवृद्धाः शुचयो वृत्तवन्तो यशस्विनः॥१५॥

Many Brahmanas of this kind in days of yore, devoted to the celebration of Vedas, endued with purity, good conduct and fame.

यजन्तोऽहरहर्यज्ञैर्निराशीर्बन्धना बुधाः।

तेषां यज्ञाश्च वेदाश्च कर्माणि च यथागमम्॥१६॥

आगमाश्च यथाकाले संकल्पाश्च यथाक्रमम्।

अपेतकामक्रोधानां दुश्चराचारकर्मणाम्॥१७॥

स्वकर्मभिः संशितानां प्रकृत्या संशितात्मनाम्।

ऋजूनां शमनित्यानां स्वेषु कर्मसु वर्तताम्॥१८॥

सर्वमानन्त्यमेवासीदिति नः शाश्वती श्रुतिः।

तेषामदीनसत्त्वानां दुश्चराचारकर्मणाम्॥१९॥

स्वकर्मभिः सम्भृतानां तपो धोरत्वभागतम्।
 तं सदाचारमाश्चर्यं पुराणं शश्वतं ध्रुवम्॥२०॥
 अशक्नुवन्निश्चरितुं किञ्चिद् धर्मेषु सूक्ष्मताम्।
 निरापद्धर्मं आचारो ह्यप्रमादोऽपराभवः॥२१॥
 सर्ववर्णेषु जातेषु नासीत् कश्चिद् व्यतिक्रमः।
 व्यस्तमेकं चतुर्धा हि ब्राह्मणा आश्रमं विदुः॥२२॥

They always adored Brahma in the sacrifices, and were free from desire. Endued with learning they got over all the bonds of life. The sacrifices of these men, their Vedic knowledge, their acts performed according to the ordinances, their study of the scriptures at the proper hours, and the wishes they formed, freed as they were from lust and anger, observant as they were of pious conduct and acts despite all difficulties, famous as they were for performing the duties of their own castes and mode of life, purified as their souls were on account of their very nature, characterised as they were by thorough sincerity, devoted as they were to tranquillity, and attentive as they were to their own practises, were at one with Infinite Brahma. This is the eternal Shruti we have heard. The penances of men who were so noble, of men whose conduct and acts were so difficult of observance and accomplishment, of men whose wishes were crowned with success on account of the strict satisfaction of their duties, became potent instruments for the destruction of all worldly desires. The Brahmanas hold that that Good conduct, which is wonderful, whose origin may be traced to very old times, which is eternal, and whose marks are unchangeable, which differs from the practices which even the good follow in time of distress and represents their acts in other situations, which is at one with carefulness, over which lust, anger, and other evil passions have no control, and on account of which there was no transgression in all mankind, subsequently became divided into four sub-divisions, agreeing with the four modes of life, by person unable to follow its duties in minute detail and entirety.

तं सन्तो विधिवत् प्राप्य गच्छन्ति परमां गतिम्।
 गृहेभ्य एव निष्क्रम्य वनमन्ये समाश्रिताः॥२३॥

By properly following that course of Good Conduct after adoption of the Sanyasa mode of life, the good attain to the highest end. They also who become forest recluses, reach the same high end.

गृहमेवाभिसंश्रित्य ततोऽन्ये ब्रह्मचारिणः।

त एते दिवि दृश्यन्ते ज्योतिर्भूता द्विजातयः॥२४॥

They also who observe the domestic mode of life, attain to the highest end; and lastly, those who lead the Brahmacharya mode, attain to the same end. Those Brahmanas are seen to shine in the sky as luminaries shedding beneficent rays of light all around.

नक्षत्राणीव धिष्येषु बहवस्तारकागणाः।

आनन्त्यमुपसम्प्राप्ताः संतोषादिति वैदिकम्॥२५॥

Those countless Brahmanas have become stars and constellations set in their fixed roads. By virtue of contentment they have all acquired Infinity as the Vedas say.

यद्यागच्छन्ति संसारं पुनर्योनिषु तादृशः।

न लिप्यन्ते पापकृत्यैः कदाचित् कर्मयोनितः॥२६॥

If such men have to return to the world through the wombs of living creatures, they are never sullied by sins which have the unexhausted remnant of pristine deeds for their originating cause.

एवमेव ब्रह्मचारी शुश्रूषुर्धोरनिश्चयः।

एवं युक्तो ब्राह्मणः स्यादन्यो ब्राह्मणको भवेत्॥२७॥

Indeed, one who has lived like a Brahmacharin and served dutifully his preceptor, who has arrived at fixed conclusions, and who has devoted himself to Yoga thus, is truly a Brahmana. Who else is worthy of being called a Brahmana?

कर्मैवं पुरुषस्याह शुभं वा यदि वाशुभम्।

एवं पक्वकषायाणामानन्त्येन श्रुतेन च॥२८॥

सर्वमानन्त्यमासीद् वै एवं नः शाश्वती श्रुतिः।

तेषामपेततृष्णानां निर्णिक्तानां शुभात्मनाम्॥२९॥

चतुर्थोपनिषद् धर्मः साधारण इति स्मृतिः।

संसिद्धैः साध्यते नित्यं ब्राह्मणैर्नियतात्मभिः॥३०॥

When acts alone settle who is a Brahmana and who is not; acts must be held to point out the happiness or misery of a person. About those who have by conquering all evil passions acquired purity of heart, we have heard the eternal Shruti that, on account of the Infinity which they acquire and of the knowledge of Brahma (they acquire through the declarations of Shrutis), they see everything as Brahma. The duties followed by those pure-hearted men, who are shorn of desire, and who have Liberation only for their object, for acquisition of the knowledge of Brahma, are equally sanctioned for all the four castes and all the four modes of life. That knowledge is always gained by Brahmanas of pure hearts and controlled soul.

संतोषमूलस्त्यागात्मा ज्ञानाधिष्ठानमुच्यते।

अपवर्गमतिर्नित्यो यतिधर्मः सनातनः॥३१॥

One whose soul is for Renunciation based upon contentment, is considered as the refuge of true knowledge. Renunciation, wherein exists the knowledge leading to Liberation, and which is highly necessary for a Brahmana, is eternal.

साधारणः केवलो वा यथाबलमुपासते।

गच्छतां गच्छतां क्षेमं दुर्बलोऽत्रावसीदति।

ब्रह्मणः पदमन्विच्छन् संसारान्मुच्यते शुचिः॥३२॥

Renunciation is sometimes found mixed with the duties of other modes. But whether existing in that state or by itself, one practises it according to his power. Renunciation is the root of great benefit to every sort of person. Only he who is weak, fails to pursue it. That pure-hearted man who seeks to attain to Brahma becomes saved from the world.

स्युमरश्मिरुवाच

ये भुञ्जते ये ददते यजन्तेऽधीयते च ये।

मात्राभिरुपलब्ध्याभिर्ये वा त्यागं समाश्रिताः॥३३॥

एतेषां प्रेत्यभावे तु कतमः स्वर्गजित्तमः।

एतदाद्यक्ष्व मे ब्रह्मन् यथातत्त्वेन पृच्छतः॥३४॥

Syumarashmi said—

Of them who are given up to enjoyment, they who make gifts, they who celebrate sacrifices, they who are given to the study of the Vedas, and they who follow the life of Renunciation after having acquired and enjoyed riches and all its pleasures, when they depart from this world, who is it who gets the foremost place in heaven? I ask you this, O Brahmana! Do you tell me truly.—

कपिल उवाच

परिग्रहाः शुभाः सर्वे गुणतोऽभ्युदयाश्च ये।

न तु त्यागसुखं प्राप्ता एतत् त्वमपि पश्यसि॥३५॥

Kapila said—

Those who live like householders are surely auspicious and gain every sort of excellence. They are unable, however, to enjoy the happiness of Renunciation. Even you may see this.

स्युमरश्मिरुवाच

भवन्तो ज्ञाननिष्ठा वै गृहस्थाः कर्मनिश्चयाः।

आश्रमाणां च सर्वेषां निष्ठायामैक्यमुच्यते॥३६॥

Syumarashmi said—

You depend upon knowledge as the means. Those who live like householders, have placed their faith in acts. It has, however, been said that the end of all modes of life is Liberation.

एकत्वेन पृथक्त्वेन विशेषो नात्र दृश्यते।

तद् यथावद् यथान्यायं भगवान् प्रब्रवीतु मे॥३७॥

No difference, therefore, is seen between them about either their superiority or inferiority of power. O illustrious one do you, then, clear out the mystery and enlighten me.

कपिल उवाच

शरीरपक्तिः कर्माणि ज्ञानं तु परमा गतिः।

कषाये कर्मभिः पक्वे रसज्ञाने च तिष्ठति॥३८॥

आनृशंस्यं क्षमा शान्तिरहिंसा सत्यमार्जवम्।

अद्रोहोऽनभिमानश्च ह्रीस्तितीक्षा शमस्तथा॥३९॥

Kapila said—

Acts only purify the body, Knowledge, however, is the highest end. When all defects of the heart are cured, and when the happiness of Brahma becomes established in knowledge, benevolence, forgiveness, tranquillity, mercy, truthfulness, and open-mindedness, abstention from injury, absence of pride, modesty, renunciation, and abstention from work are acquired.

पन्थानो ब्रह्मणस्त्वेते एतैः प्राप्नोति यत्परम्।

तद् विद्वाननुबुद्धयेत मनसा कर्मनिश्चयम्॥४०॥

These form the path of Brahma. By those one acquires the Highest. A wise man when he acquires these qualities, understands that the cure of all defects of the heart is the result of acts.

यां विप्रः सर्वतः शान्ता विशुद्धा ज्ञाननिश्चयाः।

गतिं गच्छन्ति संतुष्टास्तामाहुः परमां गतिम्॥४१॥

That, indeed, is considered as the highest end which is acquired by Brahmanas gifted with wisdom, withdrawn from all acts, possessed of purity and the surety of knowledge.

वेदांश्च वेदितव्यं च विदित्वा च यथास्थितिम्।

एवं वेदविदित्याहुस्तोऽन्यो वातरेचकः॥४२॥

One who acquires a knowledge of the Vedas, of that which is taught by the Vedas, and the details of acts, is said to be conversant with the Vedas. Any other man is only a bag of wind.

सर्वं विदुर्वेदविदो वेदे सर्वं प्रतिष्ठितम्।

वेदे हि निष्ठा सर्वस्य यद् यदस्ति च नास्ति च॥४३॥

One who is master of the Vedas, knows everything, for everything is established on the Veda. The present, past, and future all exist in the Vedas.

एषैव निष्ठा सर्वत्र यत् तदस्ति च नास्ति च।

एतदन्त च मध्यं च सच्चासच्च विजानतः॥४४॥

This is the one conclusion of all the scriptures viz., that this universe exists and does not exist. To the man of knowledge this is both existent and non-existent. To him this all is both the end and the middle.

समाप्तं त्याग इत्येव सर्ववेदेषु निष्ठितम्।

संतोष इत्यनुगतमपवर्गे प्रतिष्ठितम्॥४५॥

ऋतं सत्यं विदितं वेदितव्यं

सर्वस्यामा स्थावरं जङ्गमं च।

सर्वं सुखं यच्छिवमुत्तरं च

ब्रह्माव्यक्तं प्रभवश्चाव्ययं च॥४६॥

This truth depends upon all the Vedas, viz., that when complete Renunciation takes place one acquires what is sufficient. Then, again, the highest contentment follows and depends upon Liberation, which is absolute, which exists as the soul of all moral and immortal things, which is well-known as such universal soul, which is the highest object of knowledge as being at one with all mobile and immobile objects, which is full, which is perfect happiness, which is without duality, which is the foremost of all things, which is Brahma, which is Unmanifest and the cause also of the Unmanifest, and which is without any sort of decay.

तेजः क्षमा शान्तिरनामयं शुभं

तथाविधं व्योम सनातनं ध्रुवम्।

एतैः सर्वैर्गम्यते बुद्धिनेत्रै-

स्तस्मै नमो ब्रह्मणे ब्राह्मणाय॥४७॥

Power to control the senses, forgiveness and abstention from work owing to the absence of desire,—these three are the cause of perfect happiness. With the help of these three qualities, men having understanding for their eyes, succeed in reaching that Brahma which is increate, which is the supreme cause of the universe, which is unchangeable, and which is beyond destruction. I bow to that Brahma, which is at one with him that knows it.

संसिद्धैः साध्यते नित्यं ब्राह्मणैर्नियतात्मभिः॥३०॥

When acts alone settle who is a Brahmana and who is not; acts must be held to point out the happiness or misery of a person. About those who have by conquering all evil passions acquired purity of heart, we have heard the eternal Shruti that, on account of the Infinity which they acquire and of the knowledge of Brahma (they acquire through the declarations of Shrutis), they see everything as Brahma. The duties followed by those pure-hearted men, who are shorn of desire, and who have Liberation only for their object, for acquisition of the knowledge of Brahma, are equally sanctioned for all the four castes and all the four modes of life. That knowledge is always gained by Brahmanas of pure hearts and controlled soul.

संतोषमूलस्थागात्मा ज्ञानाधिष्ठानमुच्यते।

अपवर्गमतिर्नित्यो यतिधर्मः सनातनः॥३१॥

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साधारणः केवलो वा यथाबलमुपासते।

गच्छतां गच्छतां क्षेमं दुर्बलोऽत्रावसीदति।

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स्युमरश्मिरुवाच

ये भुञ्जते ये ददते यजन्तेऽधीयते च ये।

मात्राभिरुपलब्धाभिर्ये वा त्यागं समाश्रिताः॥३३॥

एतेषां प्रेत्यभावे तु कतमः स्वर्गजित्तमः।

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कपिल उवाच

परिग्रहाः शुभाः सर्वे गुणतोऽभ्युदयाश्च ये।

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आश्रमाणां च सर्वेषां निष्ठायामैक्यमुच्यते॥३६॥

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कषाये कर्मभिः पक्वे रसज्ञाने च तिष्ठति॥३८॥

आनृशंस्यं क्षमा शान्तिरहिंसा सत्यमार्जवम्।

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पथानो ब्रह्मणस्त्वेते एतैः प्राप्नोति यत्परम्।

तद् विद्वाननुबुद्धयेत मनसा कर्मनिश्चयम्॥४०॥

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That, indeed, is considered as the highest end which is acquired by Brahmanas gifted with wisdom, withdrawn from all acts, possessed of purity and the surety of knowledge.

वेदांश्च वेदितव्यं च विदित्वा च यथास्थितिम्।

एवं वेदविदित्याहुस्ततोऽन्यो वातरेचकः॥४२॥

One who acquires a knowledge of the Vedas, of that which is taught by the Vedas, and the details of acts, is said to be conversant with the Vedas. Any other man is only a bag of wind.

सर्वं विदुर्वेदविदो वेदे सर्वं प्रतिष्ठितम्।

वेदे हि निष्ठा सर्वस्य यद् यदस्ति च नास्ति च॥४३॥

One who is master of the Vedas, knows everything, for everything is established on the Veda. The present, past, and future all exist in the Vedas.

एषैव निष्ठा सर्वत्र यत् तदस्ति च नास्ति च।

एतदन्तं च मध्यं च सच्चासच्च विजानतः॥४४॥

This is the one conclusion of all the scriptures viz., that this universe exists and does not exist. To the man of knowledge this is both existent and non-existent. To him this all is both the end and the middle.

समाप्तं त्याग इत्येव सर्ववेदेषु निष्ठितम्।

संतोष इत्यनुगतमपवर्गे प्रतिष्ठितम्॥४५॥

ऋतं सत्यं विदितं वेदितव्यं

सर्वस्यामा स्थावरं जङ्गमं च।

सर्वं सुखं यच्छिवमुत्तरं च

ब्रह्माव्यक्तं प्रभवश्चाव्ययं च॥४६॥

This truth depends upon all the Vedas, viz., that when complete Renunciation takes place one acquires what is sufficient. Then, again, the highest contentment follows and depends upon Liberation, which is absolute, which exists as the soul of all moral and immortal things, which is well-known as such universal soul, which is the highest object of knowledge as being at one with all mobile and immobile objects, which is full, which is perfect happiness, which is without duality, which is the foremost of all things, which is Brahma, which is Unmanifest and the cause also of the Unmanifest, and which is without any sort of decay.

तेजः क्षमा शान्तिरनामयं शुभं

तथाविधं व्योम सनातनं ध्रुवम्।

एतैः सर्वैर्गम्यते बुद्धिनेत्रै-

स्तस्मै नमो ब्रह्मणे ब्राह्मणाय॥४७॥

Power to control the senses, forgiveness and abstention from work owing to the absence of desire,—these three are the cause of perfect happiness. With the help of these three qualities, men having understanding for their eyes, succeed in reaching that Brahma which is increate, which is the supreme cause of the universe, which is unchangeable, and which is beyond destruction. I bow to that Brahma, which is at one with him that knows it.

CHAPTER 271

(MOKSHADHARMA PARVA)—
Continued

Religion, Profit and Pleasure—which of them is superior. The discourse of Kundadhara

युधिष्ठिर उवाच

धर्ममर्थं च कामं च वेदाः शंसन्ति भारता

कस्य लाभो विशिष्टोऽत्र तन्मे ब्रूहि पितामह॥१॥

Yudhisthira said—

The Vedas, O Bharata, describe Religion, Profit, and Pleasure. Tell me, however, O grand-father, the attainment of which is considered as superior.

भीष्म उवाच

अत्र ते वर्तयिष्यामि इतिहासं पुरातनम् ।

कुण्डधारेण यत् प्रीत्या भक्तयोपकृतं पुरा॥२॥

Bhishma said—

About it I shall recite to you the ancient discourse of the benefit which Kundadhara in days of yore had conferred upon one who was devoted to him.

अथनो ब्राह्मणः कश्चित् कामाद् धर्ममवैक्षत ।

यज्ञार्थं सततोऽर्थार्थी तपोऽतप्यत दारुणम्॥३॥

Once on a time a Brahmana shorn of riches tried to win virtue, actuated by the desire of fruit. He continually thought of riches for employing it in the celebration of sacrifices. For gaining his end he engaged in the practice of the austere penances.

स निश्चयमथो कृत्वा पूजयामास देवताः ।

भक्त्या न चैवाध्यगच्छद् धनं सम्पूज्य देवताः॥४॥

Determined to achieve his object, he began to adore the gods with great devotion. But he failed to acquire riches by such adoration of the gods.

ततश्चिन्तामनुप्राप्तः कतमद्वैतं तु तत् ।

यन्मे द्रुतं प्रसीदेत मानुषैरजडीकृतम्॥५॥

He thereupon began to think aside,—What is that god, hitherto not worshipped by men, who may be forthwith favourably disposed towards me?

सोऽथ सौम्येन मनसा देवानुचरमन्तिके ।

प्रत्यपश्यज्जलधरं कुण्डधारमवस्थितम्॥६॥

While thinking thus with a cool mind, he saw stationed before him that retainer of the gods, viz., the Cloud called Kundadhara.

दृष्ट्वैव तं महाबाहुं तस्य भक्तिरजायत ।

अयं मे दास्यति श्रेयो वपुरेतद्धि तादृशम्॥७॥

As soon as he saw that mighty-armed being, the Brahmana's feelings of devotion were excited, and he said to himself,—This one will surely give me prosperity! Indeed, his form indicates it.

संनिकृष्टश्च देवस्य न चान्यैर्मानुषैर्वृतः ।

एष मे दास्यति धनं प्रभूतं शीघ्रमेव च॥८॥

He lives near the gods. He has not as yet been worshipped by other man. He will surely give me profuse riches without any delay!

ततो धूपैश्च गन्धैश्च माल्यैरुच्चावचैरपि ।

बलिभिर्विविधामिष्टं पूजयामास तं द्विजः॥९॥

The Brahmana then, having determined thus, adored that Cloud with incense, perfumes and garlands of flowers of the most superior kind, and with various sorts of offerings.

ततस्त्वल्पेन कालेन तुष्टो जलधरस्तदा ।

तस्योपकारनियतामिमां वाचमुवाच ह॥१०॥

Thus adored, the Cloud became very soon pleased with his worshipper, and uttered these words of benefit to that Brahmana:—

ब्रह्मणे च सुरापे च चौरैर्भग्नव्रते यथा ।

निष्कृतिर्विहिता सद्भिः कृतघ्ने नास्ति निष्कृतिः॥११॥

The wise have laid down expiation for one guilty of Brahmanicide, or of drinking alcohol, or of stealing, or of neglecting all meritorious vows. There is no expiation, however, for one who is ungrateful.

आशायास्तनयोऽधर्मः क्रोधोऽसूयासुतः स्मृतः ।

लोभः पुत्रो निकृत्यास्तु कृतघ्नो नार्हति प्रजाम्॥१२॥

Expectation has a child named Sin. Anger, again, is considered to be a child of Envy. Cupidity is the child of Deceit. Ingratitude, however, is barren.

ततः स ब्राह्मणः स्वप्ने कुण्डधारस्य तेजसा।
अपश्यत् सर्वभूतानि कुशेषु शयितस्तदा॥१३॥

After this, that Brahmana, stretched on a bed of Kusha grass, and penetrated with the energy of Kundadhara, saw all living beings in a dream.

शमेन तपसा चैव भक्त्या च निरुपस्कृतः।
शुद्धात्मा ब्राह्मणो रात्रौ निदर्शनमपश्यत्॥१४॥

Indeed, on account of his absence of passion, penances, and devotion, that Brahmana of purified soul and standing aloof from all enjoyments saw in the night that effect of his devotion to Kundadhara.

मणिभद्रं स तत्रस्थं देवतानां महाद्युतिम्।
अपश्यत् महात्मानं व्यादिशन्तं युधिष्ठिर॥१५॥

Indeed, O Yudhishthira, he saw the great and highly effulgent Manibhadra stationed in the midst of the gods, engaged in giving his orders.

तत्र देवाः प्रयच्छन्ति राज्यानि च धनानि च।
शुभैः कर्मभिरारब्धाः प्रच्छिन्दन्त्यशुभेषु च॥१६॥

There the gods seemed to be engaged in granting kingdoms and riches to men, induced by their good deeds, and in taking them away when men deviated from goodness.

पश्यतामथ यक्षाणां कुण्डधारो महाद्युतिः।
निपत्य पतितो भूमौ देवानां भरतर्षभ॥१७॥

Then, O foremost of Bharata's race, the highly effulgent Kundadhara, bending himself low, laid himself down on the ground before the gods in the presences of all the Yakshas.

ततस्य देववचनान्मणिभद्रो महामनाः।

पतितं भूमौ कुण्डधार किमिष्यते॥१८॥

At the command of the gods the Manibhadra said to the prostrate Kundadhara,—What does Kundadhara want?

कुण्डधार उवाच

यदि प्रसन्ना देवा मे भक्तोऽयं ब्राह्मणो मम।
अस्यानुग्रहमिच्छामि कृतं किञ्चित् सुखोदयम्॥१९॥

Thereupon Kundadhara replied,—If, indeed, the gods are gratified with me, there, that Brahmana respects me greatly. I pray for some favour being shown to him, something, that may bring him happiness.

ततस्तं मणिभद्रस्तु पुनर्वचनमब्रवीत्।
देवानामेव वचनात् कुण्डधारं महाद्युतिम्॥२०॥

Hearing this, Manibhadra, ordered by the gods, once more said to the highly intelligent Kundadhara.

मणिभद्र उवाच

उत्तिष्ठोत्तिष्ठ भद्रं ते कृतकृत्यः सुखी भव।
धनार्थी यदि विप्रोऽयं धनमस्मै प्रदीयताम्॥२१॥

यावद् धनं प्रार्थयते ब्राह्मणोऽयं सखा तव।
देवानां शासनात् तावदसंख्येयं ददाम्यहम्॥२२॥

Rise, Rise up, O Kundadhara; Your prayer has borne success! Be you happy! If this Brahmana seeks riches, let as much wealth be given to him, as he wishes. at the command of the gods I shall give him immeasurable riches.

विचार्य कुण्डधारस्तु मानुष्यं चलमध्ववत्।
तपसे मतिमायत ब्राह्मणस्य युधिष्ठिर॥२३॥

Then, thinking upon the fleeting and unreal character of the humanity, Kundadhara set his heart, O Yudhishthira, upon inclining the Brahmana to penances.

कुण्डधार उवाच

नाहं धनानि याचामि ब्राह्मणाय धनप्रद।
अन्यमेवाहमिच्छामि भक्तायानुग्रहं कृतम्॥२४॥

Indeed, Kundadhara said,—I do not, O giver of riches, beg for wealth on behalf of this Brahmana. I desire the bestowed of another favour upon him.

पृथिवीं रत्नपूर्णां वा महद् वा रत्नसंचयम्।
भक्ताय नाहमिच्छामि भवेदेष तु धार्मिकः॥२५॥

I do not pray for this devotee of mine mountains of pearls and gems, or even the

No man can become virtuous unless allowed by the gods. You have become competent to give away kingdoms and riches through your penances!

भीष्म उवाच

ततः पपात शिरसा ब्राह्मणस्तोयधारिणे।

उवाच चैनं धर्मात्मा महान् मेऽनुग्रहः कृतः॥५०॥

Bhishma said—

Thus addressed, the pious Brahmana, bending his head to that Cloud, laid himself low on the ground, and said,—You have, indeed, done me a great favour!

कामलोभानुबन्धेन पुरा ते यदसूयितम्।

मया स्नेहमविज्ञाय तत्र मे क्षन्तुमर्हसि॥५१॥

Unconscious of the great love shown by you towards me, I through the influency of desire and avarice, could not show good will towards you.

क्षान्तमेव मयेत्युक्त्वा कुण्डधारो द्विर्षमम्।

सम्परिष्वज्य बाहुभ्यां तत्रैवान्तरधीयत॥५२॥

Then Kundadhara said—

That foremost of twice-born ones,—I have forgiven you!—and having embraced him with his arms disappeared there and then.

ततः सर्वास्तदा लोकान् ब्राह्मणोऽनुचचार ह।

कुण्डधारप्रसादेन तपसा सिद्धिमागतः॥५३॥

The Brahmana then travelled through all the worlds, having acquired ascetic success through the favour of Kundadhara.

विहायसा च गमनं तथा संकल्पितार्थता।

धर्माच्छक्त्या तथा योगाद् या चैव परमा गतिः॥५४॥

Through the power gained from virtue and penances, one acquires power to pass through the skies and to fructify all his wishes and purposes, and finally attain to the highest end.

देवताः ब्राह्मणाः सन्तो यक्षा मानुषचारणाः।

धार्मिकान् पूजयन्तीह न धनाढ्यान् न कामिनः॥५५॥

The gods, Brahmanas, Yakshas, and all good men and Charanas always adore the virtuous but never the rich given up to the indulgence of their desires.

सुप्रसन्ना हि ते देवा यत्ते धर्मे रता मतिः।

धने सुखकला काचिद् धर्मे तु परमं सुखम्॥५६॥

The gods are truly placed with you since your mind is devoted to virtue. In riches there may be a very little happiness but in virtue the extent of happiness is very great.

CHAPTER 272

(MOKSHADHARMA PARVA)—

Continued

The Sacrifice performed for virtue

युधिष्ठिर उवाच

बहूनां यज्ञतपसामेकार्थानां पितामह।

धर्मार्थं न सुखार्थार्थं कथं यज्ञः समाहितः॥१॥

Yudhishtira said—

Of all sorts of sacrifices, all of which, of course, are said to have but one object, tell me, O grandfather, what that sacrifice is which has been ordained for only the sake of virtue and not for the acquisition of either heaven or riches.

भीष्म उवाच

अत्र ते वर्तयिष्यामि नारदेनानुकीर्तितम्।

उच्छवृत्तेः पुरावृत्तं यज्ञार्थं ब्राह्मणस्य च॥२॥

Bhishma said—

Regarding it I shall relate to you the history, formerly recited by Narada, of a Brahmana who for celebrating sacrifices, lived like a beggar.

नारद उवाच

राष्ट्रे धर्मोत्तरे श्रेष्ठे विदर्भेष्वभवद् द्विजः।

उच्छवृत्तिर्द्विषिः कश्चिद् यज्ञं यष्टुं समादधे॥३॥

Narada said—

In one of the foremost of kingdins that was known for virtue, there lived a Brahmana. Devoted to penances and living like a wretched beggar, that Brahmana was earnestly engaged in worshipping Vishnu in sacrifices.

श्यामाकमशनं तत्र सूर्यपर्णी सुवर्चला।

तित्तं च विरसं शाकं तपसा स्वादुतां गतम्॥४॥

He had Shyamaka for his food, as also Suryaparni and Suvarchala and other kinds of potherbs that were bitter and distasteful. for his penances, all these tasted sweet.

उपगम्य वने सिद्धिं सर्वभूताविर्हिसया।

अपि मूलफलैरिष्टो यज्ञः स्वर्ग्यः परंतप॥५॥

Not injuring any creature, and leading the life of a forest recluse, he acquired ascetic success. With roots and fruits, O scorcher of foes, he used to worship Vishnu in sacrifices that were intended to bestow heaven upon him.

तस्य भार्या व्रतकृशा शुचिः पुष्करधारिणी।

यज्ञपत्नी समानीता सत्येनानुविधीयते॥६॥

सा तु शापपरित्रस्ता तत्स्वभावानुवर्तिनी।

मायूरजीर्णपर्णानां वस्त्रं तस्याश्च वर्णितम्॥७॥

The Brahmana, whose name was Satya, had a wife namely Pushkaradharini. She was pure-minded, and had emaciated herself by practising many austere vows. She did not, however, approve of the conduct of her husband. Summoned, however, to sit by him as his wife (in a sacrifice), she feared to incur his curse and, therefore, comported herself with his conduct. The garments that covered her body consisted of the plumes of peacocks.

अकामया कृतस्तत्र यज्ञो होत्रनुशासनात्।

शुक्रस्य पुनराजातिः पर्णादो नाम धर्मवित्॥८॥

तस्मिन् वने समीपस्थो मृगोऽभूत् सहवासिकः।

वचोभिरब्रवीत् सत्यं त्वयेदं दुष्कृतं कृतम्॥९॥

यदि मन्त्राङ्गहीनोऽयं यज्ञो भवति वै कृतः।

मां भोः प्रक्षिप्य होत्रे त्वं गच्छ स्वर्गमनिन्दितः॥१०॥

Although reluctant she still celebrated that sacrifice at the command of her husband who had become its Hotri. In that forest, near to the Brahmana's hermitage, lived a neighbour of his, viz., the virtuous Parnada of Shukra's race, having assumed the form of a deer. He addressed that Brahmana, whose name was Satya, in open words and said to him:—You would be acting very improperly, if this sacrifice of yours were accomplished being defective in Mantras and other particulars of

ritual! I, therefore, ask you to kill and cut me into pieces for making libations therewith on your sacrificial fire! Do this and becoming blameless go to heaven!

ततस्तु यज्ञे सावित्री साक्षात् तं संन्यमन्त्रयत्।

निमन्त्रयन्ती प्रत्युक्ता न हन्यां सहवासिनम्॥११॥

Then the presiding goddess of the solar disc, viz., Savitri, came to that sacrifice in her incarnate form and insisted upon that Brahmana in doing what he was desired by that deer to do. The Brahmana said to that goddess, however, who thus insisted,—I shall not kill this deer who lives with me in this same neighbourhood!

एवमुक्ता निवृत्ता सा प्रविष्टा यज्ञपावकम्।

किं नु दुश्चरितं यज्ञे दिदृक्षुः सा रसातलम्॥१२॥

Thus addressed by the Brahmana, the goddess Savitri desisted and entered the sacrificial fire from desire of seeing the nether world, and wishing to avoid the sight of other short-comings in that sacrifice.

स तु बद्धाञ्जलिं सत्यमयाचद्धरिणः पुनः।

सत्येन स परिष्वज्य संदिष्टो गम्यतामिति॥१३॥

The deer then, with joined hands, again begged of Satya for that. Satya, however, embraced him in friendship and sent him away,—Go!

ततः स हरिणो गत्वा पदाभ्यां न्यवर्तत।

साधु हिंसय मां सत्य हतो यास्यामि सन्नतिम्॥१४॥

At this, the deer seemed to leave that place. But after he had gone eight steps he came back and said,—Verily, do you kill me! Truly do I say, killed by you I am sure to attain to a pious end!

पश्य ह्यप्सरसो दिव्या मया दत्तेन चक्षुषा।

विमानानि विचित्राणि गन्धर्वाणां महात्मनाम्॥१५॥

I give you (spiritual) vision. Behold the celestial Apsaras and the handsome cars of the great Gandharvas!

ततः स सुचिरं दृष्ट्वा स्पृहालग्नेन चक्षुषा।

मृगमालोक्य हिंसायां स्वर्गवासं समर्थयत्॥१६॥

Seeing (that spectacle) for a long time, with longing eyes, and seeing the deer and thinking that living in heaven can be acquired by only slaughter, he approved (of it).

स तु धर्मो मृगो भूत्वा बहुवर्षोपितो वने।
तस्य निष्कृतिमाद्यत् न त्वसौ यज्ञसंविधिः॥१७॥

It was Dharma himself who had become a deer that lived in that forest for many years. Dharma provided for his salvation and advised him, saying,—This (destruction of living creatures) is not according to the ordinances about Sacrifice.

तस्य तेनानुभावेन मृगहिंसात्मनस्तदा।
तपो महत्समुच्छिन्नं तसमाद्धिंसा न यज्ञिया॥१८॥

The penances, which had been of very great measure, of that Brahmana whose mind had cherished the desire of killing the deer, diminished greatly on account of that thought itself. The injuring of living creatures, therefore, is no part of sacrifice.

ततस्तं भगवान् धर्मो यज्ञं याजयत् स्वयम्।
समाधानं च भार्याया लेभे स तपसा परम्॥१९॥

Then the illustrious Dharma, himself assisted that Brahmana, by acting as the priest, to perform a sacrifice. The Brahmana, after this, on account of his penances, attained to the same state of mind with his wife.

अहिंसा सकलो धर्मो हिंसाधर्मस्तथाहितः।
सत्यं तेऽहं प्रवक्ष्यामि यो धर्मः सत्यवादिनाम्॥२०॥

Abstention from injury is the religion which is perfect about its rewards. The religion of cruelty is only so far beneficial that it leads to heaven. I have described to you the religion of Truth which, indeed, is the religion of those who utter Brahma.

CHAPTER 273

(MOKSHADHARMA PARVA)— Continued

Description of Liberation, Renunciation, sin and virtue

युधिष्ठिर उवाच

कथं भवति पापात्मा कथं धर्मं करोति वा।
केन निर्वेदमादत्ते मोक्षं वा केन गच्छति॥१॥

Yudhisthira said—

By what means does a man become sinful, by what does he acquire virtue, by what does he acquire renunciation, and by what does he acquire Liberation.

भीष्म उवाच

विदिताः सर्वधर्मास्ते स्थित्यर्थं त्वं तु पृच्छसि।
शृणु मोक्षं सनिर्वेदं पापं धर्मं च मूलतः॥२॥

Bhishma said—

You know all duties. This question which you have put to me is only for confirmation of your conclusions. Listen now fully to Liberation, and Renunciation, and Sin, and Virtue.

विज्ञानार्थं हि पञ्चानामिच्छा पूर्वं प्रवर्तते।
प्राप्यैकं जायते कामो द्वेषो वा भरतर्षभ॥३॥

Perceiving any one of the five objects, desire runs after it at first. Indeed, obtaining them within the pale of the senses, O foremost of Bharata's family, desire or hatred originates.

ततस्तदर्थं यतते कर्म चारभते महत्।
इष्टानां रूपगन्धानामभ्यासं स चिकीर्षति॥४॥

One then, for the sake of that object, tries and begins acts that require much labour. One tries his best for enjoying again and again those forms and scents that appear very sweet.

ततो रागः प्रभवति द्वेषश्च तदनन्तरम्।
ततो लोभः प्रभवति मोहश्च तदनन्तरम्॥५॥

Gradually, attachment, hatred, greed and errors of judgement originate.

ततो रागः प्रभवति द्वेषश्च तदनन्तरम्।

ततो लोभः प्रभवति मोहश्च तदनन्तरम्॥५॥

The mind of one possessed by greed and mistake and affected by attachment and hatred is never bent to virtue. One then begins with hypocrisy to do deeds which are good.

व्याजेन चरते धर्ममर्थं व्याजेन रोचते।

व्याजेन सिद्धयमानेषु धनेषु कुरुनन्दन॥७॥

तत्रैव कुस्ते बुद्धिं ततः पापं चिकीर्षति।

सुहृद्भिर्वार्यमाणोऽपि पण्डितैश्चापि भारता॥८॥

उत्तरं न्याससम्बद्धं ब्रवीति विधिचोदितम्।

Indeed, with hypocrisy one then tries to acquire virtue and with hypocrisy one likes to acquire riches. When one succeeds, O son of Kuru's family, in acquiring riches with hypocrisy, one gives his heart to such acquisition wholly. It is then that a person begins to do sinful acts, despite the admonitions of well-wishers and the wise, to all whom he makes reasonable answer conformable to the scriptural injunctions.

अधर्मस्त्रिविधस्तस्य वर्धते रागमोहजः॥९॥

पापं चिन्तयते चैव प्रव्रवीति करोति च।

Begotten of attachment and mistake, his sins of three sorts, rapidly multiply for he thinks sinfully, speaks sinfully, and acts sinfully.

तस्याधर्मप्रवृत्तस्य दोषान् पश्यन्ति साधवः॥१०॥

एकशीलाश्च मित्रत्वं भजन्ते पापकर्मिणः।

When he clearly begins to commit sin, the good notice his wickedness. Those, however, who are sinfully disposed contract friendship with him.

स नेह सुखमाप्नोति कुत एव परत्र वै॥११॥

एवं भवति पापात्मा धर्मात्मानं तु मे शृणु।

He cannot acquire happiness even here. Whence then would he succeed in acquiring happiness hereafter? It is thus that one becomes sinful. Listen now to me as I describe to you one who is righteous.

यथा कुशलधर्मा स कुशलं प्रतिपद्यते॥१२॥

कुशलेनैव धर्मेण गतिमिष्टां प्रपद्यते।

Such a man, seeking, as he does, the well-being of others, succeeds in acquiring good for himself. By doing duties which are fraught with other people's well-being, he attains at last to a highly agreeable end.

य एतान् प्रज्ञया दोषान् पूर्वमेवानुपश्यति॥१३॥

कुशलः सुखदुःखानां साधुंश्चाप्यथ सेवते।

तस्य साधुसमाचारादभ्यासाच्चैव वर्धते॥१४॥

He who, helped by his wisdom, succeeds beforehand seeing the faults referred to above, who is skilled in determining what is happiness and what is sorrow and how each is engendered, and who waits respectfully upon the good, makes progress in acquiring virtue, both on account of his habit and such companionship of the good. The mind of such a person finds pleasure in virtue, and he live on, making virtue his stay.

प्रज्ञा धर्मे च रमते धर्मं चैवोपजीवति।

सोऽथ धर्मादवाप्तेषु धनेषु कुस्ते मनः॥१५॥

If he wishes to acquire riches, he wishes only such wealth as may be gained in righteous ways.

तस्यैव सिञ्चते मूलं गुणान् पश्यति तत्र वै।

धर्मात्मा भवति ह्येवं मित्रं च लभते शुभम्॥१६॥

In fact, he waters the roots of only those objects in which he sees merit. Thus does not become righteous and make friends with the good.

स मित्रधनलाभात् तु प्रेत्य चेह च नन्दति।

शब्दे स्पर्शे रसे रूपे तथा गन्धे च भारता॥१७॥

प्रभुत्व लभते जन्तुर्धर्मस्यैतत् फलं विदुः।

स तु धर्मफलं लब्ध्वा न हृष्यति युधिष्ठिरा॥१८॥

On account of his acquisition of friends, of riches, and of children, he sports happily both here and hereafter. The mastery that a living being acquires over sound, touch, taste, form, and scent, O Bharata, represents the fruit of virtue. Remember this. Having acquired the fruit of virtue, O Yudhishtira, such a man does not yield to joy.

अतृप्यमाणो निर्वेदमादत्ते ज्ञानचक्षुषा।

प्रज्ञाचक्षुर्यदा कामे रसे गन्धे न रज्यते॥१९॥

शब्दे स्पर्शं तथा रूपे न च भावयते मनः।

विमुच्यते तदा कामान्न च धर्मं विमुञ्चति॥२०॥

Without being satisfied with such fruits of virtue he follows Renunciation, led on by the eye of knowledge. When, having gained the eye of knowledge he ceases to find pleasure in the gratification of desire, in taste and in scent, when he does not allow his mind to run towards sound, touch and form, it is then that he succeeds in freeing himself from desire. He does not, however, even then renounce virtue or righteous acts.

सर्वत्यागे च यतते दृष्ट्वा लोकं क्षयात्मकम्।

ततो मोक्षाय यतते नानुपायादुपायतः॥२१॥

Seeing then all the worlds as being subject to destruction, he tries to renounce virtue and tries to attain to Liberation by the (well-known) means.

शनैर्निर्वेदमादत्ते पापं कर्म जहाति च।

धर्मात्मा चैव भवति मोक्षं च लभते परम्॥२२॥

Gradually renouncing all sinful deeds he follows Renunciation, and becoming righteous-souled succeeds at last in acquiring Liberation.

एतत् ते कथितं तात यन्मां त्वं परिपृच्छसि।

पापं धर्मस्तथा मोक्षो निर्वेदश्चैव भारत॥२३॥

I have now told you, O Son, of that about which you had asked me, viz., the topics of Sin, Righteousness, Renunciation, and Liberation, O Bharata.

तस्माद् धर्मे प्रवर्तेथाः सर्वावस्थं युधिष्ठिर।

धर्मे स्थितानां कौन्तेय सिद्धिर्भवति शश्वती॥२४॥

You should, therefore, O Yudhishtira, follow virtue under all circumstances. Eternal is the success, O son of Kunti, of you who follow righteousness.

CHAPTER 274

(MOKSHADHARMA PARVA)—

Continued

The means for acquiring Liberation

युधिष्ठिर उवाच

मोक्षः पितामहेनोक्त उपायान्नानुपायतः।

तमुपायं यथान्यायं श्रोतुमिच्छामि भारत॥१॥

Yudhishtira said—

You have said, O grand-father, that Liberation is to be acquired by means and not otherwise. I wish to hear duly what those means are.

भीष्म उवाच

त्वय्येवैतन्महाप्राज्ञ युक्तं निपुणदर्शनम्।

येनोपायेन सर्वार्थं नित्यं मृगयसेऽनघ॥२॥

Bhishma said—

O you of great wisdom, this enquiry which you have made me and which is connected with a subtle topic, is really worthy of you, since you, O sinless one, always try to accomplish all your objects by the application of means.

करणे घटस्य या बुद्धिर्घटोत्पत्तौ न सा मता।

एवं धर्माभ्युपायेषु नान्यधर्मेषु कारणम्॥३॥

That state of mind which one feels when he makes an earthen jar for his use, disappears after the jar has been completed. Likewise, that cause which makes persons who regard virtue as the root of advancement and prosperity ceases to act with them who seek to acquire Liberation.

पूर्वे समुद्रे यः पन्थाः स न गच्छति पश्चिमम्।

एकः पन्था हि मोक्षस्य तन्मे विस्तरतः शृणु॥४॥

That path which leads to the Eastern Ocean is not the path by which one can go to the Western Ocean. There is only one path which leads to Liberation. Listen to me as I describe it to you in detail.

क्षमया क्रोधमुच्छिन्द्यात् कामं संकल्पवर्जनात्।

सत्त्वसंसेवनाद् धीरो निद्रां च च्छेत्तुमर्हति॥५॥

One should, by practising forgiveness, root out anger and by renouncing all purposes, root out desire. By practising the quality of goodness one should conquer sleep.

अप्रमादाद् भयं रक्षेच्छ्वासं क्षेत्रज्ञशीलनात्।

इच्छां द्वेषं च कामं च धैर्येण विनिवर्तयेत्॥६॥

भ्रमं सम्मोहमावर्तमभ्यासाद् विनिवर्तयेत्।

निद्रां च प्रतिभां चैव ज्ञानाभ्यासेन तत्त्ववित्॥७॥

By carefulness one should keep off fear, and by contemplation of the Soul one should conquer vital airs. One should remove by patience desire, hatred, and lust; and error, ignorance, and doubt, by study of truth. By pursuit of knowledge one should avoid inquiry after uninteresting things.

उपद्रवांस्तथा रोगान् हितजीर्णमिताशनात्।

लोभं मोहं च संतोषाद् विषयास्तत्त्वदर्शनात्॥८॥

By frugal and easily digestible food one should dispell all disorders and diseases. By contentment one should remove greed and stupefaction of judgement, and all earthly concerns should be avoided by a knowledge of the truth.

अनुक्रोशादधर्मं च जयेद् धर्ममवेक्षया।

आयत्या च जयेदाशामर्थं संगविवर्जनात्॥९॥

By practising benevolence one should conquer sin, and by regard for all creatures one should gain virtue. One should avoid expectation by thinking that it is connected with the future; and one should renounce riches by abandoning desire itself.

अनित्यत्वेन च स्नेहं क्षुधां योगेन पण्डितः।

कारुण्येनात्मनो मानं तृष्णां च परितोषतः॥१०॥

The intelligent man should cast off affection by thinking that everything is fickle. He should control hunger by practising Yoga. By practising benevolence one should keep off all ideas of ego, and remove all sorts of craving by adopting contentment.

उत्थनेन जयेत् तन्त्रीं वितर्कं निश्चयाज्जयेत्।

मौनेन बहुभाष्यं च शौर्येण च भयं त्यजेत्॥११॥

By exertion one should subdue procrastination, by certainty all kinds of doubt,

by taciturnity, loquaciousness, and by courage every sort of fear.

यच्छेद् वाङ्मनसी बुद्ध्या तां यच्छेज्ज्ञानचक्षुषा।

ज्ञानमात्मावबोधेन यच्छेदात्मानमात्मना॥१२॥

Speech and mind are to be controlled by the Understanding, and the Understanding, in its turn, by the eye of knowledge. Knowledge, again, is to be controlled by the knowledge of the Soul, and finally the Soul it to be controlled by the Soul.

तदेतदुपशान्तेन बोद्धव्यं शुचिकर्मणा।

योगदोषान् समुच्छिद्य पञ्च यान् कवयो विदुः॥१३॥

This last is acquired by those who are of pure acts and endowed with tranquillity of soul, the means being the subjugation of those five obstacles of Yoga of which the learned speak.

कामं क्रोधं च लोभं च भयं स्वप्नं च पञ्चमम्।

परित्यज्य निषेवेत यतवाग् योगसाधनान्॥१४॥

ज्ञानमध्ययनं दानं सत्यं हीरार्जवं क्षमा।

शौचमाहारतः शुद्धिरिन्द्रियाणां च संयमः॥१५॥

By renouncing desire, anger covetousness, fear and sleep, one should controlling speech, practise the observances favourable to Yoga, viz., contemplation, study, gift, truth, modesty, candour, forgiveness, purity of heart, purity of food, and the subjugation of the senses.

एतैर्विवर्धते तेजः पाप्मानमुपहन्ति च।

सिध्यन्ति चास्य संकल्पा विज्ञानं च प्रवर्तते॥१६॥

By these one's energy is increased, sins are removed, wishes crowned with success, and knowledge gained.

धूतपापः स तेजस्वी लब्धाहारो जितेन्द्रियः।

कामक्रोधौ वशे कृत्वा निनीपेद् ब्रह्मणः पदम्॥१७॥

When one becomes purged of sins and possessed of energy and abstemious in diet and the master of his senses, one then, having conquered both desire and anger, seeks to attain to Brahma.

अमूढत्वमसंगित्वं कामक्रोधविवर्जनम्।

अदैत्यमनुदीर्णत्वमनुद्वेगो व्यवस्थितिः॥१८॥

एष मार्गो हि मोक्षस्य प्रसन्नो विमलः शुचिः।

तथा वाक्कायमनसा नियमः कामतोऽन्यथा॥१९॥

The avoidance of ignorance, the absence of attachment, freedom from desire and anger, the power that is acquired by Yoga, the absence of pride and haughtiness, freedom from anxiety, absence of attachment to anything like home and family,—these form the path of Liberation. That path is delightful, stainless, and pure. Likewise, the control of speech, of body, and of mind, when practised from the absence of desire, forms also the path of Liberation.

CHAPTER 275

(MOKSHADHARMA PARVA)— Continued

The discourse between Narada and Asita
Devala about creation

भीष्म उवाच

अत्रैवोदाहरन्तीमपितिहासं पुरातनम्।

नारदस्य च संवादं देवलस्यासितस्य च॥१॥

Bhishma said—

Regarding it is cited the old discourse that took place between Narada, and Asita-Devala.

आसीनं देवलं वृद्धं बुद्ध्वा बुद्धिमतां वरम्।

नारदः परिप्रच्छ भूतानां प्रभवाप्ययम्॥२॥

Once on a time Narada, seeing that foremost of intelligent men, viz., Devala of venerable years, seated at his ease, asked him about the origin and the destruction of all creatures.

नारद उवाच

कुतः सृष्टमिदं विश्वं ब्रह्मन् स्थावरजङ्गमम्।

प्रलये च कमप्येति तद् भवान् प्रब्रवीतु मे॥३॥

Narada said—

Whence, O Brahmana, has this universe, consisting of mobile and immobile objects, been created? When, again, the all-embracing destruction sets in, into whom does it merge? Let your learned self describe this to me.

असित उवाच

येभ्यः सृजति भूतानि काले भावप्रचोदितः।

महाभूतानि पञ्चेति तान्याहुर्भूतचिन्तकाः॥४॥

Asita said—

Those from which the Supreme Self, when the time comes, actuated by the desire of existence in various forms, creates all creatures, and said by persons conversant with objects to be the five essential principles.

तेभ्यः सृजति भूतानि काल आत्मप्रचोदितः।

एतेभ्यो यः परं ब्रूयादसद् ब्रूयादसंशयम्॥५॥

Time, moved by the Understanding, created other objects from them. He who says that there is anything else save these, says the untruth.

विद्धि नारद पञ्चैताञ्चाश्रतानचलान् ध्रुवान्।

महतस्तेजसो राशीन् कालषष्ठान् स्वभावतः॥६॥

Know, O Narada, that these five are eternal, indesiructible, and without beginning and without end. With Kala as their sixth, these five essential ingredients are naturally possessed of great power.

आपश्चैवान्तरिक्षं च पृथिवी वायुपावकौ।

नासीद्धि परमं तेभ्यो भूतेभ्यो मुक्तसंशयम्॥७॥

Water, Ether, Earth, Air, and Fire,—these are those five principal elements. Forsooth, there is nothing higher or superior to these.

नोपपत्त्या न वा युक्त्या त्वसद् ब्रूयादसंशयम्।

वेत्येतानभिनिर्वृत्तान् पठेते यस्य राशयः॥८॥

The existence of nothing else can be inferred by any one agreeably to the conclusions of the Shrutis or arguments drawn from reason. If any one does hold the existence of anything else, then his assertion would, in sooth, be useless. Know that these six form all others. That of which are all these is called non-existent.

पञ्चैव तानि कालश्च भावाभावौ च केवलौ।

अष्टौ भूतानि भूतानां शाश्वतानि भवात्ययौ॥९॥

These five, and Kala (or Jiva), the effects of past acts, and Ignorance,—these eight eternal essences are the causes of the birth and destruction of creatures.

अभावं यान्ति तेष्वेव तेभ्यश्च प्रभवन्त्यपि।
विनष्टोऽप्यनु तान्येव जन्तुर्भवति पञ्चधा॥१०॥

When creatures are destroyed it is into these that they merge; and when they are born, it is again from them that they do so. Indeed, after destruction, a creature resolves itself into those five elements.

तस्य भूमिमयो देहः श्रोत्रमाकाशसम्भवम्।
सूर्याच्चक्षुरसुर्वायोरङ्ग्यस्तु खलु शोणितम्॥११॥

His body is made of earth; his ear is made of ether; his eye has light for its cause, his life is of air, and his blood is of water.

चक्षुषी नासिकाकर्णौ त्वक् जिह्वेति च पञ्चमी।
इन्द्रियाणीन्द्रियार्थानां ज्ञानानि कवयो विदुः॥१२॥

The two eyes, the nose, the two ears, the skin, and the tongue, are the senses. These, the learned hold, exist for perception of their various objects.

दर्शनं श्रवणं घ्राणं स्पर्शनं रसनं तथा।
उपपत्त्या गुणान् विद्धि पञ्च पञ्चसु पञ्चधा॥१३॥

Seeing, hearing, smelling, touching and tasting are the actions of the senses. The five senses, are connected with five objects in five ways. Know, by the inference of reason, their similitude of attributes.

रूपं गन्धो रसः स्पर्शः शब्दश्चैवाथ तद्गुणाः।
इन्द्रियैरुपलभ्यन्ते पञ्चधा पञ्च पञ्चभिः॥१४॥

Form, scent, taste, touch, and sound, are the five properties that are perceived by the five senses in five different ways.

रूपं गन्धं रसं स्पर्शं चैवाथ तद्गुणान्।
इन्द्रियाणि न बुध्यन्ते क्षेत्रज्ञस्तैस्तु बुध्यते॥१५॥

These five properties, viz., form scent, taste, touch, and sound, are not really perceived by the senses, but it is the Soul that apprehends them through the senses.

चित्तमिन्द्रियसंघातात् परं तस्मात् परं मनः।
मनसस्तु परा बुद्धिः क्षेत्रज्ञो बुद्धितः परः॥१६॥

That which is called Faculty is superior to all the senses. Superior to Mind is Understanding, and superior to Understanding is Soul.

पूर्वं चेतयते जन्तुरिन्द्रियैर्विषयान् पृथक्।
विचार्य मनसा पश्चादथ बुद्ध्या व्यवस्यति।
इन्द्रियैरुपलब्धार्थान् बुद्धिमांस्तु व्यवस्यति॥१७॥

At first a living creature perceives various objects through the senses. With Mind he reflects over them, and then with the help of Understanding, he arrives at certainty of knowledge. Endued with Understanding, one arrives at certainty of conclusions regarding objects perceived through the senses.

चित्तमिन्द्रियसंघातं मनो बुद्धिस्तथाष्टमी।
अष्टौ ज्ञानेन्द्रियाण्याहुरेतान्यध्यात्मचिन्तकाः॥१८॥

The five senses, Faculty, Mind, and Understanding,—these are regarded as organs of knowledge by those conversant with the spiritual science.

पाणिपादं च पायुश्च मेहनं पञ्चमं मुखम्।
इति संशब्दमानानि शृणु कर्मेन्द्रियाण्यपि॥१९॥

The hands, the feet, the anus, the membrum virile, the mouth, form the five organs of actions.

जल्पनाभ्यवहारार्थं मुखमिन्द्रियमुच्यते।
गमनेन्द्रियं तथा पादौ कर्मणः करणे करौ॥२०॥

The mouth is spoken of as an organ of action because it contains the instrument of speech, and that of eating. The feet are organs of locomotion and the hands for doing various sorts of work.

पायूपस्थं विसर्गार्थमिन्द्रिये तुल्यकर्मणी।
विसर्गे च पुरीषस्य विसर्गे चापि कामिके॥२१॥

The anus and the membrum virile are two organs which exist for evacuation. The first is for evacuation of stools, the second for that of urine as also of the semen when one feels the influence of desire.

वलं षष्ठं षडेतानि वाचा सम्यग्यथा मम।
ज्ञानचेष्टेन्द्रियगुणाः सर्वेषां शब्दिता मया॥२२॥

Besides these, there is a sixth organ of action. It is called muscle. These then are the names of the six organs of action according to the book written on the subject. I have now

described to you the names of all the organs of knowledge and of action, and all the attributes of the five elements.

इन्द्रियाणां स्वकर्मभ्यः श्रमादुपरमो यदा।

भवतीन्द्रियसंत्यागादथ स्वपिति वै नरः॥२३॥

When on account of the organs being fatigued, they cease to discharge their respective functions, the owner of those organs, their action being suspended is said to sleep.

इन्द्रियाणां व्युपरमे मनोऽव्युपरतं यदि।

सेवते विषयानेव तं विद्यात् स्वप्नदर्शनम्॥२४॥

If when the action of these organs is stopped, the action of the mind, does not cease, but on the other hand the mind continues to act, that state of Consciousness is called Dream.

सात्त्विकाश्चैव ये भावास्तथा तामसराजसाः।

कर्मयुक्तान् प्रशंसन्ति सात्त्विकानितरांस्तथा॥२५॥

During wakefulness there are three states of the mind viz., that connected with Goodness, that with Darkness, and that with Ignorance. In dream also the mind is connected with the same three states. Those very states, when they appear is dreams, connected with pleasurable actions, are spoken highly of.

आनन्दः कर्मणां सिद्धिः प्रतिपत्तिः परा गतिः।

सात्त्विकस्य निमित्तानि भावान् संश्रयते स्मृतिः॥२६॥

जनुष्वेकतमेष्वेवं भावा ये विधिमास्थिताः।

भावयोरीप्सितं नित्यं प्रत्यक्षं गमनं तयोः॥२७॥

Happiness, success, knowledge, and absence of attachment are the marks of the quality of Goodness. Whatever states are experienced by living creatures, as shown in acts, during their hours of wakefulness, reappear in memory during their hours of sleep when they dream. The passage of our ideas as they exist during wakefulness into those of dreams, and that of ideas as they exist in dreams into those of wakefulness, become directly perceptible in that state of consciousness which is called dreamless sleep. That is eternal, and that is desirable.

इन्द्रियाणि च भावाश्च गुणाः सप्तदश स्मृताः।

तेषामष्टादशो देही यः शरीरे स शाश्वतः॥२८॥

There are five organs of knowledge, and five of action; with muscular power, mind, understanding, and faculty, and with also the three qualities of goodness, darkness and ignorance, the number, it has been said, comes up to seventeen. The eighteenth in the calculation is he who owns the body. Indeed, he who lives in this body is eternal.

अथवा सशरीरास्ते गुणाः सर्वे शरीरिणाम्।

संश्रितास्तद् वियोगे हि सशरीरा न सन्ति ते॥२९॥

All those seventeen (with Avidya or nescience as eighteenth) living in the body, exist attached to him who owns the body. When the owner disappear from the body, those eighteen cease to live together in the body.

अथवा संनिपातोऽयं शरीरं पाञ्चभौतिकम्।

एकश्च दश चाष्टौ च गुणाः सह शरीरिणाः॥३०॥

Or, this body made up the five principal elements only a combination. The eighteen attributes, with him that owns the body, and counting stomachic heat numbering twentieth, form that which is known as the Combination of the Five.

उष्मणा सह विशो वा संघातः पाञ्चभौतिकः।

महान् संधारयत्येतच्छरीरं वायुना सह॥३१॥

There is a Being called Mahat (principal of greatness) which, with the help of the wind (called Prana), keeps up this combination containing the twenty things that have been named, and in the matter of the destruction of that body the wind is only the instrument in the hands of that same Mahat.

तस्य प्रभावयुक्तस्य निमित्तं देहभेदेन।

यथैवोत्पद्यते किञ्चित् पञ्चत्वं गच्छते तथा॥३२॥

पुण्यपापविनाशान्ते पुण्यपापसमीरितः।

देहं विशति कालेन ततोऽयं कर्मसम्भवम्॥३३॥

Whatever creature is born is resolved once, more into the five principal elements upon the exhaustion of his merits and demerits; and moved again by the merits and demerits

acquired in that life enters into another body resulting from his deeds.

हित्वा हित्वा ह्ययं प्रैति देहाद् देहं कृताश्रयः।

कालसंचोदितः क्षेत्री विशीर्णाद् वा गृहाद् गृहम्॥३४॥

His habitation always resulting from nescience, desire, and acts, he migrates from body to body, leaving off one after another repeatedly, urged on by Time, like a person leaving house after in succession.

तत्र नैवानुतप्यन्ते प्राज्ञा निश्चितनिश्चयाः।

कृपणास्त्वनुतप्यन्ते जनाः सम्बन्धदर्शिनः॥३५॥

The wise, gifted with certainty of knowledge, do not yield to grief upon seeing this. Only the foolish, erroneously supposing relationships indulge in grief on seeing such changes of habitation.

न ह्ययं कस्यचित् कश्चिन्नास्य कश्च न विद्यते।

भवत्येको ह्ययं नित्यं शरीरे सुखदुःखभाक्॥३६॥

This individual soul is no one's relation; there is none again that may be said to belong to him. He is always alone, and he is himself the creator of his own body and his own happiness and misery.

नैव संजायते जन्तुर्न च जातु विपद्यते।

याति देहमयं मुक्त्वा कदाचित्परमां गतिम्॥३७॥

This individual is never born, nor does he ever die. Freed from the fetters of body, he succeeds sometimes in acquiring the highest end.

पुण्यपापमयं देहं क्षपयन् कर्मसंक्षयात्।

क्षीणदेहः पुनर्देही ब्रह्मत्वमुपगच्छति॥३८॥

Deprived of body, because freed through the dissipation of acts from bodies that are the outcome of merits and demerits, individual at last attains to Brahma.

पुण्यपापक्षयार्थं हि सांख्यज्ञानं विधीयते।

तत्क्षये ह्यस्य पश्यन्ति ब्रह्मभावे परां गतिम्॥३९॥

For the dissipation of both merits and demerits, Knowledge has been described as the cause in the Sankhya school. Upon the dissipation of merit and demerit, when individual soul attains to the status of Brahma,

the learned behold the attainment of individual soul to the highest end.

CHAPTER 276

(MOKSHADHARMA PARVA)—

Continued

How the thirst for riches can be removed.

The discourse between Janaka and Mandavya

युधिष्ठिर उवाच

भ्रातरः पितरः पौत्रा ज्ञातयः सुहृदः सुताः।

अर्थहेतोर्हताः क्रूरैरस्माभिः पापकर्मभिः॥१॥

Yudhishtira said—

Cruel and sinful as we are, alas, we have killed brothers and fathers and grandsons and relatives and friends and sons.

येयमर्थोद्भवा तृष्णा कथमेतां पितामह।

निवर्तयेयं पापानि तृष्णया कारिता वयम्॥२॥

How, O grandfather, shall we remove this thirst for riches. Alas, through that thirst we have committed many sinful deeds.

भीष्म उवाच

अत्राप्युदाहरन्तीममितिहासं पुरातनम्।

गीतं विदेहराजेन माण्डव्यायानुपृच्छते॥३॥

Bhishma said—

Regarding it is cited the old narrative of what was said by the king of the Videhas to the enquiring Mandavya.

सुसुखं वत जीवामि यस्य मे नास्ति किञ्चन।

मिथिलायां प्रदीप्तायां न मे दहति किञ्चन॥४॥

The king of the Videhas said—

I have nothing, yet I live in great happiness. If the whole of Mithila be reduced to ashes nothing of mine will be burnt down.

अर्थाः खलु समृद्धा हि बाढं दुःखं विजानताम्।

असमृद्धास्त्वपि सदा मोहयन्त्यविचक्षणान्॥५॥

Tangible possessions of what value they may be, are a source of sorrow to men of knowledge; while properties of even little value attract the foolish.

यच्च कामसुखं लोके यच्च दिव्यं महत्सुखम्।
तृष्णाक्षयसुखस्यैते नार्हतः षोडशीं कलाम्॥६॥

Whatever happiness is in this world, owing to the gratification of desire, and whatever celestial happiness exists of high value, do not form even a sixteenth part of the felicity that accrues from the disappearance of desire.

यथैव शृङ्गं गोः काले वर्धमानस्य वर्धते।
तथैव तृष्णा वित्तेन वर्धमानेन वर्धते॥७॥

As the horns of a cow grow with the growth of the cow itself, similarly the thirst for riches multiplies with increasing acquisitions of wealth.

किञ्चिदेव ममत्वेन यदा भवति कल्पितम्।
तदेव परितापाय नाशे सम्पद्यते पुनः॥८॥

The object for which one feels an attachment, becomes a source of pain to him when it is lost.

न कामानुरुद्धयेत् दुःखं कामेषु वै रतिः।
प्राप्यार्थमुपयुञ्जीत धर्मं कामान् विसर्जयेत्॥९॥

One should not entertain desire. Attachment to desire brings on sorrow. When riches have been acquired one should devote it to virtuous purposes. One should even then relinquish desire.

विद्वान् सर्वेषु भूतेषु आत्मना सोपमो भवेत्।
कृतकृत्यो विशुद्धात्मा सर्वं त्यजति चैव ह॥१०॥

The man of knowledge always considers other creatures like unto himself. Having purified his soul and gained success, he casts off everything here.

उभे सत्यानृते त्यक्त्वा शोकानन्दौ प्रियाप्रिये।
भयाभयं च संत्यज्य स प्रशान्तो निरामयः॥११॥

By shaking off both truth and falsehood, grief and joy, the agreeable and disagreeable, fearlessness and fear, one acquires tranquillity, and becomes free from anxiety.

या दुस्त्यजा दुर्मतिभिर्या न जीर्यति जीर्यतः।
योऽसौ प्राणान्तिको रोगस्तां तृष्णां त्यजतः सुखम्॥१२॥

That thirst which cannot be shaken off by men of foolish understanding, which does not

decrease with the decline of the body, and which is considered as dreadful disease, one who succeeds in shaking off is sure to find happiness.

चारित्रमात्मनः पश्यंश्चन्द्रशुद्धमनामयम्।

धर्मात्मा लभते कीर्तिं प्रेत्य चेह यथासुखम्॥१३॥

The virtuous man by seeing his own conduct has become bright as the moon and free from every sort of evil, succeeds in happily acquiring great fame both here and hereafter.

राज्ञस्तद् वचनं श्रुत्वा प्रीतिमानभवद् द्विजः।

पूजयित्वा च तद् वाक्यं माण्डव्यो मोक्षमाश्रितः॥१४॥

Hearing these words of the king, the Brahmana became filled with joy, and speaking highly of what he heard, Mandavya followed the path of Liberation.

CHAPTER 277

(MOKSHADHARMA PARVA)—

Continued

The duty of a man as knowing that the life of a man runs speedily. The discourse between a father and a son

युधिष्ठिर उवाच

अतिक्रामति कालेऽस्मिन् सर्वभूतभयावहे।

किं श्रेयः प्रतिपद्येत तन्मे ब्रूहि पितामह॥१॥

Yudhishtira said—

Time, which is a terror to all creatures, is rolling on. What is that source of good for which one should try? Tell me this, O grandfather.

भीष्म उवाच

अत्राप्युदाहरन्तीममितिहासं पुरातनम्।

पितुः पुत्रेण संवादं तं निबोध युधिष्ठिर॥२॥

Bhishma said—

Regarding it is cited the old discourse between father and son. Listen to it, O Yudhishtira.

द्विजातेः कस्यचित् पार्थ स्वाध्यायनिरतस्य वै।

पुत्रो बभूव मेधावी मेधावी नाम नामतः॥३॥

Once on a time, O son of Pritha, a twice-born person devoted to only the study of the Vedas had a very intelligent son who passed by the name of Medhavin.

सोऽब्रवीत् पितरं पुत्रः स्वाध्यायकरणे रतम्।

मोक्षधर्मेष्वकुशलं मोक्षधर्मविचक्षणः॥४॥

Himself a master of the religion of Liberation, the son one day asked his father who was not conversant with that religion and who was engaged in following the Vedic precepts, this question.

पुत्र उवाच

धीरः किंस्वित् तात कुर्यात् प्रजान्

क्षिप्रं ह्यायुर्भूष्यते मानवानाम्।

पितस्तथाऽऽख्याहि यथार्थयोगं

ममानुपूर्व्या येन धर्मं चरेयम्॥५॥

The son said—

What should an intelligent men do, O father, knowing that the life of men runs speedily away? Tell me this truly and in due order, O father, so that, guided by your instruction I may undertake the acquisition of virtue.

पितोवाच

अधीत्य वेदान् ब्रह्मचर्येषु पुत्र

पुत्रानिच्छेत्पावनाय पितृणाम्।

अग्नीनाथाय विधिवच्चेष्ट्यज्ञो

वनं प्रविश्याथ मुनिर्बुभूषेत्॥६॥

The father said—

Having read the Vedas all the while following the duties of Brahmacharya, O son, one should then desire for children for the sake of rescuing one's departed manes. Having established his fire then and performing the sacrifices that are ordained, one should then retire into the forest and then become a hermit.

पुत्र उवाच

एवमभ्याहते लोके सर्वतः परिवारिते।

अमोघासु पतन्तीषु किं धीर इव भाषसे॥७॥

The son said—

When the world is thus attacked on all sides, and when such irresistible things are falling on all sides, how can you speak so calmly?

पितोवाच

कथमभ्याहतो लोकः केन वा परिवारितः।

अमोघाः काः पतन्तीह किं नु भीषयसीवमाम्॥८॥

The sire said—

How is the world attacked?—By what is it besieged? What are those irresistible things that are falling on all sides? Do you frighten me with your words?—

पुत्र उवाच

मृत्युनाभ्याहतो लोको जरया परिवारितः।

अहोरात्राः पतन्तीमे तच्च कस्मान्न बुद्ध्यसे॥९॥

The son said—

The world is attacked by Death. It is attacked by Decrepitude. Days and Nights are continually falling. Why do you not take care of these.

यदाहमेव जानामि न मृत्युस्तिष्ठतीति ह।

सोऽहं कथं प्रतीक्षिष्ये ज्ञानेनापिहितश्चरन्॥१०॥

When I know that Death does not wait here for any one how can I possibly wait thus covered in a sheath of Ignorance and attending to my affairs?

रात्र्यां रात्र्यां व्यतीतायामायुरल्पतरं यदा।

गाधोदके मत्स्य इव सुखं विन्देत कस्तदा॥११॥

When with every night the period of a man's existence wears away, when, indeed, one's position is similar to that of a fish a pool of shallow water, who can be happy?

पुष्पाणीव विचिन्वन्तमन्यत्र गतमानसम्।

अनवाप्तेषु कामेषु मृत्युरभ्येति मानवम्॥१२॥

Death meets one in the very midst of his affairs, before the attainment of his objects, finding one as careless as a person while plucking flowers.

श्वः कार्यमद्य कुर्वीत पूर्वह्ने चापराह्णिकम्।

न हि प्रतीक्षते मृत्युः कृतं वास्य न वा कृतम्॥१३॥

What is kept for being done tomorrow should be done to-day; and what one thinks of doing in the afternoon should be done in the forenoon. Death does not wait for a man whether he has, or has not done his acts.

अद्यैव कुरु यच्छ्रेयो मा त्वां कालोऽत्यगान्महान्।

को हि जानाति कस्याद्य मृत्युकालो भविष्यति॥१४॥

Do to-day what is for your behoof! See that Death, who is irresistible, may not overcome you. Who knows that Death will not come to one this very day.

अकृतेष्वेव कार्येषु मृत्युर्वै सम्प्रकर्षति।

युदैव धर्मशीलः स्यादनिमित्तं हि जीवितम्॥१५॥

Before a person's acts are done, Death drags one away. One should, therefore, begin to practise virtue while he is still young, for life is uncertain.

कृते धर्मे भवेत् प्रीतिरिह प्रेत्य च शाश्वती।

मोहेन हि समाविष्टः पुत्रदारार्थमुद्यतः॥१६॥

By acquiring virtue one is sure to acquire eternal happiness both in this world and in the next. Overpowered by folly one is up and doing on behalf of his sons and wives.

कृत्वा कार्यमकार्यं वा तुष्टिमेषां प्रयच्छति।

तं पुत्रपशुसम्पन्नं व्यासक्तमनसं नरम्॥१७॥

सुप्तं व्याघ्रं महौघो वा मृत्युरादाय गच्छति।

संचिन्वानकमेवैनं कामानामवितृप्तकम्॥१८॥

वृकीवोरणमासाद्य मृत्युरादाय गच्छति।

इदं कृतमिदं कार्यमिदमन्यत् कृताकृतम्॥१९॥

एवमीहासमायुक्तं मृत्युरादाय गच्छति।

कृतानां फलमप्राप्तं कार्याणां कर्मसङ्गिनाम्॥२०॥

क्षेत्रापणगृहासक्तं मृत्युरादाय गच्छति।

दुर्बलं बलवन्तं च प्राज्ञं शूरं जडं कविम्॥२१॥

अप्राप्तसर्वकामार्थं मृत्युरादाय गच्छति।

मृत्युर्जरा च व्याधिश्च दुःखं चानेककारणम्॥२२॥

असंत्याज्यं यदा मर्त्यैः किं स्वस्थ इव तिष्ठसि।

जातमेवान्तकोऽन्ताय जरा चाभ्येति देहिनम्॥२३॥

By performing deeds good or bad, one pleases his people. Death seizes him possessed of sons and animals, and with mind given to them, and runs away like a tiger carrying away a sleeping deer. While still engaged in acquiring various objects of desire, and while still unsatiated with their enjoyment, Death attacks him and runs away like a she-wolf seizing a sheep and running away with it.—‘This has been done,—this remain to be done,—this other is half done’—one may say thus, but Death, not caring for a person's desire to finish his unfinished acts, seizes and drags him away. Death seizes and carries away one who has not yet gained the fruit of what he has already done, amongst those attached to action, one busied with his field or shop or house. Death seizes and carries away the weak, the strong, the wise, the brave, the idiotic, the learned, or him who has not yet obtained the gratification of any of his desires. Death, decrepitude, disease, sorrow, and many things of a similar nature, cannot be shunned by mortals. How then O father, can you sit so at your ease? As soon as an embodied creature is born, Decrepitude and Death come and possess him for his destruction.

अनुषत्तु द्वयेनैते भावाः स्थावरजङ्गमाः।

न मृत्युसेनामायान्तीं जातु कश्चित् प्रबाधते॥२४॥

बलात् सत्यमृते त्वेकं सत्ये ह्यमृतमाश्रितम्।

मृत्योर्वा गृहमेतद् वै या ग्रामे वसतो रतिः॥२५॥

All forms of existence, mobile and immobile, are possessed by these two. When the soldiers, which constitute Death's army, march, nothing can resist them except that one thing, viz., the power of Truth, for in Truth alone Immortality lives. The joy which one feels of living in the midst of men is residence of Death.

देवानामेष वै गोष्ठो यदरण्यमिति श्रुतिः।

निबन्धनी रज्जुरेषा या ग्रामे वसतो रतिः॥२६॥

The Shruti says that what is called the forest is the true fold for the deities, while the joy one

feels in living in the midst of men is, as it were, the fetter for binding the dweller.

छित्त्वेनां सुकृतो यान्ति नैनां छिन्दन्ति दुष्कृतः।

यो न हिंसति सत्त्वानि मनोवाक्कर्महेतुभिः॥२७॥

जीवितार्थापनयनैः प्राणिभिर्न स बुद्ध्यते।

तस्मात् सत्यव्रताचारः सत्यव्रतपरायणः॥२८॥

सत्यकामः समो दान्तः सत्येनैवान्तकं जयेत्।

अमृतं चैव मृत्युश्च द्वयं देहे प्रतिष्ठितम्॥२९॥

The pious cut it and escape. The sinful can not cut it. He who does not injure other creatures in thought, word, and deed, and who never injures others by taking away their means of livelihood, is never injured by any creature. Therefore, one should practise the vow of truth, be steadfastly devoted to the vow of truth, and should wish for nothing but the truth. Governing all his senses and regarding all creatures impartially, one should defeat Death with the help of Truth. Both Immortality and Death are in the body.

मृत्युरापद्यते मोहात् सत्येनापद्यतेऽमृतम्।

सोऽहं सत्यमहिंसार्थी कामक्रोधबहिष्कृतः॥३०॥

समाश्रित्य सुखं क्षेमी मृत्युं हास्याम्यमृत्युवत्।

शान्तियज्ञरतो दान्तो ब्रह्मयज्ञे स्थितो मुनिः॥३१॥

वाङ्मनःकर्मयज्ञश्च भविष्याम्युदगायने।

पशुयज्ञैः कथं हिंस्रैर्मादृशो यष्टुमर्हति॥३२॥

Death comes from folly, and Immortality is acquired by Truth. Transcending desire and anger, abstaining from injury, I shall adopt Truth and happily acquiring what is for my behoof avoid Death like an Immortal. Engaged in the Sacrifice that is formed by Peace, and employed also in the Sacrifice of Brahma, and controlling my senses, the Sacrifices I shall perform and those of speech, mind, and deeds, when the sun enters his northerly course. How can one like me celebrate an Animal Sacrifice which is full of cruelty.

अन्तवद्भिस्त प्राज्ञः क्षत्रयज्ञैः पिशाचवत्।

आत्मन्येवात्मना जात आत्मनिष्ठोऽप्रजः पितः॥३३॥

How can one like me, endowed with wisdom, perform like a cruel being, a Sacrifice of

destruction after the manner of what is sanctioned for the Kshatriyas,—a Sacrifice which produces only fickle rewards. In myself have I been begotten by my own self. O father, without seeking to procreate progeny, I shall rest myself on my own self!

आत्मयज्ञो भविष्यामि न मां तारयति प्रजा।

यस्य वाङ्मनसो स्यातां सम्यक् प्रणिहिते सदा॥३४॥

तपस्त्यागश्च योगश्च स तैः सर्वमवाप्नुयात्।

नास्ति विद्यासमं चक्षुर्नास्ति विद्यासमं फलम्॥३५॥

नास्ति रागसमं दुःखं नास्ति त्यागसमं सुखम्॥३६॥

I shall celebrate the Sacrifice of Self, I require no children to rescue me. He whose words and thoughts are always well-governed, he who has penances and Renunciation, and Yoga, is sure to acquire everything through these. There is no eye like Knowledge. There is no reward like Knowledge. There is no sorrow like attachment. There is no happiness like Renunciation.

नैतादृशं ब्राह्मणस्यास्ति वित्तं

यथैकता समता सत्यता च।

शीले स्थितिर्दण्डनिधानमार्जवं

ततस्तत्तद्विपरमः क्रियाभ्यः॥३७॥

For a Brahmana there can be no wealth like living in solitude, an impartial eye for all creatures, truthfulness of speech, steady observance of good conduct, the total abandonment of the rod (of chastisement), simplicity, and the gradual abstention from all acts.

किं ते धनैर्बाण्यवैर्वापि किं ते

किं ते दारैर्ब्राह्मण यो परिष्यसि।

आत्मानमन्विच्छ गुहां प्रविष्टं

पितामहास्ते क्व गताः पिता च॥३८॥

Why do you require riches, relatives, friends, and wives? You are a Brahmana and you have death to encounter! Search you own Self which is concealed in a cave. Where have your grandfathers gone and where your father too?

भीष्म उवाच

पुत्रस्यैतद् वचः श्रुत्वा तथाकार्षीत् पिता नृप।
तथा त्वमपि वर्तस्व सत्यधर्मपरायणः॥३९॥

Bhishma said—

Hearing these words of his son, the father acted in the way that was pointed out, O king! Do you also act similarly, devoted to the religion of Truth.

CHAPTER 278

(MOKSHADHARMA PARVA)—
Continued

How should a man attain to Brahma

युधिष्ठिर उवाच

किंशीलः किंसमाचारः किंविद्यः किंपरायणः।
प्राप्नोति ब्रह्मणं स्थानं यत् परं प्रकृतेर्ध्रुवम्॥१॥

Yudhishtira said—

“What should be a man’s conduct, what his acts, what his knowledge, and to what must he be devoted, for attaining to Brahma’s place which is above Nature and which is unchangeable?”

भीष्म उवाच

मोक्षधर्मेषु निरतो लब्धाहारो जितेन्द्रियः।
प्राप्नोति परमं स्थानं यत् परं प्रकृतेर्ध्रुवम्॥२॥

Bhishma said—

One who is devoted to the religion of Liberation, abstemious in diet, and the master of his senses, attains to that high place which is above Prakriti and is unchangeable.

(अत्राप्युदाहरन्तीममितिहासं पुरातनम्।
हारीतेन पुरा गीतं तं निबोध युधिष्ठिर॥)
स्वगृहादग्निस्सृत्य लाभेऽलाभे समो मुनिः।
समुपोढेषु कामेषु निरपेक्षः परित्वजेत्॥३॥

Retiring from his home, considering equally gain and loss, governing the senses and disregarding all objects of desire even when they are ready (for enjoyment), one should follow the life of Renunciation.

न चक्षुषा न मनसा न वाचा दूषयेदपि।

न प्रत्यक्षं परोक्षं वा दूषणं व्याहरेत् क्वचित्॥४॥

Neither with eye, nor with word, nor in thought, should one disparage another. Nor should one speak ill of any person either in or out of his hearing.

न हिंस्यात् सर्वभूतानि मैत्रायणगतश्चरेत्।

नेदं जीवितमासाद्य वैरं कुर्वीत केनचित्॥५॥

One should refrain from injuring any creature, and fact observing the course of the Sun. Having come into this life, one should not treat with unfriendliness any creature.

अतिवादांस्तितिक्षेत नाभिमन्येत कंचन।

क्रोध्यमानः प्रियं ब्रूयादाकुष्ठः कुशलं वदेत्॥६॥

One should disregard disgraceful speeches, and never in pride consider himself as superior to another. When sought to be angered by another, one should still give vent to agreeable speeches. Even when spoken ill of one should not calumniate in return.

प्रदक्षिणं च सव्यं च ग्राममध्ये च नाचरेत्।

भैक्षचर्यामनापन्नो न गच्छेत् पूर्वकेतितः॥७॥

One should not act in a friendly or an unfriendly manner in the midst of human beings. One should not go about many houses in this round of mendicancy. Nor should one go to any house having obtained a previous invitation.

अवकीर्णः सुगुप्तश्च न वाचा ह्यप्रियं वदेत्।

मृदुः स्यादप्रतिकूरो विम्रब्धः स्यादकथनः॥८॥

Even when filled with filth, one should, firmly following his duties, refrain from addressing unpleasant words to such men. One should be merciful. One should not return an injury. One should be fearless; one should not speak highly of himself.

विधूमे न्यस्तमुसले व्यङ्गरे भुक्तवज्जने।

अतीतपात्रसंचारे भिक्षां लिप्सेत वै मुनिः॥९॥

The man of controlled senses should beg alms in a householder’s house when the smoke has ceased to rise from it, when the sound of the husking rod is heard no more, when the

hearth-fire is gone, when all the inmates have taken their food, or when the hour for setting the dishes is over.

प्राणयात्रिकमात्रः स्यान्मात्रालाभेष्वनादृतः।

अलाभे न विहन्येत लाभश्चैनं न हर्षयेत्॥१०॥

लाभं साधारणं नेच्छेन्न भुञ्जीताभिपूजितः।

अभिपूजितलाभं हि जुगुप्सेतैव तादृशः॥११॥

He should be satisfied with only as much as is hardly necessary for keeping the body and soul together. Even that much of food which yields gratification should not be sought by him. When he fails to get what he wants, he should not cherish discontent. Success, again, in obtaining what he wants, should not cloy him. He should never wish for such things as are sought by ordinary men. He should never take his meals at any body's house when respectfully invited thereto. One like him should hate any thing that is presented with honour.

न चान्नदोषान् निन्देत न गुणानभिपूजयेत्।

शय्यासने विविक्ते च नित्यमेवाभिपूजयेत्॥१२॥

He should never find fault with the food put before him, nor should he speak highly of its merits. He should seek a bed and a seat that are removed from human habitations.

शून्यागारं वृक्षमूलमरण्यमथवा गुहाम्।

अज्ञातचर्यां गत्वान्यां ततोऽन्यत्रैव संविशेत्॥१३॥

The places he should seek should be such as an abandoned house, the foot of a tree, a forest, or a cave. Without making his practices to be known by others, or concealing their real nature by appearing to adopt others, he should enter his own Self.

अनुरोधविरोधाभ्यां समः स्यादचलो ध्रुवः।

सुकृतं दुष्कृतं चोभे नानुरुध्येत कर्मणा॥१४॥

By association with Yoga and dissociation from company, he should be perfectly calm, steadily fixed, and uniform. He should not acquire either merit or demerit by means of acts.

नित्यतृप्तः सुसंतुष्टः प्रसन्नवदनेन्द्रियः।

विभीर्जीर्यपरो मौनी वैराग्यं समुपाश्रितः॥१५॥

He should be always pleased, well contented, of cheerful countenance and senses, fearless, always engaged in mental recitation of sacred Mantras, silent, and a follower of a life of Renunciation.

अभ्यस्तं भौतिकं पश्यन् भूतानामागतिं गतिम्।

निःस्पृहः समदर्शी च पक्वापक्वेन वर्तयन्।

आत्मना चः प्रशान्तात्मा लब्धाहारो जितेन्द्रियः॥१६॥

Seeing the repeated formation and dissolution of his own body with the senses that originate from and resolve into the primary elements, and seeing also the coming and departure of (other) creatures, he should become shorn of desire and learn to see all things impartially, living upon both cooked and uncooked food. Abstemious in diet, and controlling his senses, he gains tranquillity of Self by Self.

वाचो वेगं मनसः क्रोधवेगं

हिंसावेगमुदरोपस्थवेगम्।

एतान् वेगान् विषहेद् वै तपस्वी

निन्दा चास्य हृदयं नोपहन्त्यात्॥१७॥

One should govern the impulses of words, of the mind, of anger of envy, of hunger, and of lust. Given to penances for purifying his heart, he should never allow the censures (of others) to pain his heart.

मध्यस्थ एव तिष्ठेत् प्रशंसा निन्दयोः समः।

एतत् पवित्रं परमं परिव्राजक आश्रमे॥१८॥

Becoming neutral, one should live, regarding praise and censure as equal. This, indeed, is the holiest and the highest path of Renunciation.

महात्मा सर्वतो दान्तः सर्वत्रैवानपाश्रितः।

अपूर्वचारकः सौम्यो अनिकेतः समाहितः॥१९॥

Endued with great soul, the Sannyasin should control his senses from all things and stand aloof from all attachments. He should never go to the places visited by him and the men known to him while he lived otherwise. Agreeable to all creatures, and without a fixed dwelling, he should be given to the contemplation of Self.

वानप्रस्थगृहस्थाभ्यां न संसृज्येत कर्हिचित्।

अज्ञातलिप्सं लिप्सेत न चैनं हर्ष आविशेत्॥२०॥

He should never mingle with house-holders and hermits. He should eat such food as he may get without effort. He should never allow joy to possess his heart.

विजानतां मोक्ष एष श्रमः स्यादविजानताम्।

मोक्षयानमिदं कृत्स्नं विदुषां हरितोऽब्रवीत्॥२१॥

Such a life of Renunciation brings on Liberation to those that are wise. The practice of these duties is a great burden to those, however, that are fools. The sage Harita declared all this to be the path by which Liberation can be acquired.

अभयं सर्वभूतेभ्यो दत्त्वा यः प्रव्रजेद् गृहात्।

लोकास्तेजोमयास्तस्य तथाऽऽनन्त्याय कल्पते॥२२॥

He who leaves his home, having assured all creatures of his perfect harmlessness, acquires many bright and eternal regions of felicity.

CHAPTER 279

(MOKSHADHARMA PARVA)—

Continued

Yudhishtira asks when he should renounce sovereignty and adopt a life of Renunciation

युधिष्ठिर उवाच

धन्या धन्या इति जनाः सर्वेऽस्मान् प्रवदन्त्युता

न दुःखिततरः कश्चित् पुमानस्माभिरस्ति ह॥१॥

Yudhishtira said—

All men describe ourselves as highly fortunate. In sooth, however, there is no person more wretched than ourselves.

लोकसम्भावितैर्दुःखं यत् प्राप्तं कुरुसत्तमा

प्राप्य जार्ति मनुष्येषु देवैरपि पितामह॥२॥

कदा वयं करिष्यामः संन्यासं दुःखसंज्ञकम्।

दुःखमेतच्छरीराणां धारणं कुरुसत्तमा॥३॥

Though respected of all the world, O best of the Kurus, and though we have been born among men, O grandfather, having been

begotten by the very gods, yet when so much sorrow has come to us, it appears, O revered chief, that birth in an embodied form is the root of all sorrow! Alas, when shall we adopt a life of Renunciation which dissipates sorrow?

विमुक्ताः सप्तदशभिर्हेतुभूतैश्च पञ्चभिः।

इन्द्रियार्थैर्गुणैश्चैव अष्टाभिश्च पितामह॥४॥

न गच्छन्ति पुनर्भावं मुनयः संशितव्रताः।

कदा वयं गमिष्यामो राज्यं हित्वा परंतप॥५॥

Sages of rigid vows freed from the seventeen (i.e., the five vital airs, mind, understanding, and the ten organs of knowledge and action), from the five shortcomings of Yoga (viz., desire, anger, covetousness, fear, and sleep), which form the chief causes (for subjugating man to repeated re-birth), and from the other eight, (viz., the five objects of the senses and the three qualities), have never to incur rebirth. When, O scorcher of enemies, shall we succeed in renouncing sovereignty for adopting a life of Renunciation.

भीष्म उवाच

नास्त्यनन्तं महाराज सर्वं संख्यानगोचरः।

पुनर्भावोऽपि विख्यातो नास्ति किंचिदिहाचलम्॥६॥

Bhishma said—

Everything, O great king, has an end. Everything has limits assigned to it! Even re-birth, it is well known, has an end. In this world there is nothing unchangeable.

न चापि मन्यसे राजनेष दोषः प्रसङ्गतः।

उद्योगादेव धर्मज्ञा कालेनैव गमिष्यथ॥७॥

You think, O king, that this portion is a fault. that it is not true, regarding our present subject of discussion. You, however, know virtue, and have readiness. It is certain, therefore, that you will go to the end of your sorrow in time.

नरेशेऽयं सततं देही नृपते पुण्यपापयोः।

तत एव समुत्थेन तपसा रुध्यतेऽपि च॥८॥

Individual with body, O king, is not the author of his merits and demerits. On the other

hand, he becomes covered with the Darkness that is begotten by his merits and demerits.

यथाञ्जमनयो वायुः पुनर्मनःशिलं रजः।

अनुप्रविश्य तद्वर्णो दृश्यते रज्जयन् दिशः॥१९॥

तथा कर्मफलैर्देही रज्जितस्तमसाऽऽवृतः।

विवर्णो वर्णमाश्रित्य देहेषु परिवर्तते॥२०॥

As the wind (having no colour of its own) assumes the colour of the substances which it has seized and tinges the different points of the horizon, similarly Individual Soul, though himself colourless, assumes a colour on account of its being enveloped by Darkness and variegated by the fruits of action, and passes from body to body.

ज्ञानेन हि यदा जन्तुरज्ञानप्रभवं तमः।

व्यपोहति तदा ब्रह्म प्रकाशति सनातनम्॥२१॥

When Individual Soul succeeds in removing by means of Knowledge the Darkness which covers him in consequence of Ignorance, then immutable Brahma becomes manifest.

अयत्नसाध्यं मुनयो वदन्ति

ये चापि मुक्तास्त उपासितव्याः।

त्वया च लोकेन च सामरेण

तस्मान्नमस्यामि महर्षिसङ्गान्॥२२॥

The Sages say that return to Immutable Brahma cannot be attained by Acts. Yourself, others in the world, and the gods too, should respect them who have acquired Liberation. All the great Rishis never desist from culture of Brahma.

अस्मिन्नर्थे पुरा गीतं शृणुष्वैकमना नृप।

यथा दैत्येन वृत्रेण भ्रष्टैश्वर्येण चेष्टितम्॥२३॥

Regarding it is cited that discourse which was recited (by Shukra) in days of old. Listen, O king, with rapt attention to the course of conduct that was followed by the Daitya Vritra after he was shorn of all his prosperity.

निर्जितेनासहायेन हतराज्येन भारता।

अशोचता शत्रुमध्ये बुद्धिमास्थाय केवलाम्॥२४॥

Depending only upon his intelligence, he did not grieve in the midst of his enemies,

although he had been defeated, although he was friendless, and although he was deprived of sovereignty, O Bharata!

भ्रष्टैश्वर्यं पुरा वृत्रमुशना वाक्यमब्रवीत्।

काचित् पराजितस्याद्य न व्यथा तेऽस्ति दानवा॥२५॥

When in days of old Vritra was reft of sovereignty, (his preceptor) Ushanas said to him, I hope, O Danava, that on account of your defeat your cherish no grief.

वृत्र उवाच

सत्येन तपसा चैव विदित्वासंशयं ह्यहम्।

न शोचामि न हृष्यामि भूतानामागतिं गतिम्॥२६॥

Vritra said—

Forsooth, having understood, by the help of truth and penances, the coming and going of all living creatures, I have ceased to grieve or joy.

कालसंचोदिता जीवा मज्जन्ति नरकेऽवशाः।

परितुष्टानि सर्वाणि दिव्यान्याहुर्मनीषिणः॥२७॥

Urged by Times creatures sink helplessly in hell. Some again, the sages hold, go to heaven. All these pass their time happily.

क्षपयित्वा तु तं कालं गणितं कालचोदिताः।

सावशेषेण कालेन सम्भवन्ति पुनः पुनः॥२८॥

Passing their fixed time in heaven and hell, and with some portion of their merits and demerits unexhausted, they again and again take birth, moved by Time.

तिर्यग्योनिसहस्राणि गत्वा नरकमेव च।

निर्गच्छन्त्यवशा जीवाः कामबन्धनबन्धनाः॥२९॥

Fettered by the bonds of Desire, creatures pass through numberless intermediate lives and fall helplessly into hell.

एवं संसरमाणानि जीवान्यहपदृष्टवान्।

यथा कर्म तथ लाभ इति शास्त्रनिदर्शनम्॥३०॥

I have seen that creatures come and go even thus. The lesson taught in the Scriptures is that one's acquisitions tally with his acts.

तिर्यग् गच्छन्ति नरकं मानुष्यं दैवमेव च।

सुखदुःखे प्रिये द्वेष्ये चरित्वा पूर्वमेव ह॥३१॥

कृतान्तविधिसंयुक्तः सर्वो लोकः प्रपद्यते।
 गतं गच्छन्ति चाख्यानं सर्वभूतानि सर्वदा॥२२॥
 कालसंख्यानसंख्यातं सृष्टिस्थितिपरायणम्।
 तं भाषमाणं भगवानुशना प्रत्यभाषत।

धीमान् दुष्टप्रलापांस्त्वं तात कस्मात् प्रभाषसे॥२३॥

Creatures are born as men or as intermediate animals or as gods and go to hell. Having acted in pristine lives in such a way as to deserve them, all creatures subject to the ordinances of the Destroyer, experience happiness and misery, the agreeable and the disagreeable. Having enjoyed the measure of happiness or misery commensurate with their acts, creatures always return by the old path, which is measured by the measure of acts. Then the illustrious Ushanas said to the Asura Vritra who was thus talking of the highest refuge of the creation, saying,—O intelligent Daitya, why, O child, do you utter such foolish rhapsodies?

वृत्र उवाच

प्रत्यक्षमेतद् भवतस्तथान्येषां मनीषिणाम्।
 मया यज्जयत्युद्येन पुरा तप्तं महत् तपः॥२४॥

Vritra said—

You and also other sages know full well the severe penances which I practised from greed of victory.

गन्धानादाय भूतानां रसांश्च विविधानपि।
 अवर्धं त्रीन् समाक्रम्य लोकान् वै स्वेन तेजसा॥२५॥

Appropriating various scents and various sorts of tastes that other creatures had for enjoying, I swelled up with my own energy, assailing the three worlds.

ज्वालामालापारिक्षिप्तो वैहायसचरस्तथा।
 अजेयः सर्वभूतानामासं नित्यमपेतभीः॥२६॥

Decked with numberless effulgent rays I used to pass through the skies incapable of being defeated by any creature and fearing none.

ऐश्वर्यं तपसा प्राप्तं भ्रष्टं तच्च स्वकर्मभिः।

वृत्तिमास्थाय भगवन् न शोचामि ततस्त्वहम्॥२७॥

I acquired great prosperity through my penances and, lost it again through my own deeds. Depending on my fortitude, however, I do not grieve for this change.

युयुत्सुना महेन्द्रेण पुंसां सार्धं महात्मना।
 ततो मे भगवान् दृष्टो हरिर्नारायणः प्रभुः॥२८॥

वैकुण्ठः पुरुषोऽनन्तः शुक्लो विष्णुः सनातनः।

पुञ्जकेशो हरिश्मश्रुः सर्वभूतपितामहः॥२९॥

Desirous of fighting the great Indra, the great ruler of the celestial region, I beheld in that battle the illustrious Hari, the powerful Narayana, He who is called Vaikuntha, Purusha, Ananta, Shukla, Vishnu, Sanatana, Munjakesha, Harishmashru, and the Grandsire of all creatures.

नूनं तु तस्य तपसः सावशेषमिहास्ति वै।
 यदहं प्रष्टुमिच्छामि भगवन् कर्मणः फलम्॥३०॥

Forsooth, there is still a residue of the rewards of that penance represented by a sight of the great Hari! On account of this unspent residue that I have become desirous of asking you, O illustrious one, about the fruits of action.

ऐश्वर्यं वै महद् ब्रह्म वर्णं कस्मिन् प्रतिष्ठितम्।
 निवर्तते चापि पुनः कथमैश्वर्यमुत्तमम्॥३१॥

Upon which order (of men) has been placed high Brahma prosperity? In what manner, again, does high prosperity fall off?

कस्माद् भूतानि जीवन्ति प्रवर्तन्ते तथा पुनः।

किं वा फलं परं प्राप्य जीवस्तिष्ठति शश्वतः॥३२॥

From whom do creatures originate and live? Through whom again do they act? What is that great Fruit by acquiring which a creature succeeds in living for good as Brahma?

केन वा कर्मणा शक्यमथ ज्ञानेन केन वा।

तदवाप्तुं फलं विप्र तन्मे व्याख्यातुमर्हसि॥३३॥

By what Act or by what Knowledge can that fruit be acquired? You should, O learned Brahmana, expound these to me!

इतीदमुक्तः स मुनिस्तदानीं

प्रत्याह यत्तच्छृणु राजसिंह।

मयोच्यमानं पुरुषर्षभ त्व-

मनन्यचित्तः सह सोदरीयैः॥३४॥

Described by me, O foremost of kings, listen, with rapt attention, O best of men, with all your brothers, to what the sage Ushanas then said after he had been thus addressed by that king of Danavas.

CHAPTER 280

(MOKSHADHARMA PARVA)—

Continued

The greatness of Vishnu described

उशनोवाच

नमस्तस्मै भगवते देवाय प्रभविष्णवे।

यस्य पृथ्वीतलं तात साकाशं बाहुगोचरः॥३॥

Ushana said—

I bow to that divine and illustrious and powerful Being who holds this Earth with the sky in his arms.

मूर्ध्ना यस्य त्वनन्तं च स्थानं दानवसत्तम।

तस्याहं ते प्रवक्ष्यामि विष्णोर्माहात्म्यमुत्तमम्॥२॥

I shall speak to you of the pre-eminent greatness of that Vishnu whose head, O best of the Danavas, is that Infinite place.

तयोः संवदतोरेवमाजगाम महामुनिः।

सनत्कुमारो धर्मात्मा संशयच्छेदनाय वै॥३॥

While they were thus talking with each other there came to them the great sage Sanatkumara of pious soul for the purpose of removing their doubts.

स पूजितोऽसुरेन्द्रेण मुनिगोशनसा तथा।

निषसादासने राजन् महार्हे मुनिपुङ्गवः॥४॥

Adored of the king of Asuras and the sage Ushanas, that foremost of sages sat down on a rich seat.

तमासीनं महाप्रज्ञमुशना वाक्यमब्रवीत्।

ब्रूह्यस्मै दानवेन्द्राय विष्णोर्माहात्म्यमुत्तमम्॥५॥

After the highly wise Kumara had been seated, Ushanas said to him,—Describe to this king of the Danavas the pre-eminent greatness of Vishnu.—

सनत्कुमारस्तु ततः श्रुत्वा प्राह वचोऽर्थवत्।

विष्णोर्माहात्म्यसंयुक्तं दानवेन्द्राय धीमते॥६॥

Hearing these words, Sanatkumara said to the following, fraught with grave sense, upon the pre-eminent greatness of Vishnu to the intelligent king of the Danavas.

शृणु सर्वमिदं दैत्य विष्णोर्माहात्म्यमुत्तमम्।

विष्णौ जगत् स्थितं सर्वमिति विद्धि परंतप॥७॥

Listen, O Daitya, to everything regarding the greatness of Vishnu. Know, O destroyer of foes, that the entire universe depends on Vishnu.

सृजत्येष महाबाहो भूतग्रामं चराचरम्।

एष चाक्षिपते काले काले विसृजते पुनः॥८॥

O you of mighty arms, it is He who creates all creatures mobile and immobile. In course of Time it is He, again, who withdraws all things and in Time it is He who once more sends them from Himself.

अस्मिन् गच्छन्ति विलयमस्माच्च प्रभवन्त्युत।

नैष ज्ञानवता शक्यस्तपसा नैव चेज्यया।

सम्प्राप्तुमिन्द्रियाणां तु संयमेनैव शक्यते॥९॥

Into Hari all things merge at the universal dissolution, and from Him all things again come forth. Men having scriptural learning cannot get him by such lore. Nor can He be acquired by Penances, nor by Sacrifices. The only means by which He can be acquired is by controlling the Senses.

बाह्ये चाभ्यन्तरे चैव कर्मणोर्मनसि स्थितः।

निर्मलीकुस्ते बुद्ध्या सोऽमुत्रानन्त्यमश्नुते॥१०॥

Not that sacrifices are absolutely useless towards such an end. For a person, by relying upon both external and internal acts, and upon his own mind, can purify (them) by his own understanding. By such means, one can enjoy Infinity in the world.

यथा हिरण्यकर्ता वै रूप्यमनौ विशोधयेत्।
 बहुशोऽतिप्रयत्नेन महताऽऽत्मकृतेन ह॥११॥
 तद्वज्जातिशतैर्जीवः शुद्ध्यतेऽनेन कर्मणा।
 यत्नेन महता चैवाप्येकजातौ विशुद्ध्यते॥१२॥

As a goldsmith purifies the dross of his metal by repeatedly putting it into the fire with very great efforts of his own, similarly Individual Soul succeeds in purifying himself by his course through hundreds of births. Some one may be seen to purify himself in only one life by great efforts.

लीलयाल्पं यथा गात्रात् प्रमृज्यादात्मनो रजः।

बहुयत्नेन महता दोषनिर्हरणं तथा॥१३॥

As one should with care remove stains from his body before they become thick, similarly one should with great efforts, wash off his sins.

यथा चाल्पेन माल्येन वासितं तिलसर्षपम्।

न मुञ्चति स्वकं गन्धं तद्वत् सूक्ष्मस्य दर्शनम्॥१४॥

By mixing only a few flowers with them, grains of sesame cannot be made to renounce their own smell. Similarly, one cannot, by purifying his heart only a little, succeed in seeing the Soul.

तदेव बहुभिर्माल्यैर्वास्यमानं पुनः पुनः।

विमुञ्चति स्वकं गन्धं माल्यगन्धे च तिष्ठति॥१५॥

When, however, those grains are perfumed repeatedly with the help of a large quantity of flowers, it is then that they cast off their own smell and assume that off the flowers with which they are mixed.

एवं जातिशतैर्युक्तो गुणैरेव प्रसङ्गिषु।

बुद्ध्या निवर्तते दोषो यत्नेनाभ्यासजेन ह॥१६॥

Similarly, faults, in the form of attachments to all our environments, are removed by the understanding in course of many lives, with the help of a large quantity of the quality of goodness, and by means of efforts born of practice.

कर्मणा स्वनुरक्तानि विरक्तानि च दानवा।

यथा कर्मविशेषांश्च प्राप्नुवन्ति तथा शृणु॥१७॥

Listen, O Danava, by what means creatures attached to acts and those unattached to them get at the causes bringing on their respective states mind.

यथावत् सम्प्रवर्तन्ते यस्मिंस्तिष्ठन्ति वा विभो।

तत् तेऽनुपूर्व्या व्याख्यास्ये तदिहैकमनाः शृणु॥१८॥

Listen to me with rapt attention. I shall in their due order, describe to you, O powerful Danava, as to how creatures follow action and how they give up action.

अनादिनिधनः श्रीमान् हरिर्नारायणः प्रभुः।

देवः सृजति भूतानि स्थावराणि चराणि च॥१९॥

The Supreme Lord creates all creatures mobile and immobile. He is beginningless and endless. Unendued with attributes and endless. Unendued with attributes of any sort, he assumes attributes. He is the universal Destroyer, the Refuge of all things, the supreme Ordainer, and pure Intelligence.

स वै सर्वेषु भूतेषु क्षश्चाक्षर एव च।

एकादशविकारात्मा जगत् पिबति रश्मिभिः॥२०॥

In all creatures it is He who lives as the mutable and the immutable. It is He who, having eleven modifications for His essence, drinks this universe with His rays.

पादौ तस्य महीं विद्धि मूर्धानं दिवमित्युता।

बाहवस्तु दिशो दैत्य श्रोत्रमाकाशमेव च॥२१॥

Know that the Earth is His feet. His head is formed by Heaven. His arms, O Daitya, are the several points of the horizon. The intermediate space is His ears.

तस्य तेजोमयः सूर्यो मन्त्रश्चन्द्रमसि स्थितम्।

बुद्धिर्ज्ञानगता नित्यं रसस्त्वप्सु प्रतिष्ठितः॥२२॥

The light of His eye is the Sun, and His mind is in the Moon. His Understanding lives always in Knowledge, and His tongue is in Water.

ध्रुवोरन्तरास्तस्य ग्रहा दानवसत्तमा।

नक्षत्रचक्रं नेत्राभ्यां पादयोर्भूश्च दानवा॥२३॥

O best of Danavas, the Planets are in the midst of His brows. The stars and

constellations originate, from the light of His eyes. The Earth is in His feet, O Danava.

रजस्तमश्च सत्त्वं च विद्धि नारायणात्मकम्।

सोऽऽश्रमाणां फलं तात कर्मणस्तत् फलं विदुः॥२४॥

Know also that the qualities of Rajas, Tamas, and Sattva are of Him. He is the fruit of all the modes of life, and He it is who should be known as the fruit of all religious acts.

अकर्मणः फलं चैव स एव परमव्ययः।

छन्दांसि यस्य रोमाणि ह्यक्षरं च सरस्वती॥२५॥

The Highest and Immutable, He is also the fruit of abstention from all work. The Chchandas are the hair on His body, and Pranava is His word.

ब्रह्मश्रयो बहुमुखो धर्मो हृदि समाश्रितः।

स ब्रह्म परमो धर्मस्तपश्च सदसच्च सः॥२६॥

The various orders (of men) and the modes of life are His refuge. His mouths are many. duty is put in his heart. He is Brahma, He is the highest Righteousness; He is existent and He is non-existent.

श्रुतिशास्त्रग्रहोपेतः षोडशत्विक् क्रतुश्च सः।

पितामहश्च विष्णुश्च सोऽश्विनौ स पुरंदरः।

He is Shruti. He is the scriptures. He is Sacrificial vessels. He is the sixteen sacrificial priests. He is all the Sacrifices. He is the Grandfather (Brahman), He is Vishnu. He is the two Ashvins, and he is Purandara.

मित्रोऽथ वरुणश्चैव यमोऽथ धनदस्तथा॥२७॥

ते पृथग्दर्शनस्तस्य संविदन्ति तथैकताम्।

एकस्य विद्धि देवस्य सर्वं जगदिदं वशे॥२८॥

He is Mitra, He is Varuna, He is Yama, He is Kuvera—the lord of riches. Although the Ritwijas seem to see Him as separate, He is, however, known to them as one and the same. Know that this entire universe is under the control of One divine Being.

नानाभूतस्य दैत्येन्द्र तस्यैकत्वं वदत्ययम्।

जनुः पश्यति विज्ञानात् ततो ब्रह्म प्रकाशते॥२९॥

The Veda that is in the soul, O king of Daityas, regards the unity of various creates. When a living creature realizes this unity on

account of true knowledge, he is then said to attain to Brahma.

संहारविक्षेपसहस्रकोटी-

स्तिष्ठन्ति जीवाः प्रचरन्ति चान्ये।

प्रजाविसर्गस्य पारिमाण्यं

वापीसहस्राणि बहूनि दैत्य॥३०॥

The period of time during which one creation exists or owing which it ceases to exist is called a Kalpa. Living creatures exist for a thousand millions of such Kalpas. Immobile creatures also exists for an equal time. The period for which a particular creation exists is measured by many thousands of lakes, O Daitya!

वाप्यः पुनर्योजनविस्तृतास्ताः

क्रोशं च गम्भीरतयावगाढाः।

आयामतः पञ्चशताश्च सर्वाः

प्रत्येकशो योजनतः प्रवृद्धाः॥३१॥

Conceive a lake that is one Yojana in width, one Krosha is depth, and five hundred Yojanas in length. Imagine many thousands of such lakes.

वाप्या जलं क्षिप्यति वालकोट्या

त्वन्हा सकृच्चाप्यथ न द्वितीयम्।

तासां क्षये विद्धि परं विसर्गं

संहारमेकं च तथा प्रजानाम्॥३२॥

Try then to dry up those lakes by taking from them, only once a day, as much water as may be taken up with the end of a single hair. The number of days that would be necessary to drying them up perfectly by this process forms the period that is required by the life of one creation from its beginning to the time of its destruction.

षड् जीववर्णाः परमं प्रमाणं

कृष्णो धूम्रो नीलमथास्य मध्यम्।

राक्तं पुनः सङ्घतरं सुखं तु

हारिद्रवर्णं सुसुखं च शुक्लम्॥३३॥

The highest Evidence says that creatures have six colours, viz., Dark, Tawny, Blue, Red, Yellow, and White. These colours are produced by mixtures in various degrees of

three qualities of Rajas, Tamas, and Sattva. Where Tamas prevents Sattva falls below the mark, and Rajas remains the same, the result is the colour called Dark. When Tamas prevails as before, but the relations between Sattva and Rajas, are changed the result is the color called Tawny. When Rajas prevents, Sattva goes down, and Tamas remains the same, the result is the colour called Blue. When Rajas prevents as before and the proportion change between Sattva and Tamas, the result is the intermediate colour called Red. That colour is more agreeable. When Sattva prevents Rajas falls down and Tamas keeps on the same, the result is the colour called Yellow. It yields happiness. When Sattva prevails and the proportion is changed between Rajas and Tamas, the result is the colour called White. It yields great happiness.

परं तु शुक्लं विमलं विशोकं

गतक्लमं सिद्ध्यति दानवेन्द्र।

गत्वा तु योनिप्रभवानि दैत्य

सहस्रशः सिद्धिमुपैति जीवः॥३४॥

The White is the foremost colour, It is sinless on account of its being free from attachment and aversion. It is without grief, and free from the exertion necessary by desire for action. Hence, White, O king of Danavas, brings on Liberation. O Daitya, having undergone thousands of births derived through the womb, Individual Soul attains to success.

गतिं च यां दर्शनमाह देवो गत्वा शुभं दर्शनमेव चापि।

गतिः पुनर्वर्णकृता प्रजानां वर्णस्तथा कालकृतोऽसुरेन्द्र॥

That success is the same end which the divine Indra declared after having studied many sacred scriptural books and which has for its essence the apprehension of the Soul. The end again that creatures obtain depends on their colour, and colour, in its turn, depends upon the character of the Time that sets in, O Daitya.

शतं सहस्राणि चतुर्दशेह

परागतिर्जीवगणस्य दैत्य

आरोहणं तत्कृतमेव विद्धि

स्थानं तथा निःसरणं च तेषाम्॥३६॥

The stages of existence, O Daitya, through which individual soul must pass are not unlimited. They are fourteen hundreds of thousands in number. In consequence of them individual soul, ascends, stays, and falls down as the case may be.

कृष्णस्य वर्णस्य गतिर्निकृष्टा

स सज्जते नरके पच्यमानः।

स्थानं तथा दुर्गतिभिस्तु तस्य

प्रजाविसर्गान् सुबहून् वदन्ति॥३७॥

The end that is acquired by an individual soul of dark colour is very low, for he becomes addicted to acts leading to hell and then has to rot in hell. The learned say that on account of his wickedness, the continuance of an individual is measured by many thousands of Kalpas.

शतं महस्राणि तत्क्षरित्वा

प्राप्नोति वर्णं हरितं तु पश्चात्।

स चैव तस्मिन् निवसत्यनीशो

युगक्षये तपसा संवृतात्मा॥३८॥

Having passed many hundred thousands of years in that stage, Individual Soul then attains to the colour called Tawny. In that condition he lives in perfect helplessness. At last when his sins are spent his mind, shaking off all attachments, cherishes Renunciation.

स वै यदा सत्त्वगुणेन युक्त-

स्तमो व्यपोहन् घटते स्वबुद्ध्या।

स लोहितं वर्णमुपैति नीलान्

मनुष्यलोके परिवर्तते च॥३९॥

When Individual Soul becomes endued with the quality of goodness, he then dispels everything connected with Darkness by the help of his intelligence, and exerts (for acquiring what is for his good). As the outcome of this, Individual Soul attains to the colour called Red. If the quality of goodness, however, be not acquired, Individual Soul then travels in a round of re-births in the world of men having attained to the colour called Blue.

स तत्र संहारविसर्गमेकं

स्वधर्मजैर्बन्धनैः क्लिश्यमानः।

ततः स हरिद्रुमुपैति वर्णं

संहारविक्षेपशते व्यतीते॥४०॥

Having attained to that end, and having been afflicted for the duration of one creation by the fetters of his own acts Individual Soul then attains to the colour called Yellow (or becomes a Deity). Existing in that condition for the period of a hundred creations, he then leaves it to return to it once more.

हरिद्रवर्णस्तु प्रजाविसर्गात्

सहस्रशस्तिष्ठति संचरन् वै।

अविप्रमुक्तो निरये च दैत्य

ततः सहस्राणि दशापराणि॥४१॥

गतीः सहस्राणि च पञ्च तस्य

चत्वारि संवर्तकृतानि चैव।

विमुक्तमेनं निरयाच्च विद्धि

सर्वेषु चान्येषु च सम्भवेषु॥४२॥

Having acquired the Yellow colour, Individual Soul exists for thousands of Kalpas, sporting as a Deity. Without, however, being emancipated, he has to live in hell, enjoying or enduring the fruits of his acts of past Kalpas and passing through nine and then thousand courses. Know that Individual Soul then becomes freed from the hell as represented heaven. Similarly Individual Soul escapes other births.

स देवलोके विहरत्यभीक्ष्णं ततश्च्युतो मानुषतामुपैति।

संहारविक्षेपशतानि चाष्टौ मर्त्येषु तिष्ठत्यमृतत्वमेति॥४३॥

सोऽस्मादथ भ्रूयति कालयोगात्

कृष्णे तले तिष्ठति सर्वकृष्टे।

यथा त्वयं सिद्ध्यति जीवलोक-

स्तत्तेऽभिधास्याध्यसुरप्रवीर॥४४॥

Individual Soul sports for many long Kalpas in the world of Devas. Falling thence, he once more becomes a man. He then lives in that condition for the period of a hundred and eight Kalpas. He then attains once more to the

status of a Deity. If while born as a man he falls through Kala, he then sinks into the Dark colour and thus occupies the very lowest of all stages of existence. I shall tell you, now, O foremost of Asuras, how Individual Soul succeeds in bringing about his Liberation.

दैवानि स व्यूहशतानि सप्त

रक्तो हरिद्रोऽथ तथैव शुक्लः।

संश्रित्य संघावति शुक्लमेत-

मष्टावरानर्च्यतमान्स लोकान्॥४५॥

Desirous of Liberation, Individual Soul relying upon seven hundred kinds of acts every one of which is permeated—by a predominance of the quality of goodness, gradually passes through Red and Yellow and at last attains to White. Arrived here, Individual Soul travels through several most adorable regions which have the Eight well-known regions of felicity beneath them, and all the while follows that pure and effulgent form existence which is Liberation.

अष्टौ च षष्टिं च शतानि चैव

मनोनिर्मुद्धानि महाद्युतीनाम्।

शुक्लस्य वर्णस्य परा गतिर्या

त्रीण्येव रूद्धानि महानुभाव॥४६॥

Know that the Eight which are identical with the Sixty hundreds, are to those who are highly effulgent, only creations of the mind. The highest, object of acquisition with one who is of White colour, is that condition which is above the three other states of consciousness, viz., Wakefulness and Dream and Dreamless sleep.

संहारविक्षेपमनिष्टमेकं

चत्वारि चान्यानि वसत्यनीशः।

षष्ठस्य वर्णस्य परा गतिर्या

सिद्धावसिद्धस्य गतक्लमस्य॥४७॥

As regards that Yogin who cannot renounce the joy that Yoga-power begets, he has to live (in one and the same body) for one hundred Kalpas in auspiciousness and after that in four other regions. Even that is the highest end of

one belonging to the sixth colour, and who is Unsuccessful though crowned with Success, and who has gone above all attachments and passions.

सप्तोत्तरं तत्र वसत्यनीशः

संहारविक्षेपशतं सशेषम्।

तस्मादुपावृत्य मनुष्यलोके

ततो महान् मानुषतामुपैति॥४८॥

That Yogin, again, who deviates from Yoga practices lives in the celestial region for a hundred Kalpas with the unspent residue of his pristine deeds and with the seven (viz., the five senses of knowledge and mind and understanding) purged of all stains on account of their predisposition towards the quality of goodness. After that period, such a person has to come to the world of men where he acquires great eminence.

तस्मादुपावृत्य ततः क्रमेण

सोऽग्रेण संतिष्ठति भूतसर्गम्।

स सप्तकृत्वश्च परैति लोकान्

संहारविक्षेपकृतप्रभावः॥४९॥

Returning from the world of men, he departs for attaining to new forms of life that run higher and higher in the upwards scale. While engaged in this, he passes through seven regions for seven times, his power being always multiplied on account of his mental concentration and the re-awakening from it.

सप्तैव संहारमुपप्लवानि

सम्भाव्य संतिष्ठति जीवलोके।

ततोऽव्ययं स्थानमनन्तमेति

देवस्य विष्णोरथ ब्रह्मणश्च।

शेषस्य चैवाथ नरस्य चैव

देवस्य विष्णोः परमस्य चैव॥५०॥

The Yogin who wishes for final Liberation suppresses by Yoga-knowledge the seven, and continues to live in the world of life, shorn of attachments; and taking those seven for certain means of grief, he renounces them and attains after wards to that state which is Indestructible

and Infinite. Some, say that that is the region of Mahadeva; some of Vishnu; some, of Brahman; some, of Cेशa; some, of Nara; some, of the effulgent Intelligence; and some, of the All-pervading.

संहारकाले परिदग्धकाया

ब्रह्माणमायान्ति सदा प्रजा हि।

चेष्टात्मनो देवगणाश्च सर्वे

ये ब्रह्मलोकेऽपराः स्म तेऽपि॥५१॥

When universal dissolution sets in, those persons who have succeeded in completely destroying by knowledge their gross and subtle and casual bodies, always enter into Brahma. All their Senses also which have action for their essence and which are not at one with Brahma, merge into the same.

प्रजाविसर्गं तु सशेषकाले

स्थानानि स्वान्येव सरन्ति जीवाः।

निःशेषतस्तत्पदं यान्ति चान्ते

सर्वे देवा ये सदृशा मनुष्याः॥५२॥

When the time of universal dissolution sets in, those Individual Souls who have acquired the position of Devas and who have an unspent residue of the fruits of acts to enjoy or endure, return to those stages of life in the subsequent Kalpa which had been theirs in the pristine one. This is owing to the likeness of every successive Kalpa to every previous one.

ये तु च्युताः सिद्धलोकात् क्रमेण

तेषां गतिं यान्ति तथाऽऽनुपूर्व्या।

जीवाः परे तद्बलतुल्यरूपाः

स्वं स्वं विधिं यान्ति विपर्ययेण॥५३॥

Those again whose acts, at the time of universal dissolution, have been exhausted by enjoyment or endurance of their fruits, descending from heaven, are born among men, in the subsequent Kalpa, for without Knowledge one cannot dissipate his acts in even a hundred Kalpas. All superior Being again, gifted with similar powers and similar forms, revert to their respective destinies at a new creation after a universal dissolution,

ascending and descending precisely in the same way as during the creation that is dissolved.

स यावदेवास्ति सशेषभुक् ते

प्रजाश्च देव्यौ च तथैव शुक्लो।

तावत् तदङ्गेषु विशुद्धभावः

संमम्य पञ्चेन्द्रियरूपमेतत्॥५४॥

As regards, again, the person who knows Brahma, as long as he continues to enjoy and endure the unspent residue of his deeds of pristine Kalpas, it is said that all creatures and the two pure sciences live in his body. When his Intelligence becomes purified by Yoga, and when he practises restraint, this perceptible universe appears to him as only his own fivefold senses.

शुद्धां गतिं तां परमां परैति॥

शुद्धेन नित्यं मनसा विचिन्वन्।

ततोऽव्ययं स्थानमुपैति ब्रह्म

दुष्प्रापमभ्येति स शाश्वतं वै॥५५॥

Enquiring with a purified mind, individual soul attains to a high and pure end. Thence he attains to a spot which knows no destruction, and thence attains to eternal Brahma which is so difficult of acquisition.

इत्येतदाख्यातमहीनसत्त्व

नारायणस्येह बलं मया ते॥५६॥

Thus, O you of great power, I have described to you the greatness of Narayana.

वृत्र उवाच

एवं गते मे न विषादोऽस्ति कश्चित्

सम्यक् च पश्यामि वच स्तथैतत्।

श्रुत्वा तु ते वाचमदीनसत्त्व

विकल्मषोऽस्म्यद्य तथा विपाप्मा॥५७॥

Vritra said—

I see, these your words are perfectly consonant with the truth. When this is so, I have no grief. Having heard your words, O you of great mental powers, I have become freed from sorrow and sin of every sort.

प्रवृत्तमेतद् भगवन् महर्षे

महाद्युतेश्चक्रमनन्तवीर्यम्।

विष्णोरनन्तस्य सनातनं तत्

स्थानं सर्गा यत्र सर्वे प्रवृत्ताः।

स वै महात्मा पुरुषोत्तमो वै

तस्मिन् जगत् सर्वमिदं प्रतिष्ठितम्॥५८॥

O illustrious Rishi, O holy one, I see this wheel of Time, endued with great energy, of the most effulgent and Infinite Vishnu, has been set in motion. Eternal is that station from which all sorts of creation originate. That Vishnu is the Supreme Soul. He is the foremost of Beings. In Him this entire universe lives.

भीष्म उवाच

एवमुक्त्वा स कौन्तेय वृत्रः प्राणान् वासुजत्।

योजयित्वा तथाऽऽत्मानं परं स्थानमवाप्तवान्॥५९॥

Bhishma continued—

Having said these words, O son of Kunti, Vritra renounced his life-breaths, uniting his soul (with the Supreme Soul), and attained to highest station.

युधिष्ठिर उवाच

अयं स भगवान् देवः पितामह जनार्दनः।

सनत्कुमारो वृत्राय यत्तदाख्यातवान् पुरा॥६०॥

Yudhishtira said—

Tell me, O grandfather, whether this Janardana (Krishna) is that illustrious and powerful Lord of whom Sanatkumara spoke to Vritra in days of yore.

भीष्म उवाच

मूलस्थायी महादेवो भगवान् स्वेन तेजसा।

तत्स्थः सृजति तान् भावान् नानारूपान् महामनाः॥६१॥

Bhishma said—

The Highest Deity, gifted with six attributes is at the Root. Staying there, the Supreme Soul, with his own energy, creates all these various existent things.

तुरीयांशेन तस्येमं विद्धि केशवमच्युतम्।

तुरीयार्धेन लोकांस्त्रीन् भावयत्येव बुद्धिमान्॥६२॥

Know that this Keshava who knows no decay from His eighth part. Gifted with the greatest Intelligence, it is this Keshava who creates the three worlds with an eighth portion.

अर्वाक् स्थितस्तु यः स्थायी कल्पान्ते परिवर्तते।

स शेते भगवानप्सु योऽसावतिबलः प्रभुः।

तान् विधाता प्रसन्नात्मा लोकांश्चरति शाश्वतान्॥६३॥

Coming immediately after Him who lies at the Bottom, this Keshava who is eternal, changes at the end of each Kalpa, He, however, who lies at the Root and who is gifted with great might and power lies in the waters when universal dissolution sets in Keshava is that Creator of pure Soul who passes through all the eternal words.

सर्वाण्यशून्यानि करोत्यनन्तः

सनातनः संचरते च लोकान्।

स चानिरुद्धः सृजते महात्मा

तत्स्थं जगत् सर्वमिदं विचित्रम्॥६४॥

Infinite and Eternal as He is, He fills all space and passes through the universe. Freed as He is from all limitations such as the possession of attributes would imply, he allows himself to be invested with ignorance and awakened to Consciousness, Keshava of Supreme Soul creates all things. In Him rests this wonderful universe fully.

युधिष्ठिर उवाच

वृत्रेण परमार्थज्ञ दृष्टा मन्येऽऽत्मनो गतिः।

शुभा तस्मात् स सुखितो न शोचति पितामह॥६५॥

Yudhisthira said—

O who are conversant with the highest object of knowledge, I think that Vritra behold before hand the excellent end that awaited him. It is for this, O grandfather, that he was happy and did not succumb to grief.

शुक्लः शुक्लाभिजातीयः साध्यो नावर्ततेऽनघ।

तिर्यग्गतेश्च निर्मुक्तो निरयाच्च पितामह॥६६॥

He who is of White colour, who has taken birth in a pure or stainless family, and who has attained to the rank of a Saddhya, does not, O

sinless one, return. Such a person, O grandfather, is freed from both hell and all intermediate stations.

हारिद्रवर्णे रक्ते वा वर्तमानस्तु पार्थिव।

तिर्यगेवानुपश्येत कर्मभिस्तामसैर्वृतः॥६७॥

He, however, O king, who has acquired either the Yellow or the Red colour, is seen sometimes to be overwhelmed by darkness and fall among the order of Intermediate creatures.

वयं तु भृशमापन्ना रक्ता दुःखसुखेऽसुखे।

कां गतिं प्रतिपत्स्यामो नीलां कृष्णाथममथ॥६८॥

As regards ourselves, we are greatly afflicted and attached to objects which produce sorrow. Alas, what will be our end? Will it be the Blue or the Dark which is the lowest of all colours.

भीष्म उवाच

शुद्धाभिजनसम्पन्नाः पाण्डवाः संशितव्रताः।

विहृत्य देवलोकेषु पुनर्मानुषमेव्यथ॥६९॥

Bhishma said—

You are Pandavas! you have been born in a stainless family. You are of rigid vows. Having sported happily in the celestial regions, you shall return to the world of men.

प्रजाविसर्गं च सुखेन काले

प्रत्येत्य देवेषु सुखानि भुक्त्वा।

सुखेन संयास्यथ सिद्धसंख्यां

मा वो भयं भूद् विमलाः स्थ सर्वे॥७०॥

Living happily as long as the creation lasts, all of you at the next new creation will be admitted among the gods, and enjoying all sorts of happiness you will at last be coloured among the Siddhyas! Let no fear be yours. Be you cheerful.

CHAPTER 281

(MOKSHADHARMA PARVA)—

Continued

The defeat of Vritra

युधिष्ठिर उवाच

अहो धर्मिष्ठता तात वृत्रस्यामिततेजसः।

यस्य विज्ञानमतुलं विष्णोर्भक्तिश्च तादृशी॥१॥

Yudhishtira said—

How great was the love of virtue possessed by Vritra of incomparable energy, whose knowledge was incomparable and whose devotion to Vishnu was so great.

दुर्विज्ञेयं पदं तात विष्णोरमिततेजसः।

कथं वा राजशार्दूल पदं तु ज्ञातवानसौ॥२॥

The position occupied by Vishnu of immeasurable energy is difficult, of being perceived. How, O foremost of kings, could Vritra comprehend it?

भवता कथितं होतच्छब्दे चाहमच्युत।

भूयस्तु मे समुत्पन्ना बुद्धिरव्यक्तदर्शनात्॥३॥

You have described Vritra's acts. I too have heard you in full faith. Because, on account of my seeing that one point is unintelligible that my curiosity has been roused for asking you again.

कथं विनिहतो वृत्रः शक्रेण पुरुषर्षभ।

धार्मिको विष्णुभक्तश्च तत्त्वज्ञश्च पदान्वये॥४॥

How, indeed, was Vritra, who was virtuous, devoted to Vishnu, gifted with knowledge of truth derivable from a just comprehension of the Upanishads and Vedanta, defeated by Indra, O foremost of men.

एतन्मे संशयं ब्रूहि पृच्छते भरतर्षभ।

वृत्रस्तु राजशार्दूल यथा शक्रेण निर्जितः॥५॥

O king of the Bharatas, remove this my doubt! Indeed, tell me, O foremost of kings, how Vritra was defeated by Shakra.

यथा चैवाभवद् युद्धं तच्चाचक्ष्व पितामह।

विस्तरेण महाबाहो परं कौतूहलं हि मे॥६॥

O grandfather, O you of mighty arms, tell me fully how the battle took place. Great is my curiosity to hear it.

भीष्म उवाच

रथेनेन्द्रः प्रयातो वै सार्धं देवगणैः पुरा।

ददर्शाथाग्रतो वृत्रं धिष्ठितं पर्वतोपमम्॥७॥

Bhishma said—

In days of yore, Indra, accompanied by the celestial army, proceeded on his car, and saw the Asura Vritra stationed before him like a mountain.

योजनानां शतान्यूर्ध्वं पञ्चोच्छ्रितमरिदम्।

शतानि विस्तरेणाय त्रीण्येवाभ्यधिकानि वै॥८॥

He was full five hundred Yojanas in height, O chastiser of enemies and three hundred Yojanas in circumference.

तत् प्रेक्ष्य तादृशं रूपं त्रैलोक्येनापि दुर्जयम्।

वृत्रस्य देवाः संव्रस्ता न शान्तिमुपलेभिरे॥९॥

Seeing that form of Vritra, which was incapable of being defeated by the three worlds united together, the celestials became stricken with fear and full of anxiety.

शक्रस्य तु तदा राजनूरुस्तम्भो व्यजायत।

भयाद् वृत्रस्य सहसा दृष्ट्वा तद्रूपमुत्तमम्॥१०॥

Indeed, suddenly beholding that huge form of his enemy, O king, Indra was paralysed in the lower extremities.

ततो नादः समभवद् वादित्राणां च निःस्वनः।

देवासुराणां सर्वेषां तस्मिन् युद्धे ह्यपस्थिते॥११॥

Then, on the eve of that great battle between the gods and the demons, there arose loud peals from both sides, and drums and other musical instruments were beaten and blown.

अथ वृत्रस्य कौरव्य दृष्ट्वा शक्रमवस्थितम्।

न सम्भ्रमो न भीः काचिदास्था वा समजायत॥१२॥

Seeing Indra stationed before him, O you of Kuru's race, Vritra felt neither awe nor fear, nor was he disposed to collect all his energies for the battle.

ततः समभवद् युद्धं त्रैलोक्यस्य भयंकरम्।
शक्रस्य च सुरेन्द्रस्य वृत्रस्य च महात्मनः॥१३॥

Then the battle took place filling the three worlds with fear, between Indra the king of the gods and Vritra of great energy.

असिभिः पट्टिशैः शूलैः शक्तितोमरमुद्गरैः।
शिलाभिर्विविधाभिश्च कार्पुकेभ्यः महास्वनैः॥१४॥
शस्त्रैश्च विविधैर्दिव्यैः पावकोल्काभिरेव च।
देवासुरैस्ततः सैन्यैः सर्वमासीत् समाकुलम्॥१५॥

The entire sky was covered by the warriors of both sides with swords, axes, lances, darts, spears and heavy clubs and rocks of various sizes and bows of loud sound and various sorts of celestial weapons and fires and burning brands.

पितामहपुरोगञ्छ सर्वे देवगणास्तथा।
ऋषयश्च महाभागास्तद् युद्धं द्रष्टुमागमन्॥१६॥
विमानागच्छैर्महाराज सिद्धश्च भरतर्षभा।
गन्धर्वाश्च विमानागच्छैरप्सरोग्भिः समागमन्॥१७॥

All the deities led by the Grand-father, and all the highly-blessed Rishis, came to see the battle, on their best of cars; and the Siddhas, also, O foremost of Bharata's family, and the Gandharvas, with the Apsaras, on their own beautiful and foremost of cars, came there.

ततोऽन्तरिक्षमावृत्य वृत्रो धर्मभृतां वरः।
अश्वमवर्षेण देवेन्द्रं समाकिरदतिद्रुतम्॥१८॥

Then Vritra, that foremost of virtuous persons, speedily overwhelmed the sky and the king of gods with a thick shower of rocks.

ततो देवगणाः क्रुद्धाः सर्वतः शरवृष्टिभिः।
अश्वमवर्षमपोहन्त वृत्रप्रेरितमाहवे॥१९॥

Thereat, filled with ire the celestials dispelled with their showers of arrows that thick down-pour of rocks showered by Vritra in battle.

वृत्रस्तु कुरुशार्दूल महामायो महाबलः।
मोहयामास देवेन्द्रं मायायुद्धेन सर्वशः॥२०॥

Then Vritra, O foremost of Kurus, endued with mighty strength and large powers of illusion, stupefied the king of illusion.

तस्य वृत्रार्दितस्याथ मोह आसीच्छतक्रतोः।
स्थन्तरेण तं तत्र वसिष्ठः समबोधयत्॥२१॥

When the god of hundred sacrifices, thus afflicted by Vritra, was possessed by stupefaction, the sage Vashishtha restores him to his senses by chanting Samans.

वसिष्ठ उवाच

देवप्रेष्ठोऽसि देवेन्द्र दैत्यासुनिबर्हण।
त्रैलोक्यबलसंयुक्तः कस्माच्छक्र विषीदसि॥२२॥

Vashishtha said—

You are the foremost of the gods, O chief of the gods, O destroyer of Daityas and Asuras! The strength of the three worlds lies in you! Why, then, O Shakra, do you languish so!

एष ब्रह्मा च विष्णुश्च शिवश्चैव जगत्पतिः।
सोमश्च भगवान् देवः सर्वे च परमर्षयः॥२३॥

See, there are Brahma and Vishnu, and Shiva, that lord of the universe, the illustrious and divine Soma, and all the great Rishis.

माकर्षीः कश्मलं शक्र कश्चिदेवेतरो यथा।
आर्या युद्धे मर्ति कृत्वा जहि शत्रून् सुराधिप॥२४॥

Do not, O Indra, yield to weakness, like an ordinary mortal! Firmly determined on battle, kill your enemies, O king of the gods.

एष लोकगुरुस्त्र्यक्षः सर्वलोकनमस्कृतः।
निरीक्षते त्वां भगवांस्त्यज मोहं सुराधिप॥२५॥

There, that lord of all the worlds, viz., the Three-eyed (Shiva), worshipped of all the worlds, is seeing you! Shake off this stupefaction, O king of the gods.

एते ब्रह्मर्षयश्चैव बृहस्पतिपुरोगमाः।
स्तवेन शक्र दिव्येन स्तुवन्ति त्वां जयाय वै॥२६॥

There, those twice-born Rishis, headed by Brihaspati, are lauding you for your victory, in celestial hymns.

भीष्म उवाच

एवं सम्बोध्यमानस्य वसिष्ठेन महात्मना।
अतीव वासवस्यासीद् बलमुत्तमतेजसः॥२७॥

Bhishma said—

While the highly energetic Vasava was thus being restored to senses by the great Vashishtha, his strength became greatly increased.

ततो बुद्धिमुपागम्य भगवान् पाकशासनः।
योगेन महता युक्तस्तां मायां व्यपकर्षत॥२८॥

The illustrious punisher of Paka then, depending upon his intelligence, had recourse to high Yoga and with its help removed these illusions of Vritra.

ततोऽङ्गिरःसुतः श्रीमांस्ते चैव सुमहर्षयः।
दृष्ट्वा वृत्रस्य विक्रान्तमुपागम्य महेश्वरम्॥२९॥
ऊचुर्वृत्रविनाशार्थं लोकानां हितकाम्यया।

Then Brihaspati, the son of Angiras, and those greatest of Rishis endued with great prosperity, seeing the prowess of Vritra, went to Mahadeva, and moved by the desire of benefiting the three worlds, urged him to kill the great Asura.

ततो भगवतस्तेजो ज्वरो भूत्वा जगत्पतेः॥३०॥
समाविशत् तदा रौद्रो वृत्रं लोकपतिं तदा।

The energy of that illustrious lord of the universe thereupon assumed the nature of a fierce fever and entered the body of Vritra the lord of Asuras.

विष्णुश्च भगवान् देवः सर्वलोकाभिपूजितः॥३१॥
ऐन्द्रं समाविशद् वज्रं लोकसंरक्षणे रतः।

The illustrious and divine Vishnu, worshipped of all the worlds, bent upon protecting the universe, entered the thunderbolt of Indra.

ततो बृहस्पतिर्धीमानुपागम्य शतक्रतुम्।
वसिष्ठश्च महातेजाः सर्वे च परमर्षयः॥३२॥
ते समासाद्य वरदं वासवं लोकपूजितम्।
ऊचुरेकाग्रमनसो जहि वृत्रमिति प्रभो॥३३॥

Then the highly intelligent Brihaspati and Vashishtha of great energy and all the other foremost of Rishis, going to the God of hundred sacrifices, viz., the boon-giving Vasava, the worshipped of all the worlds, said to him kill forthwith Vritra, O powerful one.

महेश्वर उवाच

एष वृत्रो महाञ्जक्र बलेन महता वृतः।
विश्वात्मा सर्वगश्चैव बहुमायश्च विश्रुतः॥३४॥

Maheshvara said—

There, O Shakra, stands the great Vritra, accompanied by a great army. He is the soul of the universe, capable of going everywhere, gifted with great powers of illusion, and highly illustrious.

तदेनमसुरश्रेष्ठं त्रैलोक्येनापि दुर्जयम्।
जहि त्वं योगमास्थाय मावमंस्थाः सुरेश्वर॥३५॥

This foremost of Asuras is, therefore, incapable of being defeated by even the three-worlds in a body. Helped by Yoga, do you kill him, O king of the celestials. Do not neglect him.

अनेन हि तपस्तप्तं बलार्थममराधिप।
षष्टिं वर्षसहस्राणि ब्रह्मा चास्मै वरं ददौ॥३६॥
महत्त्वं योगिनां चैव महामायत्वमेव च।
महाबलत्वं च तथा तेजश्चान्यं सुरेश्वर॥३७॥

O king of the celestials, Vritra had practised, for full sixty thousand years, the severest penances for acquiring strength. Brahma gave him the boons he had prayed for, viz., the greatness that belongs to Yogins, large powers of illusion, enough of might, and superabundant energy.

एतत् त्वां मामकं तेजः समाविशति वासव।
व्यग्रमेनं त्वमप्येनं वज्रेण जहि दानवम्॥३८॥

I give you my energy, O Vasava! The Danava has now lost his coolness. Do you, therefore, kill him now with your thunderbolt.

शक्र उवाच

भगवंस्त्वग्रसादेन दितिजं सुदुरासदम्।
वज्रेण निहनिष्यामि पश्यतस्ते सुरर्षभा॥३९॥

Shakra said—

Before your eyes, O foremost of gods, I shall, through your favour kill with my thunderbolt this invincible son Diti.

भीष्म उवाच

आविश्यमाने दैत्ये तु ज्वरेणाथ महासुरे।
देवतानामृषीणां च हर्षान्नादो महानभूत्॥४०॥

Bhishma said—

When the great Asura or Daitya was possessed by that fever, the gods and the Rishis, filled with joy, sent up loud cheers.

ततो दुन्दुभ्यश्चैव शङ्खाश्च सुमहास्वनाः।

मुरजा डिण्डिमश्चैव प्रावाद्यन्त सहस्रशः॥४१॥

At the same time drums, and conchs of loud blare, and kettle-drums and tabors in thousands began to beat and blow.

असुराणां तु सर्वेषां स्मृतिलोपो महानभूत्।

मायानाशश्च बलवान् क्षणेन समपद्यत॥४२॥

Suddenly all the Asuras lost in a body their memory. At that moment their powers of illusion, also, disappeared.

तथाविष्टमथो ज्ञात्वा ऋशयो देवतास्तथा।

स्तुवन्तः शक्रमीशानं तथा प्राचोदयन्नपि॥४३॥

Knowing the enemy to be thus possessed, the Rishis and gods lauded both Shakra and Ishana, and began to urge the former.

रथस्थस्य हि शक्रस्य युद्धकाले महात्मनः।

ऋषिभिः स्तूयमानस्य रूपमासीत् सुदुर्दृशम्॥४४॥

The form that Indra assumed on the eve of the battle, while seated on his car and while his praises were being lauded by the Rishis, became such that none could look at it without dread.

CHAPTER 282

(MOKSHADHARMA PARVA)—

Continued

The destruction of Vritra

भीष्म उवाच

वृत्रस्य तु महाराज ज्वराविष्टस्य सर्वशः।

अभवन् यानि लिङ्गानि शरीरे तानि मे शृणु॥१॥

Bhishma said—

Hear me, O king, I describe the symptoms that appeared on the body of Vritra when he was possessed by that fever.

ज्वलितास्योऽभवद् घोरो वैवर्ण्यं चागमत् परम्।

गात्रकम्पश्च सुमहाज्ज्वासाश्चाप्यभवन्महान्॥२॥

The heroic Asura's mouth began to send out flames of fire. He became greatly pale. His body began to tremble all over. His breath became hard.

रोमहर्षश्च तीव्रोऽभून्निःश्वासश्च महान् नृप।

शिवा चाशिवसंकाशा तस्य वक्त्रात् सुदारुणा॥३॥

निष्पात महाघोरा स्मृतिः सा तस्य भारत।

उल्काश्च ज्वलितास्तस्य दीप्ताः पाश्वे प्रपेदिरे॥४॥

His hairs stood erect. His breath was very hard. His memory, O Bharata, went out of his mouth in the shape of a dreadful, and inauspicious jackal. Burning and blazing meteors dropped on his right and left.

गृध्राः कङ्का बलाकाश्च वाचोऽमुञ्चन् सुदारुणाः।

वृत्रस्योपरि संसृष्टाश्चक्रवत् परिबभ्रुः॥५॥

Vultures, Kankas, and cranes yelled fierce cries, as they moved over Vritra's head.

ततस्तं रथमास्थाय देवाप्यायित आहवे।

वज्रोद्यतकरः शक्रस्तं दैत्यं समवैक्षत॥६॥

Then, in that battle, Indra, worshipped of the gods, and armed with the thunderbolt, looked hard at the demon as the latter sat on his car.

आमनुषमथो नादं स मुमोच महासुरः।

व्यजृम्भच्चैव राजेन्द्र तीव्रज्वरसमन्वितः॥७॥

Possessed by that dreadful fever, the powerful Asura, O king, yawned and uttered inhuman cries.

अथास्य जम्भतः शक्रस्ततो वज्रमवासृजत्।

स वज्रः सुमहातेजाः कालाग्निसदृशोपमः॥८॥

क्षिप्रमेव महाकायं वृत्रं दैत्यमपातयत्।

While the Asura was yawning, Indra discharged his thunderbolt at him. Endued with great enrgy and resembling the fire that destroys the creation at the end of the cycle, that thunderbolt overthrew in a moment Vritra of gigantic form.

ततो नादः समभवत् पुनरेव समन्ततः॥१॥

वृत्रं विनिहतं दृष्ट्वा देवानां भरतर्षभः।

The gods on all sides cried aloud when they saw Vritra killed, O foremost of Bharata's race.

वृत्रं तु हत्वा मघवा दानवारिर्महायशाः॥१०॥

वज्रेण विष्णुयुक्तेन दिवमेव समाविशत्।

Having killed Vritra, Mghavat, that enemy of the Danavas, of great entered heaven with that thunderbolt pervaded by Vishnu.

अथ वृत्रस्य कौरव्य शरीरादभिनिःसृता॥११॥

ब्रह्मवध्या महाघोरा रौद्रा लोकभयावहा।

Just then, O you of Kuru's family, the sin of Brahmanicide, fierce and dreadful and striking all the worlds with fear, came out of the person of the killed Vritra.

करालदशना भीमा विकृता कृष्णपिङ्गला॥१२॥

प्रकीर्णमूर्धजा चैव घोरनेत्रा च भारता।

कपालमालिनी चैव कृत्येव भरतर्षभ॥१३॥

रुधिरार्द्रा च धर्मज्ञा चीरवल्कलवासिनी।

साभिनिष्क्रम्य राजेन्द्र तादृशूपा भयावहा॥१४॥

वज्रिणं मृगमायास तदा भरतसत्तम।

Of terrible teeth and dreadful countenance, hideous for ugliness, and dark and tawny, with hair dishevelled, and dreadful eyes, O Bharata, with a garland of skulls round her neck, and looking like Incantation incarnate, O foremost of Bharatas, bathed in blood, and clad in rags and barks of trees, O you of righteous soul, she came out of Vritra's body. Of such dreadful form and countenance, O king, she sought the holder of the thunderbolt.

कस्यचित् त्वथ कालस्य वृत्रहा कुरुन्दन॥१५॥

स्वर्गायाभिमुखः प्रायाल्लोकानां हितकाम्यया।

A little while after, O you of Kuru's race, the killer of Vritra, for the behoof of the three worlds, was proceeding towards heaven.

सा विनिःसरमाणं तु दृष्ट्वा शक्रं महौजसम्॥१६॥

जग्राह वध्या देवेन्द्रं सुलग्ना चाभवत् तदा।

Seeing Indra of great energy thus proceeding on his mission, she caught the king of the gods and from that moment stuck to him.

स हि तस्मिन् समुत्पन्ने ब्रह्मवध्याकृते भये॥१७॥

नलिन्या बिसमध्यस्थ उवासाद्वगणान् बहून्।

When the sin of Brahmanicide thus stuck to his body and filled him with terror, Indra entered the fibres of a lotus-stalk and lived there for many years.

अनुसृत्य तु यत्नात् स तथा वै ब्रह्महत्यया॥१८॥

तदा गृहीतः कौरव्य निस्तेजाः समपद्यत।

But the sin of Brahmanicide followed him closely. Indeed, O son of Kuru, seized by her, Indra became shorn of all his energies.

तस्या व्यपोहने शक्रः परं यत्नं चकार ह॥१९॥

न चाशकत् तां देवेन्द्रो ब्रह्मवध्यां व्यपोहितुम्।

He tried much for driving her from him, but all those attempts proved useless.

गृहीत एव तु तथा देवेन्द्रो भरतर्षभ॥२०॥

पितामहमुपागम्य शिरसा प्रत्यपूजयत्।

Seized by her, O foremost of Bharata's race, the king of the gods at last presented himself before the Grandfather and adored him by bending low his head.

ज्ञात्वा गृहीतं शक्रं स द्विजप्रवरवध्यया॥२१॥

ब्रह्मा स चिन्तयामास तदा भरतसत्तम।

Knowing that Indra was possessed by the sin of Brahmanicide, Brahman began to think, O best of the Bharatas, (of the measures for freeing him).

तामुवाच महाबाहो ब्रह्मवध्यां पितामहः॥२२॥

स्वरेण मधुरेणाथ सान्त्वयन्निव भारता।

मुच्यतां विदशेन्द्रोऽयं मत्प्रियं कुरु भाविनि॥२३॥

बूहि किं ते करोम्यद्य कापं किं त्वमिहेच्छसि॥२४॥

The Grandfather at last, O you of great arms, addressed Brahmanicide in sweet words as if from the desire of pacifying her, and said.—O amiable one, let the king of the gods, who is a favourite of mine, be freed from you. Tell me, what shall I do for you? What wish of yours shall I satisfy?

ब्रह्मवध्यावाच

त्रिलोकपूजिते देवे प्रीते त्रैलोक्यकर्तारि।

कृतमेव हि मन्यामि निवासं तु विद्यत्स्व मे॥२५॥

Brahmanicide said—

When the Creator of the three worlds, when the illustrious god worshipped of the universe, has been pleased with me, I consider my wishes as already fulfilled. Let my residence be now fixed.

त्वया कृतेयं मर्यादा लोकसंरक्षणार्थिना।

स्थपना वै सुमहती त्वया देव प्रवर्तिता॥२६॥

Desirous of preserving the worlds, this rule has been laid down by you. It was you, O lord, who had introduced this important rule.

प्रीते तु त्वयि धर्मज्ञ सर्वलेकेश्वर प्रभो।

शक्रादपगमिष्यामि निवासं संविद्यत्स्व मे॥२७॥

As you have been pleased with me, O righteous Lord, O powerful Master of all the worlds, I shall surely leave Shakra! But grant me an abode to live in.

भीष्म उवाच

तथेति तां प्राह तदा ब्रह्मवध्यां पितामहः।

उपायतः स शक्रस्य ब्रह्मवध्यां व्यपोहता॥२८॥

Bhishma said—

The Grandfather replied to Brahmanicide, saying,—So be it!—Indeed, the Grandfather found out means for removing Brahmanicide from the body of Indra.

ततः स्वयम्भुवा ध्यातस्तत्र वह्निर्महात्मना।

ब्रह्माणुमुपसंगम्य ततो वचनमब्रवीत्॥२९॥

प्राप्तोऽस्मि भगवन् देव त्वत्सकाशमनिन्दित।

ततः स्वयम्भुवा ध्यातस्तत्र वह्निर्महात्मना।

यत् कर्तव्यं मया देव तद् भवान् वक्तुमर्हसि॥३०॥

The Self-sprung thought of the great Agni. The latter immediately appeared before Brahman and said:—O illustrious and divine Lord, O defeatless one, I have appeared before you. You should say what I shall have to do.

ब्रह्मोवाच

बहुधा विभजिष्यामि ब्रह्मवध्यामिमामहम्।

शक्रस्याधविमोक्षार्थं चतुर्भागं प्रतीच्छ वै॥३१॥

Bhishma said—

I shall divide this sin of Brahmanicide into several parts. For freeing Shakra from her, do you take a fourth portion of that sin.

अग्निरुवाच

मम मोक्षस्य कोऽन्तो वै ब्रह्मन् ध्यायस्व वै प्रभो।

एतदिच्छामि विज्ञातुं तत्त्वतो लोकपूजित॥३२॥

Agni said—

How shall I be saved from her, O Brahman? O powerful Lord, do you appoint the way. I wish to know the means fully, O worshipped of all the worlds.

ब्रह्मोवाच

यस्त्वाञ्ज्वलन्तमासाद्य स्वयं वै मानवः क्वचित्।

बीजौषधिरसैर्वहे न यक्ष्यति तमोवृतः॥३३॥

तमेवा यास्यति क्षिप्रं तत्रैव च निवत्स्यति।

ब्रह्मवध्या हव्यवाह व्येतु ते मानसो ज्वरः॥३४॥

Brahman said—

That portion of Brahmanicide which you will take upon yourself shall immediately enter into, and leaving you shall live in, that man who, overwhelmed by the quality of darkness, will abstain from offering your blazing form, seeds, herbs, and juices. O carrier of oblations, let the fever of your heart be dispelled.

इत्युक्तः प्रतिजग्राह तद् वचो हव्यकव्यभुक्।

पितामहस्य भगवांस्तथा च तदभूत् प्रभो॥३५॥

Bhishma said—

Thus addressed by the Grandfather, the eater of oblations and sacrificial offerings accepted his order. A fourth of that sin then entered his body, O king.

ततो वृक्षौषधितृणं समाहूय पितामहः।

इममर्थं महाराज वक्तुं समुपचक्रमे॥३६॥

The Grandfather then summoned the tree, the herbs, and all sorts of grass to him, and begged them to take upon themselves a fourth of that sin.

ततो वृक्षौषधितृणं तथैवोक्तं यथातथम्।

व्यथितं वह्निवद् राजन् ब्रह्माणमिदमब्रवीत्॥३७॥

अस्माकं ब्रह्मवध्यायाः कोऽन्तो लोकपितामह।

दैवेनाभिहतानस्मान् न पुनर्हन्तुमर्हसि॥३८॥

Addressed by him, the trees and herbs and grasses became as much moved as Agni had been at the command and they replied to the Grandfather, saying, How shall we, O grandfather of all the worlds, be ourselves saved from this sin? You should not afflict us that have already been assailed by the fates.

वयमग्नि तथा शीतं वर्षं च पवनेरितम्।

सहामः सततं देव तथा च्छेदनभेदने॥३९॥

O god, we have always to bear heat and cold and the showers driven by the winds, besides the cutting and tearing.

ब्रह्मवध्यामिमामद्य भवतः शासनाद् वयम्।

ग्रहीष्यामस्त्रिलोकेश मोक्षं चिन्तयतां भवान्॥४०॥

We are willing, O lord of the three worlds, to take at your order this sin of Brahmanicide. May you point out the means of our rescue.

ब्रह्मोवाच

पर्वकाले तु सम्प्राप्ते यो वै च्छेदनभेदनम्।

करिष्यति नरो मोहात् तमेषानुगमिष्यति॥४१॥

Brahman said—

This sin that you shall take, shall assail the man who through stupefaction of judgement will cut or tear any of you on a full-moon day.

भीष्म उवाच

ततो वृक्षौषधितृणमेवमुक्तं महात्मना।

ब्रह्माणमभिसम्पूज्य जगामाशु यथागतम्॥४२॥

Bhishma said—

Thus addressed by the great Brahman, the trees, herbs and grasses worshipped the Creator and then went away without waiting there.

आहूयाप्सरसो देवस्ततो लोकपितामहः।

वाचा मधुरया ग्राह सान्वयन्निव भारत॥४३॥

इयमिन्द्रादनुप्राप्ता ब्रह्मवध्या वराङ्गनाः।

चतुर्थमस्या भागांशं मयोक्ताः सम्प्रतीच्छत॥४४॥

The Grandfather of all the worlds then sent for the Apsaras and pleasing them with sweet

words, O Bharata, said,—This foremost of ladies, viz., Brahmanicide, has come out of Indra's body. Begged by me, do you take a fourth part of her into your own body.

अप्सरस ऊचुः

ग्रहणे कृतबुद्धीनां देवेश तव शासनात्।

मोक्षं समयतोऽस्माकं चिन्तयस्व पितामह॥४५॥

The Apsaras said—

O Lord of all the gods, at your command we are fully willing to take a portion of this sin. But, O Grandfather our compact is that you do think of the means by which we ourselves may be rescued from this.

ब्रह्मोवाच

रजस्वलासु नारीषु यो वै मैथुनमाचरेत्।

तमेषा यास्यति क्षिप्रं व्येतु वो मानसो ज्वरः॥४६॥

Brahman said—

Let the fever of your hearts be removed. The portion of this sin that you will take upon yourselves shall leave you and immediately possess that men who will seek cohabitation with women in their menses.

भीष्म उवाच

तथेति हृष्टमनस इत्युक्त्वाप्सरसां गणाः।

स्वानि स्थानानि सम्प्राप्य रेमिरे भरतर्षभ॥४७॥

Bhishma said—

Thus addressed by the Grandfather, O foremost of Bharata's race, the various clans of the Apsaras, with delighted hearts repaired to their respective places and began to sport in joy.

ततस्त्रिलोककृद् देवः पुनरेव महातपाः।

अपःसंचिन्तयामास ध्यातास्ताश्चाप्यथागमन्॥४८॥

The illustrious Creator of the three worlds, gifted with great ascetic merit, then thought of the Waters which immediately came to him.

तास्तु सर्वाः समागम्य ब्रह्माणमपितौजसम्।

इदमूचुर्वचो राजन् प्रणिपत्य पितामहम्॥४९॥

इमाः स्म देव सम्प्राप्तास्त्वत्सकाशमरिदम्।

शासनात् तव लोकेश समाज्ञापय नः प्रभो॥५०॥

Arrived before Brahman of great energy, the Waters bowed to him and said:—We have come before you, O chastiser of enemies, at your behest! O powerful Master of all the worlds, tell us what we are to do.

ब्रह्मोवाच

इयं वृत्रादनुप्राप्ता पुरुहूतं महाभया॥

ब्रह्मवध्या चतुर्थांशमस्या यूयं प्रतीच्छत॥५१॥

Brahman said—

This dreadful sin has possessed Indra on account of his having killed Vritra. Take you a fourth part of Brahmanicide.

आप ऊचुः

एवं भवतु लोकेश यथा वदसि नः प्रभो॥

मोक्षं समयतोऽस्माकं संचिन्तयितुमर्हसि॥५२॥

The Waters said—

Let it be as you order, O master of all the worlds. You should, however, O powerful Lord of ours, concert the means by which we may be rescued from this.

त्वं हि देवेश सर्वस्य जगतः परमा गतिः॥

कोऽन्यः प्रसादो हि भवेद् यन्नः कृच्छ्रात् समुद्धरेत्॥५३॥

You are the Lord of all the gods, and the supreme refuge of the universe. Who else is there whom we may worship so that he may save us from distress.

ब्रह्मोवाच

अल्पा इति मतिं कृत्वा यो नरो बुद्धिमोहितः॥

श्लेष्ममूत्रपुरीषाणि युष्मासु प्रतिमोक्षयति॥५४॥

तमियं यास्यति क्षिप्रं तत्रैव च निवत्स्यति॥

तथा वो भविता मोक्ष इति सत्यं ब्रवीमि वः॥५५॥

Brahman said—

This one shall forthwith go to, and thenceforth live in, that man who stupefied by his understanding and regarding you lightly will throw into you phlegm and urine and excreta. It is this, verily true do I say to you, that your rescue shall be brought about.

ततो विपुच्य देवेन्द्रं ब्रह्मवध्या युधिष्ठिरा

यथा विसृष्टं तं वासमगमद्देवशासनात्॥५६॥

Bhishma said—

Then, leaving the king of the deities, the sin of Brahmanicide, O Yudhishtira, proceeded to the abodes that were settled for her at the Grandfather's behest.

एवं शक्रेण संप्राप्ता ब्रह्मवध्या जनाधिप॥

पितामहमनुज्ञाप्य सोऽश्वमेधमकल्पयत्॥५७॥

It was thus, O king, that Indra had become attacked by that dreadful sin. With the Grandfather's permission Indra then resolved to celebrate a Horse-sacrifice.

श्रूयते च महाराज संप्राप्ता वासवेन वै॥

ब्रह्मवध्या ततः शुद्धिं हयमेधेन लब्धवान्॥५८॥

O king! It is listen to that Indra have got relieved from the sin of Brahmanicide by celebrating a Horse-sacrifice.

समवाप्य श्रियं देवो हत्वारिंश्च सहस्रशः॥

प्रहर्षमतुलं लेभे वासवः पृथिवीपते॥५९॥

Regaining his prosperity and killing thousands of enemies, that Vasava acquired great joy, O lord of Earth.

वृत्रस्य रुधिराच्चैव शिखण्डाः पार्थ जज्ञिरे॥

द्विजातिभिरभक्ष्यास्ते दीक्षितैश्च तपोधनैः॥६०॥

From the blood of Vritra, O son of Pritha, were born high-crested cocks. Therefore, those fowls are unclean (as food) for the twice-born ones, and those ascetics that have undergone the rite of initiation.

सर्वावस्थं त्वमप्येषां द्विजातीनां प्रियं कुरु॥

इमे हि भूतले देवाः प्रथिताः कुरुनन्दन॥६१॥

Under all circumstances, O king, do you encompass what is agreeable to the twice-born, for these, O king, are known as gods on Earth.

एवं शक्रेण कौरव्य बुद्धिसौक्ष्म्यान्महासुरः॥

उपायपूर्वं निहतो वृत्रो ह्यमिततेजसा॥६२॥

It was thus, O Kuru chief, that the powerful Asura Vritra was killed by Shakra of great energy by the help of subtle intelligence and through the application of means.

एवं त्वमपि कौन्तेय पृथिव्यामपराजितः।

भविष्यसि यथा देवः शक्रतुरमित्रहा॥६३॥

You will, also, O son of Kunti, unvanquished on Earth, become another Indra and the killer of all your enemies.

ये तु शक्रकथां दिव्यामिमां पर्वसु पर्वसु।

विप्रमध्ये वदिष्यन्ति न ते प्राप्स्यन्ति किल्बिषम्॥६४॥

Those men who, on every Parva day, will recite this sacred narrative of Vritra in the midst of Brahmanas shall never be sullied by any sin.

इत्येतद् वृत्रमाश्रित्य शक्रस्यात्यन्तुतं महत्।

कथितं कर्म ते तात किं भूयः श्रोतुमिच्छसि॥६५॥

I have now recited to you one of the greatest and most wonderful feats of Indra about Vritra, What else do you wish to hear."

CHAPTER 283

(MOKSHADHARMA PARVA)—

Continued

The origin of fever

युधिष्ठिर उवाच

पितामह महाप्राज्ञ सर्वशास्त्रविशारद।

अस्मिन् वृत्रवधे देव विवक्षा मम जायते॥१॥

Yudhishtira said—

O grandfather you are endued with great wisdom and thoroughly grounded in every branch of learning. From this very narrative of the destruction of Vritra the wish has arisen in my mind of asking you a question.

ज्वरेण मोहितो वृत्रः कथितस्ते जनाधिप।

निहतो वासवेनेह वज्रेणेति तदानघ॥२॥

You have said, O king, that Vritra was stupefied by Fever, and that then, O sinless one, he was killed by Vasava with the thunderbolt.

कथमेष महाप्राज्ञ ज्वरः प्रादुर्बभौ कुतः।

ज्वरोत्पत्तिं निपुणतः श्रोतुमिच्छाम्यहं प्रभो॥३॥

How did this Fever, O you of great wisdom, originate, O lord, I wish to hear fully of the origin of Fever.

भीष्म उवाच

शृणु राजन् ज्वरस्येमं सम्भवं लोकविश्रुतम्।

विस्तरं चास्य वक्ष्यामि यादृशश्चैव भारता॥४॥

Bhishma said—

Listen, O king, to the origin, known all over the world, of Fever! I shall describe fully this topic, fully explaining how Fever first came into existence, O Bharata.

पुरा मेरोर्महाराज शृङ्गं त्रैलोक्यपूजितम्।

ज्योतिष्कं नाम सावित्रं सर्वरत्नविभूषितम्॥५॥

In days of yore, O king, there was a summit, named Savitri, of the mountains of Meru. Adored of all the worlds, it was endued with great effulgence and adorned with every sort of jewels and gems.

अप्रमेयमनाद्युष्यं सर्वलोकेषु भारता

तत्र देवो गिरितटे हेमधातुविभूषिते॥६॥

That summit was immeasurable in extent and no one could go there. On that mountain summit the divine Mahadeva used to sit shiningly as if on a bed-stead adorned with gold.

पर्यङ्क इव विभ्राजन्नुपविष्टो बभूव ह।

शैलराजसुता चास्य नित्यं पार्श्वे स्थिता बभौ॥७॥

तथा देवा महात्मानो वसवश्चापितौजसः।

तथैव च महात्मानावश्विनौ भिषजां वरौ।

तथा वैश्रवणो राजा गुह्यकैरभिसंवृतः॥८॥

यक्षाणामीश्वरः श्रीमान् कैलासनिलयः प्रभुः।

उपासन्त महात्मानमुशना च महामुनिः॥९॥

सनत्कुमारप्रमुखास्तथैव च महर्षयः।

अङ्गिरःप्रमुखश्चैव तथा देवर्षयोऽपरे॥१०॥

विश्रावसुश्च गन्धर्वस्तथा नारदपर्वतौ।

अप्सरोगणसंघाश्च समाजग्मुनेकशः॥११॥

Sitting by his side, the daughter of the king of mountains shone in brilliance. The great gods, the Vasus of immeasurable energy, the great Ashvins, those foremost of physicians, and king Vaishravana attended by many a Guhyaka,—that king of the Yakshas, endued with prosperity and power, and having his

abode on the summit of Kailasa,—all waited upon the great Mahadeva. And the great sage Ushanas, and the foremost of Rishis headed by Sanatkumara, and the other celestial Rishis headed by Angiras, and the Gandharva Vishvavasu, and Narada and Parvata, and the various clans of Apsaras, all came there to wait upon the king of the universe.

ववौ सुखः शिवो वायुर्नागचवहः शुचिः।

सर्वर्तुकुसुमोपेताः पुष्पवन्तो दुमास्तथा॥१२॥

A pure and auspicious air carrying various sorts of perfumes, blew there. The trees that stood there were adorned with the flowers of all seasons.

तथा विद्याधराश्चैव सिद्धाश्चैव तपोधनाः।

महादेवं पशुपतिं पर्युपासन्त भारता॥१३॥

A large number of Vidyadharas, Siddhas and ascetics, too, O Bharata, went there for waiting upon Mahadeva, that Lord of all creatures.

भूतानि च महाराज नानारूपधराण्यथा।

राक्षसाश्च महारौद्राः पिशाचाश्च महाबलाः॥१४॥

बहुरूपधरा हृष्टा नानाप्रहरणोद्यताः।

देवस्यानुचरास्तत्र तस्थिरे चानलोपमाः॥१५॥

Many ghosts also, of various forms and aspects, and many fearful Rakshasas and powerful Pishachas, of various forms, mad with joy, and armed with various sorts of uplifted weapons forming the train of Mahadeva, were there, every one of whom looked like a blazing fire energy.

नन्दी च भगवांस्तत्र देवस्यानुमते स्थितः।

प्रगृह्य ज्वलितं शूलं दीप्यमानः स्वतेजसा॥१६॥

The illustrious Nandi stood there obeying the great god, shining with his own energy and armed with a lance that resembled a flame of fire.

गङ्गा च सरितां श्रेष्ठा सर्वतीर्थजलोद्भवा।

पर्युपासत तं देवं रूपिणी कुरुनन्दन॥१७॥

Ganga, also, that foremost of all Rivers and originating from all sacred waters in the universe, waited there in her embodied form, O son of Kuru, upon that illustrious gods.

स एवं भगवांस्तत्र पूज्यमानः सुरर्षिभिः।

देवैश्च सुमहातेजा महादेवो व्यतिष्ठत॥१८॥

Thus worshipped by the celestial Rishis and the gods, the illustrious Mahadeva of great energy lived on that summit of Meru.

कस्यचित् त्वथ कालस्य दक्षो नाम प्रजापतिः।

पूर्वोक्तेन विधानेन यक्ष्यमाणोऽन्वपद्यत॥१९॥

After sometime had gone away, the Prajapati Daksha began to celebrate a sacrifice according to ancient rites.

ततस्तस्य मखं देवाः सर्वे शक्रपुरोगमाः।

गमनाय समागम्य बुद्धिमापेदिरे तदा॥२०॥

All the gods in a body headed by Sakra, resolved to repair to that sacrifice of Daksha.

ते विमानैर्महात्मानो ज्वलनार्कसमप्रभैः।

देवस्यानुमतेऽगच्छन् गङ्गाद्वारमिति श्रुतिः॥२१॥

We have heard that the great gods ordered by Mahadeva, mounted their celestial cars resembling the fire or the Sun in sheen, and proceeded to that spot whence the Ganges is said to issue.

प्रस्थिता देवता दृष्ट्वा शैलराजसुता तदा।

उवाच वचनं साध्वी देवं पशुपतिं पतिम्॥२२॥

भगवन् क्वनु यान्तेते देवाः शक्रपुरोगमाः।

बूहि तत्त्वेन तत्त्वज्ञ संशयो मे महानयम्॥२३॥

Seeing the deities depart, the excellent daughter of the king of mountains, addressed her divine husband, viz., the Lord of all creatures, and said, O illustrious one, who are those gods headed by Shakra going? O you who know the truth, tell me truly, for a great doubt has possessed my mind.

महेश्वर उवाच

दक्षो नाम महाभागे प्रजानां पतिरुत्तमः।

हयमेधेन यजते तत्र यान्ति दिवौकसः॥२४॥

Maheshvara said—

O highly blessed lady, the excellent Prajapati Daksha is worshipping the gods in a House Sacrifice! These Dwellers of heaven are going there.

उमोवाच

यज्ञमेतं महादेव किमर्थं नाधिगच्छसि।
केन वा प्रतिषेधेन गमनं ते न विद्यते॥२५॥

Uma said—

Why, O Mahadeva do you not go to that Sacrifice? What objection is there of your going to that place?

महेश्वर उवाच

सुरैरेव महाभागे पूर्वमेतदनुष्ठितम्।
यज्ञेषु सर्वेषु मम न भाग उपकल्पितः॥२६॥

Maheshvara said—

O highly blessed lady, the gods in days of yore made a compact by virtue of which no share was allotted to me of offerings in all Sacrifices.

पूर्वोपायोपपन्नेन मार्गेण वरवर्णिनि।
न मे सुराः प्रयच्छन्ति भागं यज्ञस्य धर्मतः॥२७॥

According to that arrangement, O fair one, the gods do not give me, following the old custom, any share of the sacrificial offerings!

उमोवाच

भगवन् सर्वभूतेषु प्रभावाभ्यधिको गुणैः।
अजग्यश्चाप्यथुष्यश्च तेजसा यशसा श्रिया॥२८॥

Uma said—

O illustrious one, among all gods, you are the foremost in prowess. In merit, in energy, in fame, and in prosperity you are second to none, and you are, indeed superior to all.

अनेन ते महाभाग प्रतिषेधेन भागतः।

अतीव दुःखमुत्पन्नं वेष्युश्च ममानघा॥२९॥

On account, however, of this disability regarding a share I am filled with great grief, O sinless one, and a tremour fills me from head to foot.

भीष्म उवाच

एवमुक्त्वा तु सा देवी तदा पशुपतिं पतिम्।
तूष्णींभूताभवद् राजन् दह्यमानेन चेतसा॥३०॥

Bhishma said—

Having said these words to her consort, the Lord of all creatures, O monarch, the goddess Parvati remained silent, her heart burning the while in grief.

अथ देव्या मतं ज्ञात्वा हृद्गतं यच्चिकीर्षितम्।
स समाज्ञापयामास तिष्ठ त्वमिति नन्दिनम्॥३१॥

Then, understanding what was in her heart and what her thoughts were (for wiping off that disgrace), Mahadeva addressed Nandi, saying,—Wait here.

ततो योगबलं कृत्वा सर्वयोगेश्वरेश्वरः।
तं यज्ञं स महातेजा भीमैरनुचरैस्तदा॥३२॥
सहसा घातयामास देवदेवः पिनाकधृक्।
केचिन्नादानमुञ्चन्त केचिद्भासांश्च चक्रिरे॥३३॥
रुधिरेणापरे राजंस्तत्राग्निं समवाकिरन्।
ऋचिद् यूषान् समुत्पाट्य बभ्रमुर्विकृताननाः॥३४॥
आस्यैरन्ये चाग्रसन्त तथैव परिचारकान्।

Summoning all his Yoga powers, that Lord of all lords of Yoga, that god of gods, that holder of Pinaka, possessed of great energy, quickly proceeded to the place accompanied by all his dreadful followers and destroyed that Sacrifice. Of these followers of his, some yelled, and some laughed terribly, and some, O king, extinguished the fires with blood; and some, having dreadful faces, pulling up the sacrificial stakes, began to whirl them. Others began to devour those that were celebrating the Sacrifices.

ततः स यज्ञो नृपते वध्यमानः समन्ततः॥३५॥

आस्थाय मृगरूपं वै खमेवाभ्यगमत् तदा।

Then thus afflicted on every side, that Sacrifice, assumed the form of a deer and tried to fly away through the firmament.

तं तु यज्ञं तथारूपं गच्छन्तमुपलभ्य सः॥३६॥

धनुरादाय बाणेन तदान्वसरत प्रभुः।

Learning that the Sacrifice was running away in that form, the powerful Mahadeva began to pursue him with bow and sorrow.

ततस्तस्य सुरेशस्य क्रोधादमिततेजसः॥३७॥

ललाटात् प्रसृतो घोरः स्वेदबिन्दुर्बभूव ह।

On account of the ire which then filled the heart of that foremost of all gods, possessed of matchless energy, a dreadful drop of sweat appeared on his forehead.

तस्मिन् पतितपात्रे च स्वेदबिन्दौ तदा भुवि॥३८॥

प्रादुर्बभूव सुमहानग्निः कालानलोपमः।

When the drop of sweat fell down on the Earth, there immediately appeared a blazing fire resembling the conflagration that appears at the end of the cycle.

तत्र चाजायत तदा पुरुषः पुरुषर्षभा॥३९॥

ह्रस्वोऽतिमात्रं रक्ताक्षो हरिश्मश्रुर्विभीषणः।

From that fire came out a dreadful being, O king of very short stature, having blood-red eyes and a green beard.

उर्ध्वं केशोऽतिरोमाङ्गः श्येनोलूकस्तथैव च॥४०॥

करालकृष्णवर्णश्च रक्तवासास्तथैव च।

तं यज्ञं सुमहासत्त्वोऽदहत् कक्षमिवानलः॥४१॥

His body was covered all over with hair like a hawk's or an owl's and his hair stood erect. Of dreadful form, his complexion was dark and his dress blood-red. Like a fire burning a heap of dry grass or straw, that Being of high energy speedily consumed the embodied form of Sacrifice.

व्यचरत् सर्वतो देवान् प्राद्वत् स ऋषींस्तथा।

देवाश्चाप्याद्रवन् सर्वे ततो भीता दिशो दश॥४२॥

तेन तस्मिन् विचरता पुरुषेण विशाम्यते।

पृथिवी ह्यचलद् राजन्नतीव भरतर्षभा॥४३॥

Having performed that feat, he then rushed towards the gods and the Rishis that had gathered there. The gods filled with fear, fled on all sides.

The earth shook with that Being's tread, O King, O foremost of Bharata's race.

हाहाभूतं जगत् सर्वमुपलक्ष्य तदा प्रभुः।

पितामहो महादेवं दर्शयन् प्रत्यभाषत॥४४॥

Exclamation of 'Oh' and 'Alas' arose throughout the universe. Marking this, the

powerful Grandfather, appearing before Mahadeva, addressed him thus.

ब्रह्मोवाच

भवतोऽपि सुराः सर्वे भागं दास्यन्ति वै प्रभो।

क्रियतां प्रतिसंहारः सर्वदेवेश्वर त्वया॥४५॥

Brahman said—

O powerful one, the deities will henceforth give you a share of the sacrificial offerings! O Lord of all the gods, let this anger of yours be withdrawn by you.

इमा हि देवताः सर्वा ऋषयश्च परंतप।

तव क्रोधान्महादेव न शान्तिमुपलेभिरे॥४६॥

O scorcher of enemies, there, those gods, and the Rishis, on account of your anger, O Mahadeva, have become greatly agitated.

यश्चैष पुरुषो जातः स्वेदात् ते विबुधोत्तम।

ज्वरो नामैष धर्मज्ञ लोकेषु प्रचरिष्यति॥४७॥

This Being, also, that has originated from your sweat, O foremost of gods, shall walk among creatures, O righteous-souled one, under the name of Fever.

एकीभूतस्य न त्वस्य धारणे तेजसः प्रभो।

समर्था सकला पृथ्वी बहुधा सृज्यतामयम्॥४८॥

O powerful one, if the energy of this Being remains intact, then the entire Earth herself will not be able to bear him. Let him, therefore, be divided into many parts.

इत्युक्तो ब्रह्मणा देवो भागे चापि प्रकल्पिते।

भगवन्तं तथेत्याह ब्रह्माणममितौजसम्॥४९॥

When Brahman had said these words, and when his proper share was appointed of the sacrificial offerings, Mahadeva replied to the Grandfather of great energy, saying,—So be it.

परां च प्रीतिमगमदुत्सम्यंश्च पिनाकधृक्।

अवाप च तदा भागं यथोक्तं ब्रह्मणा भवः॥५०॥

Indeed, the holder of Pinaka, viz., Bhava, smiled and became filled with joy. And he accepted the share that the Grandfather settled the offerings in sacrifices.

ज्वरं च सर्वधर्मज्ञो बहुधा व्यसृजत् तदा।

शान्त्यर्थं सर्वभूतानां शृणु तच्चापि पुत्रक॥५१॥

Knowing the constituents of everything, Mahadeva then divided. Fever into many parts, for the peace of all creatures. Listen, O son, as how he did this.

शीर्षाभितापो नागानां पर्वतानां शिलाजतु।
अपां तु नीलिकां विद्यान्निर्मोकं भुजगेषु च॥५२॥
खोरकः सौरभेयाणामूषरं पृथिवीतले।
पशूनामपि धर्मज्ञ दृष्टिप्रत्यवरोधनम्॥५३॥
रन्ध्रागतमथान्नानां शिखोदभेदश्च बर्हिणाम्।
नेत्ररोगः कोकिलस्य ज्वरः प्रोक्तो महात्मना॥५४॥

The heat in the heads of elephants, the bitumen of mountains, the moss that floats on water, the slough of snakes, the sores that appear in the hoofs of bulls, the barren tracts of Earth full of saline matter, the dullness of vision of all animals, the diseases in the throats of horses, the crests appearing on the heads of peacocks, the eye-disease of the koel, each of these was named Fever by the great Mahadeva.

अवीनां पित्तभेदश्च सर्वेषामिति नः श्रुतम्।
शुकानामपि सर्वेषां हिक्किका प्रोच्यते ज्वरः॥५५॥
शार्दूलेष्वथ धर्मज्ञ श्रमो ज्वर इहोच्यते।

This is what we have heard. The liver-disease also of sheep, and the hiccup of parrots are also known as forms of Fever. To this must be added the toil that tigers suffer, for that also, O righteous king, is known as a forms of Fever.

मानुषेषु तु धर्मज्ञ ज्वरो नामैव भारत॥५६॥
मरणे जन्मनि तथा मध्ये चाविशते नरम्।

Besides these, O Bharata, amongst men, Fever, enters all bodies at the time of birth, of death, and on other occasions.

एतन्माहेश्वरं तेजो ज्वरो नाम सुदारुणः॥५७॥
नमस्यश्चैव मान्यश्च सर्वप्राणिभिरिष्वरः।

This Fever is known to be the dreadful power of Maheshvara. He has authority over all creatures and should, therefore, be respected and adored by all.

अनेन हि समाविष्टो वृत्रो धर्मभृतां वरः॥५८॥
व्यजृम्भत ततः शक्रस्तस्मै वज्रमवासुजत्।

It was by him that Vritra, that foremost of virtuous persons, was possessed when he yawned. It was then that Shakra discharged his thunderbolt at him.

प्रविश्य वज्रं वृत्रं च दारयामास भारत॥५९॥
दारितश्च स वज्रेण महायोगी महासुरः।
जगाम परमं स्थानं विष्णोरमिततेजसः॥६०॥

The thunderbolt, entering the body of Vritra, O Bharata, divided him in two parts. Divided in two by the thunderbolt, the great Asura endued with great Yoga powers, went to the region of Vishnu of great energy.

विष्णुभक्त्या हि तेनेदं जगद् व्याप्तमभूत् तदा।
तस्माच्च निहतो युद्धे विष्णोः स्थानमवाप्तवान्॥६१॥

It was on account of his devotion to Vishnu that he had succeeded in overwhelming the whole universe. And it was owing to his devotion to Vishnu that he ascended, when killed, to the region of Vishnu.

इत्येष वृत्रमाश्रित्य ज्वरस्य महतो मया।
विस्तरः कथितः पुत्र किमन्यत् प्रब्रवीमि ते॥६२॥

Thus, O son, while describing the story of Vritra have I recited to you fully the narrative of Fever! What else shall I describe to you?

इमां ज्वरोत्पत्तिमदीनमानसः
पठेत् सदा यः सुसमाहितो नरः।

विमुक्तरोगः स सुखी मुदा युतो

लभेत कामान् स यथामनीषितान्॥६३॥

That man who will read this account of the origin of Fever with rapt attention and cheerful heart shall become free from disease and shall always have happiness for his lot. Filled with joy he shall have all his wishes gratified.

CHAPTER 284

(MOKSHADHARMA PARVA) —
Continued.

The destruction of the sacrifice of Daksha
by Mahadeva

जनमेजय उवाच

प्राचेतसस्य दक्षस्य कथं वैवस्वतेऽन्तरे।

विनाशमगमद् ब्रह्मन् हयमेघः प्रजापतेः॥१॥

Janamejaya said—

How, O Brahmana, was the Horse-sacrifice of the Prajapati Daksha, the son of Prachetas, destroyed during the time of Vaivasvata Manu?

देव्या मन्युकृतं मत्वा क्रुद्धः सर्वात्मकः प्रभुः।

प्रसादात् तस्य दक्षेण स यज्ञः संहितः कथम्।

एतद् वेदितुमिच्छेयं तन्मे ब्रूहि यथातथम्॥२॥

Understanding that the goddess Uma had become filled with ire and grief, the powerful Mahadeva, who is the soul of all things, yielded to anger. How, again, through his grace, was Daksha enabled to gather again the divided limbs of that Sacrifice? I wish to know all this, Tell me all this, O Brahmana, truly as it took place.

वैशम्पायन उवाच

पुरा हिमवतः पृष्ठे दक्षो वै यज्ञमाहरत्।

गङ्गाद्वारे शुभे देशे ऋषिसिद्धनिषेविते॥३॥

Vaishampayana said—

In days of yore Daksha made arrangements for celebrating a Sacrifice on the breast of Himavat in that sacred region inhabited by Rishis and Siddhas where the Ganges comes out of the mountains.

गन्धर्वाप्सरसाकीर्णे नानाद्रुमलतावृते।

ऋषिसङ्घैः परिवृतं दक्षं धर्मभृतां वरम्॥४॥

पृथिव्यामन्तरिक्षे च ये च स्वर्लोकवासिनः।

सर्वे प्राञ्जलयो भूत्वा उपतस्थुः प्रजापतिम्॥५॥

Over-grown with trees and creepers of various sorts, that place abounded with Gandharvas and Apsaras. Surrounded by numbers of Rishis, Daksha, that best of virtuous men, that progenitor of creatures, was attended by the denizens of the Earth, the sky, and the celestial region, with their hands joined together in respect.

देवदानवगन्धर्वाः पिशाचोरगराक्षसाः।

हाहाहूहूश्च गन्धर्वौ तुम्बुर्नारदस्तथा॥६॥

विश्वामसुर्विश्वसेनो गन्धर्वाप्सरसस्तथा।

आदित्या वसवो रुद्राः साध्याः सह मरुद्गणैः॥७॥

इन्द्रेण सहिताः सर्वे आगता यज्ञभागिनः।

उष्मपाः सोमपाश्चैव धूमपा आन्यपास्तथा॥८॥

ऋषयः पितरश्चैव आगता ब्रह्मणा सह।

एते चान्ये च बहवो भूतग्रामाश्चतुर्विधाः॥९॥

जरायुजाण्डजाश्चैव सहसा स्वेदजोद्भिजैः।

आहूता मन्त्रिताः सर्वे देवाश्च सह पत्निभिः॥१०॥

विराजन्ते विमानस्था दीप्यमाना इवाग्नयः।

The gods, the Danavas, the Gandharvas, the Pishachas, the Nagas, the Rakshasas, the two Gandharvas named Haha and Huhu, Tumvuru and Narada, Vishnavasu, Vishvasena, The Gandharvas and the Apsaras, the Adityas, the Vasus, the Rudras, the Saddhyas, the Maruts, all came there with Indra for sharing in the Sacrifices. The Drinkers of heat, the drinkers of Soma, the drinkers of smoke, the drinkers of sacrificial juice, the Rishis, and the departed manes, came there with the Brahmanas. These, and many other living creatures belonging to the four orders, viz., viviparous and oviparous and fifth-born and vegetable, were invited to that Sacrifice. The gods also, with their wives respectfully invited thereto, came on their celestial cars and seated thereon shone like burning fires.

तान् दृष्ट्वा मन्युनाऽऽविष्टो दधीचिर्वाक्यमब्रवीत्॥११॥

नायं यज्ञो न वा धर्मो यत्र रुद्रो न इज्यते।

Seeing them, the Rishi Dadhichi became filled with grief and anger and said,—‘This is neither a Sacrifice nor a meritorious rite of religion, since Rudra is not worshipped in it.

वयबन्धं प्रपन्ना वै किं नु कालस्य पर्ययः॥१२॥

किं नु मोहान् पश्यन्ति विनाशं पर्युपस्थितम्।

उपस्थितं महाघोरं न बुध्यन्ति महाध्वरे॥१३॥

You are certainly exposing yourselves to death and chains! Alas, how unfavourable is the time! Stupefied by mistake you do not see that destruction awaits you! A terrible calamity will overtake you in course of this great Sacrifice! You are blind to it.

इत्युक्त्वा स महायोगी पश्यति ध्यानचक्षुषा।
स पश्यति महादेवं देवीं च वरदां शुभाम्॥१४॥
नारदं च महात्मानं तस्या देव्याः समीपतः।
संतोषं परमं लेभे इति निश्चित्य योगवित्॥१५॥

Having said these words, that great Yogin saw the future with eyes of contemplation. He saw Mahadeva, and his divine consort, viz., that giver of excellent boons, with the great Narada sitting beside the goddess. Conversant with Yoga, Dadhichi became highly pleased, having ascertained what was about to take place.

एकमन्त्रास्तु ते सर्वे येनेशो न निमन्त्रितः।
तस्माद् देशादपक्रम्य दधीचिर्वाक्यमब्रवीत्॥१६॥
अपूज्यपूजनाच्चैव पूज्यानां चाप्यपूजनात्।
नृघातकसमं पापं शश्वत् प्राप्नोति मानवः॥१७॥

All the gods and others that had come there held the same opinion, regarding the omission to invite the Lord of all creatures. Dadhichi alone, desirous of leaving that place then said,—By adoring one who should not be adored, and by refusing to adore him who should be adored, a man incurs the sin of homicide for ever.

अनृतं नोक्तपूर्वं मे न च वक्ष्ये कदाचन।
देवतानामृषीणां च मध्ये सत्यं ब्रवीम्यहम्॥१८॥

I have never before spoken an untruth, and an untruth I shall never speak. Here in the midst of the gods and the Rishis I say the truth.

आगतं पशुभर्तारं स्रष्टारं जगतः पतिम्।
अध्वरे ह्यग्रभोक्तारं सर्वेषां पश्यत प्रभुम्॥१९॥

The Protector of all creatures, the Creator of the universe, the Lord of all, the powerful master, the taker of sacrificial offerings, will soon come to this Sacrifice and you all shall behold him.

दक्ष उवाच

सन्ति नो बहवो रुद्राः शूलहस्ताः कपर्दिनः।
एकादशस्थानगता नाहं वेदि महेश्वरम्॥२०॥

Dhaksha said—

We have many Rudras armed with lances and having matted locks on their heads. They are eleven in number. I know them all, but I do not know who this Maheshvara is.

दधीचिरुवाच

सर्वेषामेव मन्त्रोऽयं येनासौ न निमन्त्रितः।
यथाहं शंकरादूर्ध्वं नान्यं पश्यामि दैवतम्।
तथा दक्षस्य विपुलो यज्ञोऽयं न भविष्यति॥२१॥

Dadhichi said—

This seems to be the advice of all that are here, namely, that Maheshvara should not be invited. As, however, I do not see any god that can be said to be superior to him, I am sure that this proposed Sacrifice of Daksha will surely be destroyed.

दक्ष उवाच

एतन्मुखेशाय सुवर्णपात्रे ,
हविः समस्तं विधिमन्त्रपूतम्।
विष्णोर्नयाम्यप्रतिमस्य भागं
प्रभुर्विभुश्चाहवनीय एषः॥२२॥

Daksha said—

Here, in this golden vessel, intended for the Lord of all Sacrifices is the sacrificial offering sanctified by Mantras and according to the ordinance. I wish to make this offering to Vishnu who is peerless. He is powerful and the Master of all, and to Him should sacrifices be offered.

देव्युवाच

किं नाम दानं नियमं तपो वा
कुर्यानहं येन पतिर्मयाद्या।
लभेत भागं भगवानचिन्त्यो
ह्यर्धं तथा भागमथो तृतीयम्॥२३॥

Uma said—

What are those gifts, what those vows, and what those penances, that I should practise by means of which my illustrious consort may be able to get a half or a third share of the offerings in sacrifices.

एवं ब्रुवाणां भगवान्स पत्नीं

प्रहृष्टरूपः क्षुभितामुवाच।

न वेत्सि मां देवि कृशोदराङ्गि

किं नाम युक्तं वचनं मखेशे॥२४॥

To his wife who was moved with grief and who repeated these words the illustrious Mahadeva said with a delighted face. You do not know me, O goddess! You do not know, O you of delicate limbs, and low belly, what words are proper to be said to Lord of Sacrifices.

अहं विजानामि विशालनेत्रे

ध्यानेन हीना न विदन्त्यसन्तः।

तवाद्य मोहेन च सेन्द्रदेवा

लोकास्त्रयः सर्वत एव मूढाः॥२५॥

O lady having large eyes, I know that it is only the sinful, who are shorn of contemplation, that do not understand me. It is through your power of illusion that the gods headed by Indra and the three worlds all become stupefied.

मामध्वरे शंसितारः स्तुवन्ति

रथन्तरं सामगाश्चोपगान्ति।

मां ब्राह्मणा ब्रह्मविदो यजन्ते

ममाध्वर्यवः कल्पयन्ते च भागम्॥२६॥

It is to me that the chaunters offer their praises in Sacrifices. It is to me that the Saman-singers sing their Rathantaras. It is to me that Brahmanas knowing the Vedas celebrate their Sacrifices. And it is to me that the Addharyus offer the shares of sacrificial offerings.

देव्युवाच-

सुप्राकृतोऽपि पुरुषः सर्वः स्त्रीजनसंसदि।

स्तौति गवार्यते चापि स्वमात्मानं न संशयः॥२७॥

The goddess said—

Persons of even ordinary powers applaud themselves and brag before their wives. There is no doubt in this.

श्रीभगवानुवाच

नात्मानं स्तौमि देवेशि पश्य मे तनुमध्यमे।

यं स्रक्ष्यामि वरारोहे यागार्थे वरवर्णिनि॥२८॥

The holy one said—

O Queen of all the gods, I do not certainly speak highly of my own self. See now, O lady of slender waist, what I do. Look at the Being that I will create, O you of the fairest complexion, for destroying this Sacrifice, O my beautiful wife!

इत्युक्त्वा भगवान् पत्नीमुमां प्राणैरपि प्रियाम्।

सोऽसृजद् भगवान् वक्त्राद् भूतं घोरं प्रहर्षणम्॥२९॥

Having said these words to his wife Uma, who was dearer to him than his own life, the powerful Mahadeva created from his mouth a dreadful Being whose very sight could make one's hair stand erect.

तमुवाचाक्षिप मखं दक्षस्येति महेश्वरः।

ततो वक्त्राद् विमुक्तेन सिंहैकेन लीलया॥३०॥

देव्या मन्युव्यपोहार्यं हतो दक्षस्य वै ऋतुः।

Maheshvara answered him, telling,—Go and destroy the Sacrifice of Daksha. Thus commanded, that Being of leonine powers who had come out from the mouth of Mahadeva wished to destroy the Sacrifice of Daksha, without displaying all his energy and without the help of any one else, for removing the anger of Uma.

मन्युना च महाभीमा महाकाली महेश्वरी॥३१॥

आत्मनः कर्मसाक्षित्वे तेन सार्धं सहानुगा।

देवस्यानुमतं मत्वा प्रणम्य शिरसा ततः॥३२॥

Urged by her anger, the wife of Maheshvara, herself assuming a dreadful form known by the name of Mahakali, proceeded in the company of that Being who had come out from Mahadeva's mouth, for beholding with her own eyes the acts of destruction which was her own. That powerful Being, then started having gained the permission of Mahadeva and having bowed his head to him.

आत्मनः सदृशः शौर्याद् बलरूपसमन्वितः।

स एव भगवान् क्रोधः प्रतिरूपसमन्वितः॥३३॥

In energy, strength, and form, he took after Maheshvara himself who had created him. Indeed, he was the living embodiment of (Mahadeva's) anger.

अनन्तबलवीर्यश्च अनन्तबलपौरुषः।

वीरभद्र इति ख्यातो देव्या मन्युप्रमार्जकः॥३४॥

सोऽसृजद् रोमकूपेभ्यो रौम्यान् नाम गणेश्वरान्।

Of great, might, energy, courage and prowess, he passed by the name of Virabhadra—that dispeller of the goddess's anger. He then created from the pores of his body a large number of spirits known by the name of Raumyas.

रुद्रतुल्या गणा रौद्रा रुद्रवीर्यपराक्रमाः॥३५॥

ते निपेतुस्ततस्तूर्णं दक्षयज्ञविर्हिसया।

भीमरूपा महाकायाः शतशोऽथ सहस्रशः॥३६॥

Those dreadful spirits, endued with terrible energy and prowess and resembling Rudra himself, rushed with the force of thunder to that place where Daksha was making preparations for his sacrifice, moved by the desire of destroying it. Having hundreds and thousands in number.

ततः कलकिलाशब्देराकाशं पूरयन्निवा।

तेन शब्देन महता त्रस्तास्तत्र दिवौकसः॥३७॥

They filled the sky with their confused cries and shrieks. That noise filled the dwellers of heaven with fear.

पर्वतश्च व्यशीर्यन्त चकम्पे च वसुंधरा।

मारुतश्चैव घूर्णन्ते चुक्षुभे वरुणालयः॥३८॥

The very mountains were riven and the Earth shook. Whirlwinds began to blow. The Ocean rose in a surge.

अग्नयो नैव दीप्यन्ते नैव दीप्यति भास्करः।

ग्रहा नैव प्रकाशन्ते नक्षत्राणि न चन्द्रमाः॥३९॥

The fires that were lighted refused to blaze up. The Sun became dimmed. The Planets, the stars, and constellations, and the Moon, no longer shone.

ऋषयो न प्रकाशन्ते न देवा न च मानुषाः।

एवं तु तिमिरीभूतं निर्दहन्त्यपमानिताः॥४०॥

The Rishis, the gods, and human beings, looked pale. A universal darkness covered the Earth and sky. The insulted Rudras began to put fire to everything.

प्रहरन्त्यपरे घोरा यूपानुत्पाटयन्ति च।

प्रमर्दन्ति तथा चान्ये विमर्दन्ति तथा परे॥४१॥

Some amongst them of terrible form began to smite and strike. Some tore up the sacrificial stakes. Some began to grind and others to crush.

आधावन्ति प्रधावन्ति वायुवेगा मनोजवाः।

चूर्णयन्ते यज्ञपात्राणि दिव्यान्याभरणानि च॥४२॥

विशीर्यमाणा दृश्यन्ते तारा इव नभस्तले।

Gifted with the speed of wind or thought, some began to rush close and far. Some began to break the sacrificial vessels and the divine ornaments. The scattered fragments covered the ground like stars bespangling the firmament.

दिव्यान्नपानभक्ष्याणां राशयः पर्वतोपमाः॥४३॥

क्षीरनद्योऽथ दृश्यन्ते घृतपायसकर्दमाः।

दधिमण्डोदका दिव्याः खण्डशर्करवाल्काः॥४४॥

षड् रसान् निवहन्त्येता गुडकुल्या मनोरमाः।

Heaps of excellent dishes, of bottles of drink, and of edibles there were that looked like mountains. Rivers of milk ran on all sides, with clarified butter and porridge for their mire, creamy curds for their water, and crystallised sugar for their sands. Those rivers had all the six tastes. There were lakes of treacle that looked highly beautiful.

उच्चावचानि मांसानि भक्ष्याणि विविधानि च॥४५॥

पानकानि च दिव्यानि लेह्योष्ण्याणि यानि च।

भुज्जते विविधैर्वक्त्रैर्विलुम्पन्त्याक्षिपन्ति च॥४६॥

रुद्रकोपान्महाकायाः कालाग्निसदृशोपमाः।

Meat of various sorts, of the best quality, and other edibles of various sorts, and many excellent sorts of drink, and several other sorts of food that might be licked and sucked, began to be eaten by those spirits with various mouths. And they began to cast off and scatter those food in all directions. On account of

Rudra's anger, every one of those gigantic Beings appeared like the all-destructive cycle-fire.

क्षोभयन् सुरसैन्यानि भीषयन्तः समन्ततः॥४७॥

क्रोडन्ति विविधाकाराश्चिक्षिपुः सुरयोषितः।

Agitating the celestial troops they made them tremble with fear and fly away on all sides. Those dreadful spirits sported with one another, and seizing the celestial damsels shoved and hurled them on all sides.

भद्रकोष्ठात् प्रसन्नेन सर्वदेदैः सुरक्षितम्॥४८॥

तं यज्ञमदहच्छीघ्रं रुद्रः सन्ततः।

Of terrific deeds, those Beings, urged on by Rudra's anger very soon burnt, that Sacrifice although it was protected with great care by all the gods.

चकार भैरवं गदं सर्वभूतभवंकरम्॥४९॥

ल्लित्वा शिरो वै यज्ञस्य ननाद च मुमोद च।

They sent up loud roars which filled every living creature with fear. Having torn off the head of Sacrifice they began to cry aloud in joy.

ततो ब्रह्मादयो देवा दक्षश्चैव प्रजापतिः॥५०॥

ऊचुः प्राञ्जलयः सर्वे कथ्यतां को भवानिति।

Then the gods headed by Brahman, and that progenitor of creatures, viz., Daksha, joining their hands in reverence, addressed that powerful Being, saying,— "Tell us, who you are."

वीरभद्र उवाच

नाहं रुद्रो न वा देवी नैव भोक्तुमिहागतः॥५१॥

देव्या मन्युकृतं मत्वा क्रुद्धः सर्वात्मकः प्रभुः।

Virabhadra said—

I am neither Rudra nor his consort the goddess Uma. Nor have I come here for partaking of the food. Knowing the fact of Uma's anger, the powerful Lord who is the soul of all creatures has yielded to anger.

द्रष्टुं वा नैव विप्रेन्द्रान् नैव कौतूहलेन वा॥५२॥

तव यज्ञविधानार्थं सम्प्रपन्नं विद्धि मामिह।

I have not come here for seeing these foremost of Brahmanas. I have not come here impelled by curiosity. Know that I have come here for destroying this Sacrifice of yours.

वीरभद्र इति ख्यातो रुद्रकोपाद् विनिःसृतः॥५३॥

भद्रकालीति विख्याता देव्याः कोपाद् विनिःसृता।

प्रेषितौ देवदेवेन यज्ञान्तिकमिहागतौ॥५४॥

I am known by the name of Virabhadra and I have originated from the anger of Rudra. This lady who is called Bhadrakali, has originated from the anger of the goddess. We have both been sent by that god of gods, and we have accordingly come here.

शरणं गच्छ विप्रेन्द्र देवदेवमुपापतिम्।

वरं क्रोषोऽपि देवस्य वरदानं न चान्यतः॥५५॥

O foremost of Brahmanas, seek the protection of that Lord of the gods, he consort of Uma! It is better to incur even the anger of that foremost of gods than to obtain boons from any god.

वीरभद्रवचः श्रुत्वा दक्षो धर्मभृतां वरः।

तोषयामास स्तोत्रेण प्रणिपत्य महेश्वरम्॥५६॥

Hearing the words of Virabhadra, Daksha, that foremost of all pious men, bowed down unto Maheshvara and sought to please him by uttering the following hymn.

प्रपद्ये देवमीशानं शाश्वतं ध्रुवमव्ययम्।

महादेवं महात्मानं विश्वस्य जगतः पतिम्॥५७॥

I throw myself at the feet of the effulgent Ishana, who is Eternal, Immutable, and Indestructible; who is the foremost of all gods, who has a high soul, who is the Lord of all the universe.

प्राणापानौ संनिरुध्य वक्त्रस्थानेन यत्नतः।

विचार्य सर्वतो दृष्टिं बहुदृष्टिरभिजित्॥५८॥

सहसा देवदेवेशो ह्यग्निकुण्डात् समुत्थितः।

His praises having thus been hymned, the great god, Mahadeva, suspending the two vital airs—Prana and Apana—by shutting his mouth properly, and casting his eyes graciously on all sides, appeared there. Having many eyes, that conqueror of all enemies, that Lord of even the

gods of all gods, suddenly arose from within the pit in which was kept the sacrificial fire.

बिभ्रत्सूर्यसहस्रस्य तेजः संवर्तकोपमः॥५९॥

स्मितं कृत्वा हवीद् वाक्यं ब्रूहि किं करवाणि ते।

Endued with the effulgence of a thousand Suns, and looking like another Samvartaka, the great god smiled gently (at Daksha) and addressing him, said—‘What, O Brahmana, shall I do for you?’

श्राविते च मखाध्याये देवानां गुरुणा ततः॥६०॥

तुमवाचाञ्जलिं कृत्वा दक्षो देवं प्रजापतिः।

भीतशङ्कितवित्रस्तः सर्वाण्यवदनेक्षणः॥६१॥

At this time, the preceptor of all the gods worshipped Mahadeva with the Vedic verses contained in the Moksha sections. Then that progenitor of all creatures, viz., Daksha, joining his hands in respect, filled with dread and fear, highly moved and with face and eyes bathed in tears, addressed the great god in the following words.—

यदि प्रसन्नो भगवान् यदि चाहं भवत्प्रियः।

यदि वाहमनुग्राहो यदि वा वरदो मम॥६२॥

यद् दग्धं भक्षितं पीतशितं यच्च नाशितम्।

चूर्णीकृतापविद्धं च यज्ञसम्भारमीदृशम्॥६३॥

दीर्घकालेन महता प्रयत्नेन सुसंचितम्।

तन्न मिथ्या भवेन्मह्यं वरमेतमहं वृणो॥६४॥

तथास्त्वित्याह भगवान् भगनेत्रहरो हरः।

धर्माध्यक्षो विरूपाक्षस्त्र्यक्षो देवः प्रजापतिः॥६५॥

Daksha said—

If the great god has been pleased with me,—if, indeed, I have become an object of favour with him,—if I am worthy of kindness,—if the great lord of all creatures is ready to grant me boons,—then let all these articles of mine that have been burnt, eaten, drunk, swallowed, destroyed, broken, and polluted,—let all these articles, collected in many long years, and with great care and exertion, prove useless! Let these articles be of use to me! Even this is the boon I pray for! The illustrious Hara, the tearer of Bhaga’s eyes,

said to him,—‘Let it be as you say!’ these were the words of that illustrious progenitor of all creatures, that god of three eyes, that protector of virtue.

जानुभ्यामवनीं गत्वा दक्षो लब्ध्वा भवाद् वरम्।

नाम्नामष्टसहस्रेण स्तुतवान् वृषभध्वजम्॥६६॥

Having gained that boon from Bhava, Daksha knelt down to him and adored that god having the bull for his emblem uttering his thousand and eight names.

युधिष्ठिर उवाच

यैर्नामधेयैः स्तुतवान् दक्षो देवं प्रजापतिः।

वक्तुमर्हसि मे तात श्रोतुं श्रद्धा ममानघ॥६७॥

Yudhishtira said—

You should, O sire, tell me those names by which Daksha, that progenitor of creatures, worshipped the great god, O sinless one, a respectful curiosity urges me to hear them.

भीष्म उवाच

श्रूयतां देवदेवस्य नामान्यद्भुतकर्मणः।

गूढव्रतस्य गुह्यानि प्रकाशानि च भारत॥६८॥

Bhishma said—

Hear, O Bharata, what the names, both secret and public, are of that god of gods, that god of extraordinary feats, that ascetic of secret vows.

नमस्ते देवदेवेश देवारिबलसूदन।

देवेन्द्रबलविष्टम्भ देवदानवपूजित॥६९॥

Daksha said—

I bow to you, O lord of all the gods of gods, to the destroyer of the forces of the Asuras! You are the paralyser of the strength of the king of gods himself! You are worshipped by both gods and Danavas.

सहस्राक्ष विरूपाक्ष त्र्यक्ष यक्षाधिपप्रिया।

सर्वतःपाणिपादान्त सर्वतोऽक्षिशिरोमुखा॥७०॥

You are thousand-eyed, you are fierce-eyed, and you are three-eyed! You are the friend of the king of the Yakshas, your hands and feet extend in all directions to all places. Your eyes also and head, mouth are on all sides.

सर्वतःश्रुतिमैल्लोके सर्वमावृत्य तिष्ठसि।

शङ्खकर्ण महाकर्ण कुम्भकर्णार्णवालयः॥७१॥

Your ears too are everywhere in the universe and you are yourself everywhere, O Lord! You are shaft-eared you are large-eared, and you are pot-eared! You are the receptacle of the Ocean.

गजेन्द्रकर्ण गोकर्ण पाणिकर्ण नमोऽस्तु ते।

शतोदर शतावर्त शतजिह्व नमोऽस्तु ते॥७२॥

Your ears are like those of the elephant, or of the bull, or like extended palms. Adoration to you. You have a hundred stomachs, a hundred revolutions, and a hundred tongues. I bow to you.

गायन्ति त्वा गायत्रिणोऽर्चन्त्यर्कमर्किणः।

ब्रह्माणं त्वां शतक्रतुमूर्ध्वं खमिव मेनिरे॥७३॥

The utterers of the Gayatri sing your praises in uttering the Gayatri, and the worshippers of the Sun worship you in adoring the Sun. The Rishis consider you as Brahman, as Indra, and as the sky above.

मूर्तौ हि ते महामूर्ते समुद्राम्बरसंनिभ।

सर्वा वै देवता ह्यस्मिन् गावो गोष्ठ इवासते॥७४॥

O you of mighty form, the Ocean and the Sky are your two forms. All the gods live in your two forms. All the gods live in your form as kine dwell within the fold.

भवच्छरीरे पश्यामि सोममग्नि जलेश्वरम्।

आदित्यमथ वै विष्णुं ब्रह्माणं च बृहस्पतिम्॥७५॥

In your body I see Soma, Agni, the king of the Waters, Aditya, Vishnu, Brahman, and Brihaspati.

भगवान् कारणं कार्यं क्रिया करणमेव च।

असत्तश्च सतश्चैव तथैव प्रभवाप्ययौ॥७६॥

You, O illustrious one, are Cause and Effect and Action and Instrument of everything unreal and real, and you are Creation and Destruction.

नमो भवाय शर्वाय रुद्राय वरदाय च।

पशूनां पतये नित्यं नमोऽस्त्वय्यकघातिने॥७७॥

I bow to you who are called Bhava, Sharva, and Rudra. I bow to you who are the giver of boons. I bow always to you who are the Lord of all creatures. Salutations to you who are the slayer of Andhaka.

त्रिजटाय त्रिशीर्षाय त्रिशूलवरपाणिने।

त्र्यम्बकाय त्रिनेत्राय त्रिपुरघ्नाय वै नमः॥७८॥

Salutations to you who have three matted locks, to you who have three heads, to you who are armed with an excellent trident; to you who have three eyes and who are, therefore, called Tryambaka and Trinetra! Salutations to you who are the destroyer of the triple city!

नमश्चण्डाय कुण्डाय अण्डायाण्डधराय च।

दण्डिने समकर्णाय दण्डिमुण्डाय वै नमः॥७९॥

Salutations to you who are called Chanda, and Kunda; you who are the (universal) egg and also the bearer of the (universal) egg; to you who are the holder of the ascetic's stick, to you who have ears everywhere, and to you who are called Dandimunda.

नमोर्ध्वदंष्ट्रकेशाय शुक्लायावतताय च।

विलोहिताय धूम्राय नीलग्रीवाय वै नमः॥८०॥

Salutations to you whose teeth and hair are turned upwards, to you who are stainless and white, and who are stretched all over the universe; to you who are red, to you who are tawny and to you who have a blue throat.

नमोऽस्त्वप्रतिरूपाय विरूपाय शिवाय च।

सूर्याय सूर्यमालाय सूर्येष्टजपताकिने॥८१॥

Salutations to you who are of incomparable form, who are of dreadful form, and who are highly auspicious! To you who are the sun, who have a garland of suns round your neck and who have standards and flags bearing the device of the sun.

नमः प्रमथनाथाय वृषस्कन्धाय धन्विने।

शत्रुन्दमाय दण्डाय पर्णचीरपटाय च॥८२॥

Salutations to you who are the Lord of spirits and ghosts, to you who are bullnecked, and who are armed with the bow; to you who crush all enemies, to you who are the personification of chastisement, and to you who are clad in leaves and rags.

नमो हिरण्यगर्भाय हिरण्यकवचाय च।

हिरण्यकृतचूडाय हिरण्यपतये नमः॥८३॥

Salutations to you who have gold in your stomach. To you who are accoutered in golden mail, to you who are gold-created, to you who are the lord of all the gold in the world.

नमः स्तुताय स्तुत्याय स्तूयमानाय वै नमः।

सर्वाय सर्वभक्षाय सर्वभूतान्तरात्मने॥८४॥

Salutations to you who have been worshipped, who are worthy of adorations, and who are still being adored; to you who are all things, who devour all things, and who are the soul of all things.

नमो होत्रेऽथ मन्त्राय शुक्लध्वजपताकिने।

नमो नाभाय नाभ्याय नमः कटकटाय च॥८५॥

Salutations to you who are the Hotri (in sacrifices), who are the (Vedic) Mantras uttered (in sacrifices), and who own white flags and standards. Salutations to you who are the navel of the universe, who are both cause and effect in the form of the five primal elements, and who are the coverer of all covers.

नमोऽस्तु कृशनासाय कृशाङ्गाय कृशाय च।

संहृष्टाय विहृष्टाय नमः किलकिलाय च॥८६॥

Salutations to you who are called Krishanasha, who are of thin limbs, and who are thin. Salutations to you who are always cheerful and who are the personification of sounds and voices.

नमोऽस्तु शयमानाय शयितायोत्थिताय च।

स्थिताय धावमानाय मुण्डाय जटिलाय च॥८७॥

Salutations to you who are about to be stretched on the Earth, who are already stretched, and who stand erect. Salutations to you who are fixed, who are running, who are bald, and who have matted locks on your head.

नमो नर्तनशीलाय मुखवादित्रवादिने।

नाद्योपहारलुब्धाय गीतवादित्रशालिने॥८८॥

Salutation to you who are fond of dancing and who beat puffed cheeks converting the mouth into a drum. Salutations to you who are fond of lotuses that blow in rivers, and who are

always fond of singing and playing on musical instruments.

नमो ज्येष्ठाय श्रेष्ठाय बलप्रमथनाय च।

कालनाथाय कल्याय क्षयायोपक्षयाय च॥८९॥

Salutations to you who are the eldest-born, who are the foremost of all creatures, and who are the crusher of the Asura Vala. Salutations to you who are the Master of Time, who are the personification of Kalpa; who are the embodiment of all kinds of destruction great and small.

भीमदुन्दुभिहासाय भीमव्रतधराय च।

उग्राय च नमो नित्यं नमोऽस्तु दशबाहवे॥९०॥

Salutations to you who laugh dreadfully and as loud as the beat of a drum, and who practise dreadful vows! Salutations for ever to you who are fierce, and who have ten arms.

नमः कपालहस्ताय चित्तिभस्मप्रियाय च।

विभीषणाय भीष्माय भीमव्रतधराय च॥९१॥

Salutations to you who are armed with bones and who are fond of the ashes of funeral pyres. Salutation to you who are dreadful, who are horrible to look at, and who are an observer of dreadful, vows and practises.

नमो विकृतवक्त्राय खड्गजिह्वाय दंष्ट्रिणे।

पक्वामपांसलुब्धाय तुम्बीवीणाप्रियाय च॥९२॥

Salutations to you who have an ugly mouth, who have a tongue resembling a scimitar and who have large teeth. Salutations to you who are fond of both cooked and uncooked meat, and who consider the gourd Vena as highly dear.

नमो वृषाय वृष्याय गोवृषाय वृषाय च।

कटकटाय दण्डाय नमः पचपचाय च॥९३॥

Salutations to you who make rain, who help the cause of virtue, who are identifiable with the form of Nandi, and who are Righteousness's self! Salutations to you who are ever moving like wind and the other forces, who are the controller of all things, and who are always engaged in cooking all creatures.

नमः सर्ववरिष्ठाय वराय वरदाय च।

वरमाल्यगन्धवस्त्राय वरातिवरदे नमः॥१४॥

Salutations to you who are the foremost of all creatures, who are superior, and who are the giver of boons. Salutation to you who have the best of garlands, the best of scents, and the best of dresses, and that givest the best of boons to the best of creatures.

नमो रक्तविरक्ताय भावनायाक्षमालिने।

सम्भिन्नाय विभिन्नाय छायायातपनाय च॥१५॥

Salutations to you who are attached, who are freed from all attachments, who are of the form of Yoga-contemplation, and who are bedecked with a garland of Akshas. Salutations to you who are united as cause and disunited as effects, and who are the form of shadow and of light.

अघोरघोररूपाय घोरघोरतराय च।

नमः शिवाय शान्ताय नमः शान्ततमाय च॥१६॥

Salutations to you who are amiable, and who are rightful, and who are exceedingly so. Salutations to you who are auspicious, who are tranquil, and who are most tranquil.

एकपादबहुनेत्राय एकशीर्ष्णे नमोऽस्तु ते।

रुद्राय क्षुद्रलुब्धाय संविभागप्रियाय च॥१७॥

Salutations to you who have one leg and many eyes, and only one head; to you who are fierce, to you who are satisfied with little offerings, and you who are fond of equity.

पञ्चालाय सिताङ्गाय नमः शमशमाय च।

नमश्चण्डिकघण्टाय घण्टायाघण्टघण्टिने॥१८॥

Salutations to you who are the maker of the universe, and who are ever united with the attribute of tranquillity. Salutations to you who carry a bell frightening the enemies, who are of the form of the jungle made by a bell, and who are of the form of sound when it is not perceptible by the ear.

सहस्राध्मातघण्टाय घण्टामालाप्रियाय च।

प्राणघण्टाय गन्धाय नमः कलकलाय च॥१९॥

Salutations to you who are like a thousand bells jingled together, and who are fond of a

garland of bells, who are like the sound that the vital airs make, who are of the form of all scents and of the confused noise of boiling liquids.

हूँहूँकारपाराय हूँहूँकारप्रियाय च।

नमः शमशमे नित्यं गिरिवृक्षालयाय च॥२०॥

Salutations to you who are above three Huns, and who are fond of two Huns. Salutations to you who are greatly tranquil, and who live under the shade of mountain trees.

गर्भमांससृगालाय तारकाय तराय च।

नमो यज्ञाय यजिने हुताय प्रहुताय च॥२१॥

You are fond of the heart-flesh of all creatures, who purify all sins and who are of the form of sacrificial offerings. Salutations to you who are of the form of Sacrifice, who are the Sacrificer himself, who are the Brahmana into whose mouth is poured the sacrificial butter, and who are the fire into which is poured the butter inspired with Mantras.

यज्ञवाहाय दान्ताय तप्यायातपनाय च।

नमस्तटाय तट्याय तटानां पतये नमः॥२२॥

Salutations to you who are of the form of (sacrificial) priests, who have your senses under control, who are made of the quality of Goodness, and who have also the quality of Darkness. Salutations to you who are of the form of the banks of Rivers, of Rivers themselves, and of the lord of all Rivers (viz., the Ocean).

अन्नदायान्नपतये नमस्त्वनभुजे तथा॥

नमः सहस्रशीर्षाय सहस्रचरणाय च॥२३॥

सहस्रोद्यतशूलाय सहस्रनयनाय च।

नमो बालार्कवर्णाय बालरूपधराय च॥२४॥

बालानुचरगोप्ताय बालक्रीडनकाय च।

नमो वृद्धाय लुब्धाय क्षुब्धाय क्षोभणाय च॥२५॥

Salutations to you who are the giver of food, who are the lord of all food, and who are at one with him who takes food! Salutations to you who have a thousand heads and a thousand feet; to you who have a thousand tridents uplifted in your hands, and a thousand

eyes! Salutations to you who are how are of the form of the rising Sun, and who are of the form of a child, who are the protector of attendants all of whom are like children, and who are, besides, of the form of children's toys. Salutations to you who are old, who are covetous, who are already agitated, and who are about to be agitated.

तरङ्गाङ्कितकेशाय मुञ्जकेशाय वै नमः।

नमः षट्कर्मतुष्टाय त्रिकर्मनिरताय च॥१०६॥

Salutations to you who have locks of hair carrying the current of the Ganges, and who have locks of hair resembling blades of Munja grass! Salutations to you who are pleased with the six acts, and who are given to the performance of the three acts.

वर्णाश्रमाणां विधिवत् पृथक्कर्मनिवर्तिनि।

नमो घृष्याय घोषाय नमः कलकलाय च॥१०७॥

Salutations to you who have allotted the duties of the various modes of life. Salutations to you who should be praised in sounds, who are of the form of sorrow, and who are of the form of deep and confused noise.

श्वेतपिङ्गलनेत्राय कृष्णारक्तक्षणाय च।

प्राणभग्नाय दण्डाय स्फोटनाय कृशाय च॥१०८॥

Salutations to you who have eyes both white and tawny, as also dark and red. Salutations to you who have conquered your vital airs, who are of the form of weapons, who rivet all things, and who are greatly lean.

धर्मकामार्थमोक्षाणां कथनीयकथाय च।

सांख्याय सांख्यमुख्याय सांख्ययोगप्रवर्तिनि॥१०९॥

Salutations to you who always describe Religion, Pleasure, Profit, and Liberation. Salutations to you who are a Sankhya, who are the foremost of Sankhyas, and who are the promulgator of the Sankhya Yoga.

नमो रथ्यविरथ्याय चतुष्पथरथाय च।

कृष्णाजिनोत्तरीयाय व्यालयज्ञोपवीतिनि॥११०॥

Salutations to you who have a car and who are without a car. Salutations to you who have the junction of four roads for your car; to you

who have the skin of a black deer for your upper garments, and who have a snake for the sacred thread.

ईशान वज्रसंघात हरिकेश नमोऽस्तु ते।

त्र्यम्बकाम्बिकनाथाय व्यक्ताव्यक्त नमोऽस्तु ते॥१११॥

Salutations to you who are Ishana, who are of body as hard as adamant, and who are of green locks. Salutations to you who have three eyes, who are the husband of Ambika, who are manifest, and who are Unmanifest.

काम कामद कामघ्न तृप्तातृप्तविचारिणे।

सर्व सर्वद सर्वघ्न संघ्याराग नमोऽस्तु ते॥११२॥

Salutations to you who are Desire, are the Giver of all desires, who are the Killer of all desires, and who are the discriminator between the pleased and the not pleased. Salutations to you who are all things, the Giver of all things, and the Destroyer of all things. Salutations to you who are the colour which appear in the evening sky.

महाबल महाबाहो महासत्त्व महाद्युते।

महामेघचयप्रख्य महाकाल नमोऽस्तु ते॥११३॥

स्थूल जीर्णाङ्ग जटिले वल्कलाजिनधारिणे।

Salutations to you who are of great strength, who are of mighty arms, who are a mighty Being, and who are of great effulgence. Salutations to you who look like a huge mass of clouds, and who are the embodiment of eternity. Salutations to you who are of well-developed body, who are of emaciated limbs, who bear, matted locks on your head, and who are clad in barks of trees and skins of animals.

दीप्तसूर्याग्निजटिले वल्कलाजिनवाससे।

सहस्रसूर्यप्रतिम तपोनित्य नमोऽस्तु ते॥११४॥

Salutations to you who have matted locks as effulgent as the Sun or the Fire, and who have barks and skins for your raiment. Salutations to you who are endued with the effulgence of a thousand Suns, and who are ever engaged in penances.

उन्मादन शतावर्त गङ्गातोयार्द्रमूर्धजा।

चन्द्रावर्त युगावर्त मेघावर्त नमोऽस्तु ते॥११५॥

Salutations to you who are the excitement of Fever and who have matted locks drenched with the waters of the Ganges having hundreds of eddies. Salutations to you who again and again revolve the Moon, the Yugas, and the clouds.

त्वमन्नमन्नभोक्ता च अन्नदोऽन्नभुगेव च।

अन्नस्रष्टा च पक्ता च पक्वभुक्पवनोऽनलः॥११६॥

You are food, you are he who eats that food, you are the giver of food, you are the grower of food, and you are the maker of food. Salutations to you who cook food and who eat cooked food, and who are both wind and fire.

जरायुजाण्डजाश्चैव स्वेदजाश्च तथोद्भिजाः।

त्वमेव देवदेवेश भूतग्रामश्चतुर्विधः॥११७॥

O Lord of all the lords of the gods, you are the four orders of living creatures, viz., the viviparous, the oviparous, the filth-born, and vegetables.

चराचरस्य स्रष्टा त्वं प्रतिहर्ता तथैव च।

त्वामाहुर्ब्रह्मविदुषो ब्रह्म ब्रह्मविदां वरः॥११८॥

You are the Creator of the mobile and the immobile universe, and you their Destroyer. O foremost of all persons conversant with Brahma, they who know Brahma consider you as Brahma.

मनसः परमा योनिः खं वायुर्ज्योतिषां निधिः।

ऋक्सामानि तथोङ्कारमाहुस्त्वां ब्रह्मवादिनः॥११९॥

The Brahnavadins say that you are the Supreme root of Mind, and the Refuge upon which Ether, Air, and Light rest. You are the Richs and the Samans, and the syllable OM.

हायिहायिहुवाहायिहावुहायि तथासकृत्।

गायन्ति त्वां सुस्त्रेष्ठ सामगा ब्रह्मवादिनः॥१२०॥

O foremost of all goods, those Brahnavadins who sing the Samans always sing you when they utter the syllables Hayi-Hayi, Huva-Hayi, and Huva-Hoyi.

यजुर्पयो ऋङ्मयश्च त्वमाहुतिमयस्तथा।

पठ्यसे स्तुतिभिश्चैव वेदोपनिषदां गणैः॥१२१॥

You are made up the Yajushes, of the Richs, and of the offerings poured on the

sacrificial fire. The hymns of the Vedas and the Upanishads worship you.

ब्राह्मणाः क्षत्रिया वैश्याः शूद्रा वर्णाविराष्ट ये।

त्वमेव मेघसंघश्च विद्युत्स्तनितगर्जितः॥१२२॥

You are the Brahmanas and the Kshatriyas, the Vaishyas, and the Shudras, and the other castes formed by inter-mixture. You are the masses of clouds which appear in the sky; you are Lightning; and you are the roar of thunder.

संवत्सरस्त्वमृतवो मासो मासार्धमेव च।

युगं निमेषाः काष्ठास्त्वं नक्षत्राणि ग्रहाः कलाः॥१२३॥

You are the year, you are the seasons, you are the month, and you are the fortnight. You are Yuga, you are the time represented by a twinkle of the eye, you are Kashtha, you are the constellations, you are the Planets, you are Kala.

वृक्षाणां ककुदोऽसि त्वं गिरीणां शिखराणि च।

व्याघ्रो मृगाणां पततां ताक्ष्योऽनन्तश्च भोगिनाम्॥१२४॥

You are the tops of all tress, you are the highest summits of all mountains. You are the tiger among the lower animals, you are Garuda among birds, and you are Ananta among snakes.

क्षीरोदो हृदधीनां च यन्त्राणां धनुरेव च।

वज्रः प्रहरणानां च व्रतानां सत्यमेव च॥१२५॥

You are the ocean of milk among all oceans, and you are the bow among instruments for hurling weapons. You are the thunder among weapons, and you are Truth among vows.

त्वमेव द्वेष इच्छा च रागो मोहः क्षमाक्षमे।

व्यवसायो धृतिर्लोभः कामक्रोधौ जयाजयौ॥१२६॥

You are Aversion and you are Desire: you are attachment and you are stupefaction (of judgement): you are Forgiving and you are Unforgiveness. You are Exertion, and you are Patience: you are Cupidity: you are Lust and you are Anger: you are Victory and you are Defeat.

त्वं गदी त्वं शरी चापी खट्वाङ्गी झङ्गी तथा।

छेत्ता भेत्ता प्रहर्ता त्वं नेता यन्ता पिता मतः॥१२७॥

You are armed with mace, and you are armed with arrow: you are armed with the bow, and you carry the Khattanga and the Jharjhara in your hands. You are he who cuts down and pierces and smites. You are he who leads (all creatures) and he who gives them pain and grief.

दशलक्षणसंयुक्तो धर्मोऽर्थः काम एव च।

गङ्गा समुद्राः सरितः पल्वलानि सरांसि च॥१२८॥

You are Righteousness marked by ten virtues; you are Wealth or Profit of every sort; and you are Pleasure! You are Ganga, you are the Oceans, you are the Rivers, you are the lakes, and you are the tanks.

लता वल्यस्तृणौषध्यः पशवो मृगपक्षिणः।

द्रव्यकर्मसमारम्भः कालः पुण्यफलप्रदः॥१२९॥

आदिश्चान्तश्च देवानां गायत्र्योङ्कार एव च।

You are the thin creepers, you are the thicker creepers. you are all kinds of grass, and you are the deciduous herbs. You are all the lower animals and you are the birds. You are the origin of all objects and acts, and you are that season which yields fruits and flowers. You are the beginning and you are the end of the Vedas; you are the Gayatri, and you are OM.

हरितो रोहितो नीलः कृष्णो रक्तस्तथारुणः।

कटुश्च कपिलश्चैव कपोतो मेघकस्तथा॥१३०॥

You are Green, you are Red, you are Blue, you are Dark, You are of Bloody colour, you are of the colour of the Sun. You are Tawny, you are Brown, and you are Dark-blue.

अवर्णश्च सुवर्णश्च वर्णकारो घनोपमः।

सुवर्णनामा च तथा सुवर्णप्रिय एव च॥१३१॥

You are colourless, you are of the best colour, you are the maker of colours, and you are peerless. You are of the name of Gold, and you are fond of Gold.

त्वमिन्द्रश्च यमश्चैव वरुणो धनदोऽनलः।

उपप्लवश्चित्रभानुः स्वर्भानुर्भानुरेव च॥१३२॥

You are Indra, you are Yama, you are the Giver of boons, you are the Lord of riches, and

you are Agni. You are the Eclipse, you are the Fire called Chitrabhanu, you are Rahu, and you are the Sun.

होत्रं होता च होम्यं च हुतं चैव तथा प्रभुः।

त्रिसौपर्णं तथा ब्रह्म यजुषां शतरुद्रियम्॥१३३॥

You are the fire upon which sacrificial butter is poured. You are he who pours the butter. You are He in honour of whom the butter is poured, you are the butter itself that is poured, and you are the powerful Lord of all. You are those sections of the Brahmanas who are called Trisuparna; you are all the Vedas; and you are the sections called Shatarudriya in the Yajushes.

पवित्रं च पवित्राणां मङ्गलानां च मङ्गलम्।

गिरिको हिंडुको वृक्षो जीवः पुद्गल एव च॥१३४॥

You are the holiest of holies, and the auspicious of all auspicious things. You quicken the inanimate body. You are the Chit that lives in the human body. Invested with qualities, you are liable to Destructions. You are individual soul, that is He who is never liable to destruction when uninvested with attributes. You are full yet you are liable to decay and death in the form of the body which is individual soul's encasement.

प्राणः सत्त्वं रजश्चैव तमश्चाप्रमदस्तथा।

प्राणोऽपानः समानश्च उदानो व्यान एव च॥१३५॥

You are the breath of life, and you are quality of Goodness, you are Darkness, you are Ignorance, and you are not subject to mistake. You are the vital airs called Prana, Apana, Samana, Udana, and Vyana.

उन्मेषश्च निमेषश्च क्षुतं जृम्भितमेव च।

लोहितान्तर्गता दृष्टिर्महावक्त्रो महोदरः॥१३६॥

You are the opening of the eye and the shutting of the eye. You are Sneeze and you are Yawning. You are of red eyes which are ever turned inwards. You are of large mouth and large stomach.

सूक्ष्मोरोमा हरिश्मश्रुर्लक्ष्मिकेशश्चलाचलः।

गीतवादित्रतत्त्वज्ञो गीतवादनकप्रियः॥१३७॥

The hairs of your body are like needles. Your beard is green. Your hair is turned upwards. You are swifter than the swiftest. You are master of the principals of music both vocal and instrumental, and fond of both and instrumental music.

मत्स्यो जलचरो जाल्योऽकलः केलिकलः कलिः।

अकालश्चातिकालश्च दुष्कालः काल एव च॥१३८॥

You are a fish moving in the waters, and you are a fish caught in the net. You are full, you are fond of sports, and you are of the form of all quarrels and disputes. You are Time, you are bad time, you are premature time, and you are over-mature time.

मृत्युः क्षुश्च कृत्यश्च पक्षोऽपक्षश्चयंकरः।

मेघकालो महादंष्ट्रः संवर्तकबलाहकः॥१३९॥

You are the killing, you are the razor, and you are what is killed. You are the auxiliary and you are the adversary, and you are destroyer of both auxiliaries and adversaries. You are the time when clouds appear, you are of large teeth, and you are Samvartaka and Valahaka.

घण्टोऽघण्टो घटी घण्टी चरुचेली मिलीमिली।

ब्रह्मकायिकमग्नीनां दण्डी मुण्डस्त्रिदण्डधृक्॥१४०॥

You are manifest in a shining form. You are concealed for being invested with illusion. You are He who links creatures with the fruits of their acts. You have a bell in your hand. You sport with all mobile and immobile things. You are the cause of all causes. You are Brahma, you are Swaha; you are the holder of the rod, your head is bald, and you are he who has his words, deeds, and thoughts under restraint.

चतुर्युगश्चतुर्वेदश्चातुर्होत्रप्रवर्तकः।

चातुराश्रम्यनेता च चातुर्वर्ण्यकश्च यः॥१४१॥

You are the four cycles, you are the four Vedas, you are he from whom the four fires have emanated. You are the ordainer of all the duties of the four modes of life. You are the maker of the four Orders.

सदा चाक्षप्रियो धूर्तो गणाध्यक्षो गणाधिपः।

रक्तमाल्याम्बरधरो गिरिशो गिरिकप्रियः॥१४२॥

You are always fond of dice. You are cunning. You are the king of the Various clans of spirits, and their ruler. You are bedecked with red garlands and dressed in red robes. You sleep on the mountain-breast, and you are fond of the red colour.

शिल्पिकः शिल्पिनां श्रेष्ठः सर्वशिल्पप्रवर्तकः।

भगनेत्राङ्गशृङ्खण्डः पूष्णो दन्तविनाशनः॥१४३॥

You are the artisan: You are the foremost of artists; and it is you from whom all arts have originated. You are the tearer of the eyes of Bhaga; you are Fiercc, and you are the destroyer of the teeth of Pushan.

स्वाहा स्वधा वषट्कारो नमस्कारो नमो नमः।

गूढव्रतो गुह्यतपास्तारकस्तारकामयः॥१४४॥

You are Swaha, you are Svadha, you are Vashat, you are Salutation's form, and you are the words 'Namas-Namas' uttered by all worshippers. Others know not your observances and penances. You are Pranava; you are the sky bespangled with countless of stars.

धाता विधाता संधाता विधाता धारणोऽधरः।

ब्रह्मा तपश्च सत्यं च ब्रह्मचर्यमथार्जवम्॥१४५॥

You are Dhatri, and Vidhatri, and Sandhatri, Vidhatri, and the refuge of all things in the form of the Supreme cause, and you are independent of all Refuge. You are conversant with Brahma, you are Penance, you are Truth, you are the Soul of Brahmacharya, and you are Simplicity.

भूतात्मा भूतकृद्भूतो भूतभव्यमवोद्भवः।

भूर्भुवः स्वरितश्चैव ध्रुवो दान्तो महेश्वरः॥१४६॥

You are the soul of all creatures, and you are the Creator of all creatures, you are absolute Existence, and you are the Cause whence the Past, the Present, and Cause whence the Past, the Present, and the Future, have originated. You are Earth, you are sky, and you are Heaven. You are Eternal, you are Self-controlled, and you are the great god.

दीक्षितोऽदीक्षितः क्षान्तो दुर्दान्तोऽदान्तनाशनः।

चन्द्रावर्तो युगावर्तः संवर्तः सम्प्रवर्तकः॥१४७॥

You are initiated, and you are not initiated. You are forgiving; you are unforgiving; and you are the chastiser of the rebellions. You are the lunar month, you are the cycle, you are Destruction, and you are Creation.

कामो बिन्दुरणुः स्थूलः कर्णिकारस्रजप्रियः।

नन्दीमुखो भीममुखः सुमुखो दुर्मुखोऽमुखः॥१४८॥

You are Lust, you are the seminal fluid, you are subtle, you are gross, and you are fond of garlands made of Karnikara flowers. You have a face like that of Nandi, you have a terrible face, you have a beautiful face, you have an ugly face, and you are without a face.

चतुर्मुखो बहुमुखो रणेष्वाग्निमुखस्तथा।

हिरण्यगर्भः शकुनिर्महोरगपतिर्विराट्॥१४९॥

You have four faces, you have many faces, and you have a fiery face when engaged in battles. You are Narayana, you are unattached to all things like a bird, you are Ananta, and you are Virat.

अधर्महा महापार्श्वश्चण्डधारो गणाधिपः।

गोनर्दो गोप्रताश्च गोदृषेश्वरवाहनः॥१५०॥

You are the destroyer of sin, you are called Mahaparshva, you are Chandadhara, and you are the king of the spirits. You looked like a cow, you were the protector of kine, and you have the king of bulls or your attendant.

त्रैलोक्यगोप्ता गोविन्दो गोमार्गोऽमार्ग एव च।

श्रेष्ठः स्थिरश्च स्थाणुश्च निष्कम्पः कम्प एव च॥१५१॥

You are the protector of the three worlds, you are Govinda, you are the director of the senses, and you are incapable of being apprehended by the senses. You are the foremost of all creatures, you are fixed, you are immobile, you tremble not, you are of the form of trembling.

दुर्वारणो दुर्विषहो दुःसहो दुरतिक्रमः।

दुर्धर्षो दुष्प्रकम्पश्च दुर्विषो दुर्जयो जयः॥१५२॥

You are incapable of being resisted, you are the destroyer of all poisons, you are incapable

of being borne, and you are incapable of being excelled, you cannot be made to tremble, you cannot be measured, you cannot be defeated, you are victory.

शशः शशाङ्कः शमनः शीतोष्णाक्षुज्जराधिकृत्।

आघयो व्याधयश्चैव व्याधहा व्याधिरेव च॥१५३॥

You are of quick speed, you are the Moon, you are Yama, you suffer ungrudgingly, cold, heat, hunger, weakness and disease. You are all mental agonies, you are all physical diseases, you are the curer of all diseases, and you are those diseases themselves which you cure.

मम यज्ञमृगव्याधो व्याधीनामागमो गमः।

शिखण्डी पुण्डरीकाक्षः पुण्डरीकवनालयः॥१५४॥

You are the destroyer of n.y Sacrifice which had tried to escape in the form of a deer. You are the coming in and going out of all diseases. You have a high crest. You have eyes like lotus-petals, You live in the midst of lotuses.

दण्डधारस्वयम्बकश्च उग्रदण्डोऽण्डनाशनः।

विषाग्निपाः सुरश्रेष्ठः सोमपास्त्वं मरुत्पतिः॥१५५॥

You carry the ascetic's staff in your hands. You have the three Vedas for your three eyes. Your chastisements are fierce and severe. You are the destroyer of the egg. You are the drinker of both poison and fire, you are the foremost of all gods, you are drinker of Soma, you are the lord of the Maruts.

अमृतपास्त्वं जगन्नाथ देवदेव गणेश्वरः।

विषाग्निपा मृत्युपञ्च क्षीरपाः सोमपास्तथा।

मधुश्च्युतानामग्रपास्त्वमेव तुषिताद्यापाः॥१५६॥

You are the drinker of Ambrosia. You are the Lord of the universe. You shine in effulgence, and you are the Lord of all the shining ones. You guard against poison and death, and you drink milk and Soma. You are the foremost of the protectors of those that have fallen off from heaven, and you protect Brahman himself.

हिरण्यरेताः पुरुषस्त्वमेव

त्वं स्त्री पुमांस्त्वं च नपुंसकं च।

बालो युवा स्थविरो जीर्णदंष्ट्र-

स्वं नागेन्द्र शक्रस्त्वं विश्वकृद्धिश्चकर्ता॥१५७॥

Gold is your seminal fluid. You are male, you are female, you are neuter. You are an infant, you are a youth, you are old in years with your teeth gone, you are the foremost of Nagas, you are Shakra, you are the Destroyer of the universe, and you are its Creator.

विश्वकृद् विश्वकृतां वरेण्यस्त्वं विश्ववाहो

विश्वरूपस्तेजस्वी विश्वतोमुखः।

चन्द्रादित्यौ चक्षुषी ते हृदयं च पितामहः॥१५८॥

महोदधिः सरस्वती वाग् बलमनलोऽ-

निलः अहोरात्रं निमेषोन्मेषकर्म॥१५९॥

You are Prajapati, and you are worshipped by the Patriarchs, you are the supporter of the universe, you have the universe for your form, you are gifted with great energy, and you have faces turned towards all directions. The Sun and the Moon are your two eyes, and the Grandfather is your heart. You are the Ocean. The goodness of learning is your speech, Fire and Wind are your might. You are Day and Night. You are all acts including the opening and the shutting of the eye.

न ब्रह्मा न च गोविन्दः पौराणा ऋषयो न ते।

माहात्म्यं वेदितुं शक्ता याथातथ्येन ते शिव॥१६०॥

Neither Brahman, nor Govinda, nor the ancient Rishis, can understand your greatness, O auspicious god.

या भूर्तयः सुसूक्ष्मास्ते न मह्यं यान्ति दर्शनम्।

त्राहि मां सततं रक्ष पिता पुत्रमिवौरसम्॥१६१॥

Your subtle forms cannot be seen by us. Rescue me and, O, protect me as the father protects his own begotten son.

रक्ष मां रक्षणीयोऽहं तवानघ नमोऽस्तु ते।

भक्तानुकम्पी भगवान् भक्तश्चाहं सदा त्वयि॥१६२॥

O protect me! I deserve your protection! I bow to you, O sinless One! You, O illustrious one, are full of mercy for your devotees. I am always devoted to you.

यः सहस्राण्यनेकानि पुंसामावृत्य दुर्दृशः।

तिष्ठत्येकः समुद्रान्ते स मे गोप्तास्तु नित्यशः॥१६३॥

Let him be always my protector who stays alone on the other side of the ocean, in a form while it is difficult to apprehend, and overwhelming many thousands of persons.

यं विनिद्रा जितश्वासाः सत्त्वस्थाः संयतेन्द्रियाः।

ज्योतिः पश्यन्ति युञ्जानास्तस्मै योगात्मने नमः॥१६४॥

I bow to the Soul of Yoga who is seen in the form of an effulgent Light by persons that have their senses under restraint, who are endued with the quality of Goodness, who have regulated their breaths, and who have conquered sleep.

जटिले दण्डिने नित्यं लम्बोदरशरीरिणे।

कमण्डलुनिषङ्गाय तस्मै ब्रह्मात्मने नमः॥१६५॥

I bow to him who has matted locks, who carries the ascetic's staff in his hand, who has a body having a long abdomen, who has a water bowl tied to his back, and who is the Soul of Brahman.

यस्य केशेषु जीमूता नद्यः सर्वाङ्गसंधिषु।

कुक्षौ समुद्राश्चत्वारस्तस्मै तोयात्मने नमः॥१६६॥

I salute Him who is the soul of water, in whose hair are the clouds, in the joints of whose body are the rivers, and in whose stomach are the four oceans.

सम्पश्य सर्वभूतानि युगान्ते पर्युपस्थिते।

यः शेते जलमध्यस्थस्तं प्रपद्येऽम्बुशायिनम्॥१६७॥

I seek the protection of Him who, when the end of the cycle sets in, devours all creatures and lies down on the wide sheet of water that covers the universe.

प्रविश्य वदनं राहोर्यः सोमं पिबते निशि।

ग्रसत्यर्कं च स्वर्भानुर्भूत्वा मां सोऽभिरक्षतु॥१६८॥

Let him who entering Rahu's mouth drinks Soma in the night and who becoming Svarbhanu devours the Sun also, protect me.

ये चानुपतिता गर्भा यथा भागानुपासते।

नमस्तेभ्यः स्वधा स्वाहा प्राप्नुवन्तु मुदन्तु ते॥१६९॥

The gods who are mere infants and who have all originated from you after Brahman's creation, enjoy their respective shares. Let them enjoy those offerings made with Svaha and Svadha, and let them enjoy pleasure from those presents. I salute them.

येऽङ्गुष्ठापात्राः पुरुषा देहस्थाः सर्वदेहिनाम्।

रक्षन्तु ते हि मां नित्यं नित्यं चाप्यायन्तु माम्॥१७०॥

Let those Beings who are tiny like the thumb and who live in all bodies, always protect and please men.

ये न रोदन्ति देहस्था देहिनो रोदयन्ति च।

हर्षयन्ति न हृष्यन्ति नमस्तेभ्योऽस्तु नित्यशः॥१७१॥

I always salute those Beings who living within embodied creatures make the latter cry in grief, and who gladden them without themselves being glad.

ये नदीषु समुद्रेषु पर्वतेषु गुहासु च।

वृक्षमूलेषु गोष्ठेषु कान्तारे गहनेषु च॥१७२॥

चतुष्पथेषु ख्यासु चत्वरेषु तटेषु च।

हस्त्यश्चरथशालासु जीर्णोद्यानालयेषु च॥१७३॥

येषु पङ्क्तसु भूतेषु दिशासु विदिशासु च।

चन्द्रार्कयोर्मध्यगता ये च चन्द्रार्करश्मिषु॥१७४॥

रसातलगता ये च ये च तस्मै परं गताः।

नमस्तेभ्यो नमस्तेभ्यो नमस्तेभ्योऽस्तु नित्यशः॥१७५॥

I always salute those Rudra who live in rivers, in oceans in hills and mountains, in mountain-caves in the roots of trees, in cowpens, in dreary forests, in the injunction of roads, in roads, in open squares, in banks, in elephant-sheds, in stables, in car-sheds, in deserted gardens and houses, in the five principal elements, and in the cardinal and subsidiary points. I salute them again and again who live in the space amidst the Sun and Moon, as also in rays of the Sun and the Moon and them who live in the nether regions, and them who have followed the path of Renunciation and other superior practices for the sake of the Supreme.

येषां न विद्यते संख्या प्रमाणं रूपमेव च।

असंख्येयगुणा रुद्रा नमस्तेभ्योऽस्तु नित्यशः॥१७६॥

I always salute them who are without number and measure, and who have no form, those Rudras, who are gifted with infinite attributes.

सर्वभूतकरो यस्मात् सर्वभूतपतिर्हरः।

सर्वभूतान्तरात्मा च तेन त्वं न निमन्त्रितः॥१७७॥

Since you, O Rudra, are the Creator of all creatures, since, O Hara, you are the Master of all creatures, and since you are the indwelling spirit of all creatures, therefore, you were not invited by me.

त्वमेव हीज्यसे यस्माद् यज्ञैर्विविधदक्षिणैः।

त्वमेव कर्ता सर्वस्य तेन त्वं न निमन्त्रितः॥१७८॥

Since you are He who is worshipped in all sacrifices with profuse gifts, and since it is you who are the Creator of all things, therefore, I did not invite you.

अथवा मायया देव सूक्ष्मया तव मोहितः।

एतस्मात् कारणाद् वापि तेन त्वं न निमन्त्रितः॥१७९॥

Or, perhaps, O god, overpowered by your subtle illusion I failed to invite you.

प्रसीद मम भद्रं ते भव भावगतस्य मे।

त्वयि मे हृदयं देव त्वयि बुद्धिर्मनस्त्वयि॥१८०॥

Be propitiated with me, blessed be yourself, O Bhava, with me possessed by the quality of darkness. My Mind, my Understanding, and my intellect all live in you, O god!—

स्तुत्वैवं स महादेवं विरराम प्रजापतिः।

भगवानपि सुप्रीतः पुनर्दक्षमभाषत॥१८१॥

परितुष्टोऽस्मि ते दक्ष स्तवेनानेन सुव्रत।

बहुनात्र किमुक्तेन मत्समीपे भविष्यसि॥१८२॥

Hearing these adorations, that Lord of all creatures, viz., Mahadeva, stopped. Indeed, highly pleased, the illustrious god addressed Daksha, saying,—O Daksha of excellent vows, I have been pleased with these adorations of yours. You need not swell the chorus of my adoration any longer! You shall have my companionship.

अश्वमेधसहस्रस्य वाजपेयशतस्य च।

प्रजापते मत्प्रसादात् फलभागी भविष्यसि॥१८३॥

Through my grace, O progenitor of creatures, you will acquire the fruit of a thousand horse-sacrifices, and a hundred Vajapeyas.

अथैनमब्रवीद् वाक्यं लोकस्याधिपतिर्मवः।

आश्वासनकरं वाक्यं वाक्यविद्वाक्य सम्मतम्॥१८४॥

Once more, Mahadeva, that thorough adept in speech, addressed Daksha and said to him these words fraught with great consolation:—Be you the foremost of all creatures in the world.

दक्ष दक्ष न कर्तव्यो मनुर्विघ्नमिमं प्रति।

अहं यज्ञहरस्तुभ्यं दृष्टमेतत् पुरातनम्॥१८५॥

You should not, O Daksha, entertain any feelings of grief for these injuries put on your Sacrifice. It has been seen that in former cycles too I had to destroy your Sacrifice.

भूयश्च ते वरं ददाि तं त्वं गृहीष्व सुव्रत।

प्रसन्नवदनो भूत्वा तदिहैकमनाः शृणु॥१८६॥

O you of excellent vows, I shall grant you again some more boons. Take them from me. Removing this cheerlessness that overspreads your face, hear me with rapt attention.

वेदात् षडङ्गादुद्धृत्य सांख्ययोगाच्च युक्तिः।

तपः सुतप्तं विपुलं दुश्चरं देवदानवैः॥१८७॥

With the help of reasonable arguments, the gods and the Danavas have formed from the Vedas consisting of six branches and from the philosophers of Sankhya and Yoga a creed by virtue of which they have practised the austere penances for many long years.

अपूर्वं सर्वतोभद्रं सर्वतोमुखमव्ययम्।

अब्दैर्दशाहसंयुक्तं गूढमप्राज्ञनिन्दितम्॥१८८॥

The religion, however, which I have formed is peerless, and productive of benefits on every side. Men in all modes of life can practise it. It brings on Liberation. It may be acquired in many years or through merit by persons who have controlled their senses. It is shrouded in

mystery. Those who have no wisdom consider it as censurable.

वर्णाश्रमकृतैर्धर्मैर्विपरीतं क्वचित्समम्।

गतान्तैरध्यवसितमत्याश्रममिदं व्रतम्॥१८९॥

It is opposed to the duties sanctioned for the four orders of men and the four modes of life, and agrees with those duties in only a few particulars. Those who are well-skilled in the science of conclusion can understand its fitness; and they who have gone above all the modes of life can adopt it.

मया पाशुपतं दक्ष शुभमुत्पादितं पुरा।

तस्य चीर्णस्य तत् सम्यक् फलं भवति पुष्कलम्।

In days of yore, O Daksha, this auspicious religion called Pashupata had been found out by me. The proper observance of that religion produces great benefits.

तच्चास्तु ते महाभाग त्यज्यतां मानसो ज्वरः॥१९०॥

एवमुक्त्वा महादेवः सपत्नीकः सहानुगः।

May you get those, O highly blessed one! Renounce this fever of your heart!—Having said these words, Mahadeva, with his consort (Uma) and with all his attendants disappeared from the view of Daksha of great prowess.

अदर्शनमनुप्राप्तो दक्षस्यामितविक्रमः॥१९१॥

दक्षप्रोक्तं स्तवमिमं कीर्तयेद यः शृणोति वा।

He who would recite this hymn that was first sung by Daksha or who would listen to it when sung by another, would never suffer from the smallest evil and would gain a long life.

नाशुभं प्राप्नुयात् किंचिद् दीर्घमायुरवाप्नुयात्॥१९२॥

यथा सर्वेषु देवेषु वरिष्ठो भगवाञ्छिवः।

Indeed, as Shiva is the foremost of all the gods, so is this hymn, consonant with the Shrutis, is the foremost of all hymns.

तथा स्तवो वरिष्ठोऽयं स्तवानां ब्रह्मसम्पितः॥१९३॥

यशोराज्यसुखैश्वर्यकार्थधनकाङ्क्षिभिः।

श्रोतव्यो भक्तिमास्थाय विद्याकामैश्च यत्नतः॥१९४॥

Persons seeking fame, kingdom, happiness, pleasure, profit and riches, and learning, should listen with devout feelings to the recital of this hymn.

व्याधितो दुःखितो दीनश्चोरग्रस्तो भयार्दितः।

राजकार्याभियुक्तो वा मुच्यते महतो भयात्॥१९५॥

One suffering from disease, one distressed by pain, one plunged into melancholy, one assailed by thieves or by fear and one under the displeasure of the king about his charge, becomes freed from fear by reciting this hymn.

अनेनैव तु देहेन गणानां समतां व्रजेत्।

तेजसा यशसा चैव युक्तो भवति निर्मलः॥१९६॥

By listening or reciting this hymn, one, even in this earthly body of his, acquires equality with the spirits who are the attendants of Mahadeva. One gains energy and fame, and becomes purged of all sin.

न राक्षसाः पिशाचा वा न भूता न विनायकाः।

विघ्नं कुर्युर्गृहे तस्य यत्रायं पठ्यते स्तवः॥१९७॥

Neither Rakshasas, nor Pishachas, nor ghosts, nor Vinayakas make disturbances in the house where this hymn is recited.

शृणुयाच्चैव या नारी तद्भक्ता ब्रह्मचारिणी।

पितृपक्षे भर्तृपक्षे पूज्या भवति देववत्॥१९८॥

That woman, again, who listens to this hymn with pious faith, observing the practices of Brahmacharya, gains worship as a goddess in the family of her father and that of her husband.

शृणुयाद् यः स्तवं कृत्स्नं कीर्तयेद् वा समाहितः।

तस्य सर्वाणि कर्माणि सिद्धिं गच्छन्त्य भीक्षणाः॥१९९॥

All the acts of that person become always successful who listens or recites with rapt attention to the whole of this hymn.

मनसा चिन्तितं यच्च यच्च वाचानुकीर्तितम्।

सर्वं सम्पद्यते तस्य स्तवस्यास्यानुकीर्तनात्॥२००॥

On account of the recitation of this wishes one cherishes in his mind and all the wishes he speaks out become successful.

देवस्य च गुहस्यापि देव्या नन्दीश्वरस्य च।

बलिं सुविहितं कृत्वा दमेन नियमेन च॥२०१॥

ततस्तु युक्तो गृह्यान्नामान्याशु यथाक्रमम्।

ईप्सिताल्लभते सोऽर्थान् भोगान् कामाञ्च मानवः॥२०२॥

That man gains all objects of enjoyment and pleasure and all things that are desired by him, who, practising self-control, makes, according to proper rites, offerings to Mahadeva, Guha, Uma, and Nandi, and thereafter utters forthwith their names, in proper order and with devotion.

मृतश्च स्वर्गमाप्नोति तिर्यक्षु च न जायते।

इत्याह भगवान् व्यासः पराशरसुतः प्रभुः॥२०३॥

Such a man, after death, ascends to heaven, and is never born among the intermediate animals or birds. This was said by the powerful Vyasa the son of Parashara."

CHAPTER 285

(MOKSHADHARMA PARVA) —
Continued.

The origin and nature of all spiritual
Science

युधिष्ठिर उवाच

अध्यात्मं नाम यदिदं पुरुषस्येह विद्यते।

यदध्यात्मं यतश्चैव तन्मे ब्रूहि पितामह॥१॥

Yudhishtira said—

Tell me, O grandfather, what is the spiritual science of man and whence does it originate.

भीष्म उवाच

सर्वज्ञानं परं बुद्ध्या यन्मां त्वमनुपृच्छसि।

तद् व्याख्यास्यामि ते तात तस्य व्याख्यामिमां शृणु॥२॥

Bhishma said—

Helped by the spiritual science, one may know everything. It is, again, superior to all things. I shall, with the help of my intelligence, explain to you that spiritual science about which you ask me. Listen, O son, to my explanation.

पृथिवी वायुराकाशमापो ज्योतिश्च पञ्चमम्।

महाभूतानि भूतानां सर्वेषां प्रभवाप्ययौ॥३॥

Earth, Wind, Ether, Water, and Light forming the fifth, are the great elements. These are the origin and the destruction of all creatures.

स तेषां गुणसंघातः शरीरं भरतर्षभ।

सततं हि प्रलीयन्ते गुणास्ते प्रभवन्ति च॥४॥

The bodies of living creatures, O foremost of Bharata's race, are the result of the combination of the virtues of these five. Those virtues repeatedly come into being and repeatedly merge into the Supreme Soul.

ततः सृष्टानि भूतानि तानि यान्ति पुनः पुनः।

महाभूतानि भूतेभ्य ऊर्ध्वयः सागरे यथा॥५॥

From those five primal elements are created all creatures, and into those five great elements all creatures resolve themselves, again and again, like the numberless waves of the Ocean rising from the Ocean and merging into that which causes them.

प्रसारयित्वेहाङ्गानि कूर्मः संहर्ते यथा।

तद्वद् भूतानि भूतानामल्पीयांसि स्थवीयसाम्॥६॥

As a tortoise stretches forth its legs and withdraws them again into itself, so the numberless creatures originate from (and enter) these five great essences.

आकाशात् खलु यो घोषः संघातस्तु महीगुणः।

वायोः प्राणो रसस्त्वद्ध्यो रूपं तेजस उच्यते॥७॥

Verily, sound originates from ether, and all dense matter is the attribute of Earth. Life springs from Wind. Taste is from Water. From is the property of Light.

इत्येतन्मयमेवैतत् सर्वं स्थावरजङ्गमम्।

प्रलये च तमभ्येति तस्मादुद्दिश्यते पुनः॥८॥

The entire mobile and immobile universe is thus the outcome of the combination of these five great essences. When Destruction sets in, the infinite variety of creatures resolve themselves into those five, and once more, when Creation begins, they originate from the same five.

महाभूतानि पञ्चैव सर्वभूतेषु भूतकृत्।

विषयान् कल्पयामास यस्मिन् यदनुपश्यति॥९॥

The Creator puts in all creatures the same five great elements in proportions that He thinks fit.

शब्दश्रोत्रे तथा खानि त्रयमाकाशयोनिजम्।

रसः स्नेहश्च जिह्वा च अपामेते गुणाः स्मृताः॥१०॥

Sound, the ears, and all cavities,—these three,—have ether for their cause. Taste, all watery or juicy substances, and the tongue, are the properties of Water.

रूपं चक्षुर्विषाकश्च त्रिविधं ज्योतिरुच्यते।

घ्रेयं घ्राणं शरीरं च एते भूमिगुणाः स्मृताः॥११॥

From, the eye, and the digestive fire in the stomach, are the properties of Light. Smell, the organ of smelling, and the body, are the properties of Earth.

प्राणः स्पर्शश्च चेष्टा च वायोरेते गुणाः स्मृताः।

इति सर्वगुणा राजन् व्याख्याताः पाञ्चभौतिकाः॥१२॥

Life, touch, and action are the properties of Wind. I have thus explained to you, O king, all the properties of the five principal elements.

सत्त्वं रजस्तमः कालः कर्म बुद्धिश्च भारत।

मनःषष्ठानि चैतेषु ईश्वरः समकल्पयत्॥१३॥

Having created these, the Supreme God, O Bharata, united with them the qualities of Goodness, Darkness, and Ignorance, Time, Consciousness of functions, and Mind forming the sixth.

यदूर्ध्वं पादतलयोरवाङ् मूर्धश्च पश्यसि।

एतस्मिन्नेव कृत्स्नेयं वर्तते बुद्धिरन्तरे॥१४॥

What is called the Understanding lives in the interior of what you see above the soles of the feet and below the crown of the head.

इन्द्रियाणि नरे पञ्च षष्ठं तु मन उच्यते।

सप्तमीं बुद्धिमेवाहुः क्षेत्रज्ञः पुनरष्टमः॥१५॥

In man there are five senses. The sixth (sense) is the Mind. The seventh is called the Understanding. The Kshetrajna or Soul is the eighth.

इन्द्रियाणि च कर्ता च विचेतव्यानि भागशः।

तमः सत्त्वं रजश्चैव तेऽपि भावास्तदाश्रयाः॥१६॥

The senses and the Actor should be determined by apprehension of their respective functions. The states called Sattva, Rajas, and Tamas, depend upon the senses for their formation.

चक्षुरालोचनायैव संशयं कुर्वते मनः।

बुद्धिरध्यवसानाय साक्षी क्षेत्रज्ञ उच्यते।

The senses exist for simply catching the impressions of their respective objects. Doubt is the function of the Mind. The Understanding is for ascertainment. The soul is said to be only an inactive witness.

तमः सत्त्वं रजश्चेति कालः कर्म च भारत॥१७॥

गुणैर्नेनीयते बुद्धिर्बुद्धिरेवेन्द्रियाणि च।

Sattva, Rajas, Tamas, Time, and Acts, O Bharata, these attributes govern the Understanding. The Understanding is the senses and the five attributes.

मनः षण्णानि सर्वाणि बुद्ध्यभावे कुतो गणाः॥१८॥

येन पश्यति तच्चक्षुः शृण्वती श्रोत्रमुच्यते।

जिघ्रसी भवति घ्राणं रसती रसना रसान्॥१९॥

When the Understanding is not, the senses with the mind, and the five other attributes, cease to be. That by which the understanding sees is called the eye. When she smells, she becomes the organ of smell; and when she tastes the various objects, she is called tongue.

स्पर्शनं स्पर्शती स्पर्शान् बुद्धिर्विक्रियतेऽसकृत्।

यदा प्रार्थयते किञ्चित् तदा भवति सा मनः॥२०॥

When again she feels the touch of the various objects, she becomes the organ of touch. It is the Understanding that becomes modified variously and frequently. When the Understanding wishes for anything, she becomes Mind.

अधिष्ठानानि बुद्ध्या हि पृथगेतानि पञ्चधा।

इन्द्रियाणीति तान्याहुस्तेषु दुष्टेषु दुष्यति॥२१॥

The five senses with the Mind, which separately form the foundations (of the Understanding), are the creations of the Understanding. They are called Indriyas or organs. When they become stained, the Understanding also becomes sullied.

पुरुषे तिष्ठती बुद्धिस्त्रिषु भावेषु वर्तते।

कदाचिद्भते प्रीतिं कदाचिदपि शोचति॥२२॥

न सुखेन न दुःखेन कदाचिदपि वर्तते।

सेयं भावात्मिका भावांस्त्रीनेतान् परिवर्तते॥२३॥

The Understanding, living in individual Soul, exists in three states. Sometimes she rejoices, sometimes she grieves, and sometimes she exists in a state which is neither pleasure nor pain. Having for her essence these states, of Sattva, Rajas, and Tamas, the Understanding passes through these three states.

सरितां सागरो भर्ता यथा वेलामिवोर्मिवान्।

इति भावगता बुद्धिर्भावे मनसि वर्तते॥२४॥

As the lord of rivers, viz., the Ocean, always keeps within his bounds, so the Understanding, which exists united with the (three) states, exists in the Mind.

प्रवर्तमानं तु रजस्तद्भावेनानुवर्तते।

प्रहर्षः प्रीतिरानन्दः सुखं संशान्तचित्तता॥२५॥

कथंचिदुपपद्यन्ते पुरुषे सात्त्विका गुणाः।

परिदाहस्तथा शोकः संतापोऽपूर्तिरक्षमा॥२६॥

लिङ्गानि रजसस्तानि दृश्यन्ते हेत्वहेतुभिः।

अविद्या रागमोहौ च प्रमादः स्तब्धता भयम्॥२७॥

असमृद्धिस्तथा दैन्यं प्रमोहः स्वप्नतन्द्रिता।

कथंचिदुपवर्तन्ते विविधास्तामसा गुणाः॥२८॥

When the state of Rajas is awakened, the Understanding becomes changed into Rajas. Delight, joy, gladness, happiness, and contentment, these when somehow excited, are the properties of Sattva. Heart-burning, grief, sorrow, discontentment, and unforgiveness, arising from particular causes, are the outcome of Rajas. Ignorance, attachment and mistake, carelessness, stupefaction, and terror, meanness, cheerlessness, sleep and procrastination,— these, when engendered by particular causes, are the properties of Tamas.

तत्र यत् प्रीतिसंयुक्तं काये मनसि वा भवेत्।

वर्तते सात्त्विको भाव इत्युपेक्षेत तत् तथा॥२९॥

Whatever state of body of mind, either joy or happiness, arises, should be considered as due to the state of Sattva.

अथ यद् दुःखसंयुक्तमप्रीतिकरमात्मनः।

प्रवृत्तं रज इत्येव तदसंख्यं चिन्तयेत्॥३०॥

Whatever, again, is full of sorrow and is disagreeable to oneself, should be considered as originating from Rajas. Without undertaking any such act, one should turn his attention to it.

अथ यन्मोहसंयुक्तं काये मनसि वा भवेत्।

अप्रतर्क्यमविज्ञेयं तमस्तदुपधारयेत्॥३१॥

Whatever is full of error or stupefaction in either body or mind, and is inconceivable and mysterious, should be known as being outcome to Tamas.

इति बुद्धिगतीः सर्वा व्याख्याता यावतीरिह।

एतद् बुद्ध्वा भवेद् बुद्धः किमन्यद् बुद्धलक्षणम्॥३२॥

Thus have I explained to you that all things in this world live in the Understanding. By knowing this one becomes wise. What else can be the characteristics of wisdom?

सत्त्वक्षेत्रज्ञयोरेतदन्तरं विद्धि सूक्ष्मयोः।

सृजतेऽत्र गुणानेक एको न सृजते गुणान्॥३३॥

Know now the difference between these two subtle things, viz., Understanding, the Soul. One of these viz., the Understanding, creates qualities. The other, i.e., the Soul, does not create them.

पृथग्भूतौ प्रकृत्या तु सम्प्रयुक्तौ च सर्वदा।

यथा मत्स्योऽद्भिरन्यः स्यात् सम्प्रयुक्तो भवेत् तथा॥३४॥

Although they are, by nature, distinct from each other, yet they always dwell in a state of union. A fish is different from the water in which it lives, but the fish and the water exist together.

न गुणा विदुरात्मानं स गुणान् वेद सर्वतः।

परिदृष्ट्वा गुणानां तं संस्रष्टा मन्यते यथा॥३५॥

The qualities cannot know the Soul. The Soul, however, knows them. The ignorant regard the Soul as existing in a state of union with the qualities like qualities existing with their possessors. This, however, is not the case, for the Soul is only an idle spectator of everything.

आश्रयो नास्ति सत्त्वस्य गुणसर्गेण चेतना।

सत्त्वमस्य सृजन्त्यन्ये गुणान् वेद कदाचन॥३६॥

The Understanding has no refuge. That which is called life originates from the effects of the qualities coming together. Others, acting as causes, create the Understanding that lives in the body. No one can apprehend the qualities in the true nature or from of existence.

सृजते हि गुणान् सत्त्वं क्षेत्रज्ञः परिपश्यति।

सम्प्रयोगस्तयोरेष सत्त्वक्षेत्रज्ञयोर्ध्रुवः॥३७॥

The Understanding, as already said, creates the qualities. The Soul simply sees them. This union between the Understanding and the Soul is eternal.

इन्द्रियैस्तु प्रदीपार्थं क्रियते बुद्धिरन्तरा।

निश्चक्षुर्भिरजानाद्भिरिन्द्रियाणि प्रदीपवत्॥३८॥

The Understanding living within, perceives all things through the Senses which are by nature inanimate and unapprehending. In sooth, the senses are only like lamps.

एवंस्वभावमेवैतत् तद् बुद्ध्वा विहरेन्नरः।

अशोचन्नप्रहृष्यंश्च स वै विगतमत्सरः॥३९॥

This is there nature. Knowing this, one should live cheerfully, without giving way to either grief or joy. Such a man is above the influence of pride.

स्वभावसिद्धमेवैतद् यदिमान् सृजते गुणान्।

उर्णानाभिर्यथा सूत्रं विज्ञेयास्तन्नुवद् गुणाः॥४०॥

Owing to her nature, the Understanding creates all these attributes, as a spider weaves threads. These qualities should be known as the threads the spider weaves.

प्रध्वस्ता न निवर्तन्ते प्रवृत्तिर्नोपलभ्यते।

एवमेके व्यवस्यन्ति निवृत्तिरिति चापरे॥४१॥

When destroyed, the qualities do not cease to exist; only, their existence becomes invisible. When, however, a thing is beyond the range of the senses, its existence (or otherwise) is understood by inference. This is the opinion of some persons. Others hold that with destruction the qualities cease to be.

इतीदं हृदयग्रन्थिं बुद्धिचिन्तामयं दृढम्।

विमुच्य सुखमासीत् विशोकश्छिन्नसंशयः॥४२॥

Solving this hard problem of the understanding and reflection, and removing all doubt, one should renounce sorrow and live happily.

ताम्येयुः प्रच्युताः पृथ्वीं योहपूर्णां नदीं नराः।

यथा गाधमविद्वांसो बुद्धियोगमयं तथा॥४३॥

As men not knowing the bottom become distressed when they fall upon this Earth which is like a river filled with the waters of stupefaction, so is that man pained who falls away from that state in which there is a union with the Understanding.

नैव ताम्यन्ति विद्वांसः प्लवन्तः पारमम्भसः।

अध्यात्मविदुषो धीरा ज्ञानं तु परमं प्लवः॥४४॥

Learned men, however, conversant with spiritual science and armed with fortitude, are never afflicted, because they can go to the other end of those waters. Indeed, Knowledge is a good vessel.

न भवति विदुषां महद्भयं

यदविदुषां सुमहद्भयं भवेत्।

न हि गतिरधिकास्ति कस्यचित्

सकृदुपदर्शयतीह तुल्यताम्॥४५॥

Men of knowledge have not to meet those fears which terrify them that are shorn of knowledge. Regarding the righteous, none of them attains to an end which is superior to that of any other person amongst them. In fact, the righteous display an equality about it.

यत् करोति बहुदोषमेकत-

स्तच्च दूषयति यत्परा कृतम्।

नाप्रियं तदुभयं करोत्यसौ

यच्च दूषयति यत् करोति च॥४६॥

Regarding the man of knowledge, whatever acts have been done by him in pristine times out of Ignorance and whatever sinful acts he does, he destroys both by Knowledge as his sole means. Then, again, upon the attainment of Knowledge he ceases to commit these two

evils, viz., blaming the wicked acts of others and doing any wicked acts himself under the influence of attachment.

CHAPTER 286

(MOKSHADHARMA PARVA) —

Continued.

How death and sorrow may be avoided.

The discourse between Narada and Samanga

युधिष्ठिर उवाच

शोकाद् दुःखाच्च मृत्योश्च त्रसन्ते प्राणिनः सदा।

उभयं नो यथा न स्यात् तन्मे ब्रूहि पितामह॥१॥

Yudhishtira said—

Living creatures always dread sorrow and death. Tell me, O grandfather, how the occurrence of these two may be warded off.

भीष्म उवाच

अत्राप्युदाहरन्तीमपितिहासं पुरातनम्।

नारदस्य च संवादं समङ्गस्य च भारता॥२॥

Bhishma said—

Regarding it, O Bharata, is cited the old discourse between Narada and Samanga.

नारद उवाच

उरसेव प्रणमसे बाहुभ्यां तरसीव च।

सम्प्रहृष्टमना नित्यं विशोक इव लक्ष्यसे॥३॥

Narada said—

You salute your elders by prostrating yourself on the ground till your chest touches the ground. You appear to be engaged in crossing (the river of life) with your hands. You appear to be always free from sorrow and greatly cheerful.

उद्वेगं न हि ते किञ्चित् सुसूक्ष्ममपि लक्ष्ये।

नित्यतृप्त इव स्वस्थो बालवच्च विचेष्टसे॥४॥

I do not see that have the least anxiety. You are always content and happy, and you appear to play happily like a child.

समङ्ग उवाच

भूतं भव्यं भविष्यं च सर्वमेतत् तु मानद।
तेषां तत्त्वानि जानामि ततो न विमना ह्यहम्॥५॥

Samanga said—

O giver of honours, I know the truth about the Past, the Present, and the Future. Hence I never become dispirited.

उपक्रमानहं वेद पुनरेव फलोदयान्।
लोके फलानि चित्राणि ततो न विमना ह्यहम्॥६॥

I know also what the commencement of acts is in this world, what, of their fruits and how different are those fruits. Hence I never give way to sorrow.

अगाधश्चाप्रतिष्ठश्च गतिमन्तश्च नारद।

अथा जडाश्च जीवन्ति पश्यास्मानपि जीवतः॥७॥

You see, O Narada, the illiterate, the destitute, the prosperous, the blind, idiots and madmen, and ourselves also, all live.

विहितेनैव जीवन्ति अरोगाङ्गा दिवौकसः।

बलवन्तोऽबलाश्चैव तस्मादस्मान् सभाजय॥८॥

These live by virtue of their pristine deeds. The very gods, who are freed from diseases, exist by virtue of their pristine deeds. The strong and the weak, all, live by virtue of their pristine deeds. It is proper, therefore, you should regard us with respect.

सहस्रिणोऽपि जीवन्ति जीवन्ति शतिनस्तथा।

शाकेन चान्ये जीवन्ति पश्यास्मानपि जीवतः॥९॥

The masters of thousands live. The master of hundreds also live. They who are overwhelmed with sorrow live. See, we too are living.

यदा न शोचेमहि किं नु नः स्याद्

धर्मेण वा नारद कर्मणा वा।

कृतान्तवश्यानि यदा सुखानि

दुःखानि वा यन्न विधर्षयन्ति॥१०॥

When we, O Narada, do not yield to grief, what can the practice of the duties or the observance of acts do to us? And since all joys and sorrows do not terminate, they are, therefore, unable to agitate us at all.

यस्मै प्राज्ञाः कथयन्ते मनुष्याः

प्रज्ञामूलं हीन्द्रियाणां प्रसादः।

मुह्यन्ति शोचन्ति तथेन्द्रियाणि

प्रज्ञालाभो नास्ति मूढेन्द्रियस्य॥११॥

Indeed, the very root of wisdom, is the freedom of the senses from mistake. It is the senses which produce error and grief. One whose senses are subject to mistake can never be said to have acquired wisdom.

मूढस्य दर्पः स पुनर्मोह एव

मूढस्य नायं न परोऽस्ति लोकः।

न ह्येव दुःखानि सदा भवन्ति

सुखस्य वा नित्यशो लाभ एव॥१२॥

That pride which a man, subject to error, entertains, is only a form of the error to which he is subject. As regards the man of error, neither this world nor the next is for him. It should be remembered that griefs do not last for ever and that happiness cannot be acquired always.

भवात्मकं सम्परिवर्तमानं

न मादृशः संज्वरं जातु कुर्यात्।

इष्टान् भोगान् नानुसृजेत् सुखं वा

न चिन्तयेद्दुःखमभ्यागतं वा॥१३॥

One like me would never adopt worldly life with all its changes and painful incidents. Such a one would not care for objects of enjoyments, and would not think at all of the happiness which they yield, or, indeed, of the griefs that come on.

समाहितो न स्पृहयेत् परेषां

नानागतं चाभिनन्देच्च लाभम्।

न चापि हृष्येद् विपुलेऽर्थलाभे

तथार्थनाशे च न वै विषीदेत्॥१४॥

One capable of depending on his own self, would never hanker after the possessions of others; would not think of unfair gains, would not feel overjoyed at the acquisition of even immense riches; and would not give way to sorrow at the loss of riches.

न बान्धवा न च वित्तं न कौल्यं

न च श्रुतं न च मन्त्रा न वीर्यम्।

दुःखात् त्रातुं सर्व एवोत्सहन्ते

परत्र शीलेन तु यान्ति शान्तिम्॥१५॥

Neither friends, nor riches, nor high birth, nor sacred learning, nor Mantras, nor energy, can succeed in saying one from sorrow in the next world. It is only by conduct that one can acquire happiness there.

नास्ति बुद्धिरयुक्तस्य नायोगाद् विन्दते सुखम्।

धृतिश्च दुःखत्यागश्चेत्युभयं तु सुखं नृपा॥१६॥

प्रियं हि हर्षजननं हर्ष उत्सेकवर्धनः।

The understanding of the man who is not acquainted with Yoga can never be directed towards Liberation. One unacquainted with Yoga can never gain happiness. Patience and the determination to shake off sorrow, these two mark the setting in of happiness.

उत्सेको नरकायैव तस्मात् तान् संत्यजाम्यहम्॥१७॥

Anything agreeable brings on pleasure. Pleasure induced pride. Pride, again, produces sorrow. For these reasons, I avoid all these.

एताञ्छोकभयोत्सेकान् मोहान् सुखदुःखयोः।

पश्यामि साक्षिवल्लोके देहस्यास्य विचेष्टनात्॥१८॥

Grief, Fear, Pride,—these that stupefy the heart,—and also Pleasure and Pain, I see as witness since my body is endued with life and moves about.

अर्थकामौ परित्यज्य विशोको विगतज्वरः।

तृष्णामोहौ तु संत्यज्य चरापि पृथिवीमिमाम्॥१९॥

Knowing both riches and pleasure, and thirst and mistake, I wander over the Earth, freed from grief and every sort of anxiety of heart.

न च मृत्योर्न चाधर्मान्न लोभान्न कुतश्चन।

पीतामृतस्येवात्यन्तमिह वामुत्र च भयम्॥२०॥

Like one that has drunk nectar I have no fear, either in this world or in the next, of death, or sin, or cupidity, or anything of that sort.

एतद् ब्रह्मन् विजानामि महत् कृत्वा तपोऽव्ययम्।

तेन नारद सम्प्राप्तो न मां शोकः प्रबाधते॥२१॥

I have gained this knowledge, O Brahmana, as the outcome of my severe and indestructible penances. Therefore, O Narada, even when it comes to me, cannot affect me.

CHAPTER 287

(MOKSHADHARMA PARVA) — Continued.

What tends to the good of one who is not acquainted with Scriptures

युधिष्ठिर उवाच

अतत्त्वज्ञस्य शास्त्राणां सततं संशयात्मनः।

अकृतव्यवसायस्य श्रेयो बूहि पितामह॥१॥

Yudhishtira said—

Tell me, O Grandfather, what is for the behoof of one who is not acquainted with the truths of the scriptures, who is always in doubt, and who abstains from self-control and the other practices the object where of the knowledge of the Soul.

भीष्म उवाच

गुरुपूजा च सततं बृद्धानां पर्युपासनम्।

श्रवणं चैव शास्त्राणां कूटस्थं श्रेय उच्यते॥२॥

Bhishma said—

Adoring the preceptor, always reverentially attending the aged, and listening to the scriptures,— these are said to be of supreme benefit.

अत्राप्युदाहरन्तीमपितिहासं पुरातनम्।

गालवस्य च संवादं देवर्षेर्नारदस्य चा॥३॥

Regarding it is cited the old discourse between Galava and the celestial Rishi Narada.

स्वाश्रमं समनुप्राप्तं नारदं देववर्चसम्।

वीतमोहक्लमं विप्रं ज्ञानतृप्तं जितेन्द्रियः।

श्रेयस्कामो यतात्मानं नारदं गालवोऽब्रवीत्॥४॥

Once on a time Galava, desirous of securing what was for his behoof, addressed

Narada freed from error and fatigue, well-read in scriptures, pleased with knowledge a thorough master of his senses, and with soul devoted to Yoga, and said—

यैः कश्चित् सम्मतो लोके गुणैश्च पुरुषो मुने।
भवत्यनपगान् सर्वास्तान् गुणान्क्षयामहे॥५॥

I see, O Ascetic, those virtues by the possession of which a person is respected in the world, live permanently in you.

भवानेवंविधोऽस्माकं संशयं छेत्तुमर्हति।

अमूढश्चिरमूढानां लोकतत्त्वमजानताम्॥६॥

You are freed from error and, therefore, you should remove the doubts that fill the minds of men like ourselves who are subject to error and who are unacquainted with truths of the world.

ज्ञाने ह्येवं प्रवृत्तिः स्यात् कार्याणामविशेषतः।

यत् कार्यं न व्यवस्यामस्तद् भवान् वक्तुमर्हति॥७॥

We do not know our duties, for the injunctions of the scriptures create an inclination for Knowledge simultaneously with the inclination for acts. You should describe these subject to us.

भगवन्नाश्रमाः सर्वे पृथगाचारदर्शिनः।

इदं श्रेय इदं श्रेय इति सर्वे प्रबोधिताः॥८॥

O illustrious one, the different modes of life approve different courses of conduct,—‘This is beneficial,’—‘This is beneficial,’—the scriptures exhort us often in this way.

तांस्तु विप्रस्थितान् दृष्ट्वा शास्त्रैः शास्त्राभिनन्दिनः।

स्वशास्त्रैः परितुष्टश्च श्रेयो नोपलभामहे॥९॥

Seeing the followers of the four modes of life, who are thus exhorted by the scriptures and who fully approve of what the scriptures have sanctioned for them, Thus travelling in various courses, and beholding that ourselves also are equally content with our own scriptures, we cannot understand what is truly wholesome.

शास्त्रं यदि भवेदेकं श्रेयो व्यक्तं भवेत् तदा।

शास्त्रैश्च बहुभिर्भूयः श्रेयो गुह्यं प्रवेशितम्॥१०॥

If the scriptures were all of one opinion, then what is truly beneficial would have

become clear. On account, however, of the scriptures being multifarious, that which is truly beneficial is filled with mystery.

एतस्मात् कारणाच्चेयः कलिलं प्रतिभाति मे।

ब्रवीतु भगवांस्तन्मे उपसन्नोऽस्यधीहि भोः॥११॥

For these reasons, that which is truly beneficial, appears to as full of confusion. Do you, then, O illustrious one, describe to me the subject. I have come to you (for this). Instruct me.

नारद उवाच

आश्रमास्तात चत्वारो यथासंकल्पिताः पृथक्।

तान् सर्वाननुपश्य त्वं समाश्रित्येति गालवा॥१२॥

Narada said—

The modes of life four in number, O child! All of them serve the object for which they have been designed; and the duties they declare differ from one another. Learning them first from competent preceptor's, reflect upon them, O Galava.

तेषां तेषां तथा हि त्वमाश्रमाणां ततस्ततः।

नानारूपगुणोद्देशं पश्य विप्र स्थितं पृथक्॥१३॥

See, the merits of those modes of life, as described, are varied in their form, divergent in their matter, and contradictory in their observances.

न यान्ति चैव ते सम्यगभिप्रेतमसंशयम्।

अन्येऽपश्यंस्तथा सम्यगाश्रमाणां परां गतिम्॥१४॥

When seen with gross vision, all the Ashramas do not exhibit their true intent! Others, however, having subtle sight, see their highest end.

यत् तु निश्रेयसं सम्यक् तच्चैवासंशयात्मकम्॥१५॥

अनुग्रहं च मित्राणाममित्राणां च निग्रहम्।

संग्रहं च त्रिवर्गस्य श्रेय आहुर्मनीषिणः॥१६॥

निवृत्तिः कर्मणः पापात् सततं पुण्यशीलता।

सद्भिश्च समुदाचारः श्रेय एतदसंशयम्॥१७॥

That which is truly and, without any doubt, wholesome, viz., good offices to friends, and suppression of enemies, and the acquisition of

the three-fold objects of life, has been described by the wise to be supreme excellence. Abstention, from sinful deeds, righteous disposition, good conduct towards the good and pious,—these, forsooth, constitute excellence.

मार्दवं सर्वभूतेषु व्यवहारेषु चार्जवम्।

वाक् चैव मधुरा प्रोक्ता श्रेय एतदसंशयम्॥१८॥

Mildness towards all creatures, sincerity of conduct, and sweet words,—these, forsooth, constitute excellence.

दैवतेभ्यः पितृभ्यश्च संविभागोऽतिथिष्वपि।

असंत्यागश्च भृत्यानां श्रेय एतदसंशयम्॥१९॥

A just distribution of one's riches among the gods, the Pitris, and guests, and adherence to servants,—these, forsooth, constitute excellence.

सत्यस्य वचनं श्रेयः सत्यज्ञानं तु दुष्करम्।

यद् भूतहितमत्यन्तमेतत् सत्यं ब्रवीम्यहम्॥२०॥

Truthfulness of speech is excellent. The knowledge of truth is, however, every difficult of acquisition. I hold that as truth which is highly beneficial to creatures.

अहंकारस्य च त्यागः प्रमादस्य च निग्रहः।

संतोषश्चैकचर्या च कूटस्थं श्रेय उच्यते॥२१॥

The absence of pride, the suppression of carelessness, contentment, living by one's own self,—these form the supreme excellence.

धर्मेण वेदाध्ययनं वेदान्तानां तथैव च।

ज्ञानार्थानां च जिज्ञासा श्रेय एतदसंशयम्॥२२॥

The study of the Vedas, and their branches, according to the well-known rules, and all enquiries and pursuits leading to the acquisition of knowledge,—are, forsooth excellent.

शब्दरूपरसस्पर्शान् सह गन्धेन केवलान्।

नात्यर्थमुपसेवेत श्रेयसोऽर्थी कथंचन॥२३॥

One wishing to acquire what is excellent should never enjoy to excess sound and form and taste and touch and scent, and should not enjoy them for their sake alone.

नक्तंचर्या दिवास्वप्नमालस्यं पैशुनं मदम्।

अतियोगमयोगं च श्रेयसोऽर्थी परित्यजेत्॥२४॥

Walking in the night, sleep during the day, indulgence in idleness, villainy, pride, excessive indulgence and total abstention from enjoyment in objects of the senses, should be shunned by one desirous of acquiring what is excellent.

आत्मोत्कर्षं न मार्गेत परेषां परिनिन्दया।

स्वगुणैरेव मार्गेत विप्रकर्षं पृथग्जनात्॥२५॥

One should not seek self-elevation by putting down others. Indeed, one should by his merits only seek superiority over persons who are distinguished but never over those who are inferior.

निर्गुणास्त्वेव भूयिष्ठमात्मसम्भाविता नराः।

दोषैरन्यान् गुणवतः क्षिपन्त्यात्मगुणक्षयात्॥२६॥

Men having no real merit and filled with a sense of self-admiration depreciate men of real merit, by mentioning their own virtues and riches.

अनूच्यमानास्तु पुनस्ते मन्यन्तु महाजनात्।

गुणवत्तरमात्मानं स्वेन मानेन दर्पिताः॥२७॥

Puffed up with a sense of their own importance, these men, when none stops them, consider themselves to be superior to men of real distinction.

अब्रुवन् कस्यचिन्निन्दामात्मपूजामवर्णयन्।

विपश्चिद् गुणसम्पन्नः प्राप्नोत्येव महद् यशः॥२८॥

One having true wisdom and real merits, wins great fame by abstaining from speaking ill of others and from indulging in self-praise.

अब्रुवन् वाति सुरभिर्गन्धः सुमनसां शुचिः।

तथैवाव्याहरन् भाति विमलो भानुरम्बरे॥२९॥

Flowers shed their pure and sweet odour without speaking of their own excellence. Likewise, the effulgent Sun scatters his shining rays in the sky in perfect silence.

एवमादीनि चान्यानि परित्यक्तानि मेधया।

ज्वलन्ति यशसा लोके यानि न व्याहरन्ति च॥३०॥

Similarly those men shine in the world with celebrity who by the help of their intelligence, renounce these and similar other faults and who do not blaze forth their own virtues.

न लोके दीप्यते मूर्खः केवलात्मप्रशंसया।

अपि चापिहितः श्रेष्ठे कृतविद्यः प्रकाशते॥३१॥

The fool can never shine in the world by speaking out his own praise. The man, however, of real merit and learning acquires celebrity even if he be hidden in a pit.

असदुच्चैरपि प्रोक्तः शब्दः समुपशाम्यति।

दीप्यते त्वेव लोकेषु शनैरपि सुभाषितम्॥३२॥

Evil words, uttered with what strength of voice, die out. Good words, uttered, however softly, shine forth in the world.

मूढानामवलितानामसारं भाषितं बहु।

दर्शयत्यन्तरात्मानमग्निरूपमिवांशुमान्॥३३॥

As the Sun shows his fiery form so the multitude of words, of little sense, that fools filled with vanity give vent to show their hearts.

एतस्मात् कारणात् प्रज्ञां मृगयन्ते पृथग्विधाम्।

प्रज्ञालाभो हि भूतानामुत्तमः प्रतिभाति मे॥३४॥

For these reasons men try to acquire wisdom of various sorts. It appears to me that of all acquisitions that of wisdom is the most precious.

नापृष्टः कस्यचिद् ब्रूयान्नाप्यन्यायेन पृच्छतः।

ज्ञानवानपि मेधावी जडवत् समुपाविशेत्॥३५॥

One should not speak until one is asked; nor should one speak when one is asked improperly. Even if endued with intelligence and knowledge, one should still sit in silence like an idiot.

ततो वासं परीक्षेत धर्मनित्येषु साधुषु।

मनुष्येषु वदान्येषु स्वधर्मनिरतेषु च॥३६॥

One should seek to live among honest men given to righteousness and liberality and the observance of the duties of their own order,

चतुर्णां यत्र वर्णानां धर्मव्यतिकरो भवेत्।

न तत्र वासं कुर्वीत श्रेयोऽर्थी वै कथंचन॥३७॥

One desirous of acquiring what is excellent should never live in a place where people make a confusion of their respective duties.

निरारम्भोऽप्ययमिह यथालब्धोपजीवनः।

पुण्यं पुण्येषु विमलं पापं पापेषु चाप्नुयात्॥३८॥

A person may be seen to live who abstains from all works and who is well-content with whatever little is gained without exertion. By living amid the righteous, one succeeds in acquiring pure virtue. Similarly one by living amid the sinful, becomes sullied with sin.

अपामग्नेस्तथेन्द्रेऽपि स्पर्शं वेदयते यथा।

तथा पश्यामहे स्पर्शमुभयोः पुण्यपापयोः॥३९॥

As the touch of water or fire or the rays of the moon immediately carry the sensation of cold or heat, similarly the impressions of virtue and vice create happiness or misery.

अपश्यन्तोऽनुविषयं भुञ्जते विघसाशिनः।

भुञ्जानाश्चात्मविषयान् विषयान् विद्धि कर्मणाम्॥४०॥

Those who eat Vighasa eat without marking the flavours of the foods placed before them. They, however, who eat carefully marking the flavours of the duties prepared for them, should be known as persons still fettered by the bonds of action.

यत्रागमयमानानामसत्कारेण पृच्छताम्।

प्रब्रूयाद् ब्रह्मणो धर्मं त्यजेत् तं देशमात्मवान्॥४१॥

The pious men should leave that place where a Brahmana describes duties to disciples desirous of acquiring knowledge, as based on reasons, of the Soul, but who do not reverentially enquire after such knowledge.

शिष्योपाध्यायिकावृत्तिर्यत्र स्यात् सुसमाहिता।

यथावच्छास्त्रसम्पन्ना कस्तं देशं परित्यजेत्॥४२॥

Who, however, will leave that place where exists fully that conduct between disciples and preceptors which is consistent with what has been sanctioned by the scriptures?

आकाशस्था ध्रुवं यत्र दोषं ब्रूयुर्विपश्चिताम्।

आत्मपूजाभिकामो वै को वसेत् तत्र पण्डितः॥४३॥

What learned man who cares for his respect will live there where people talk about the faults of the learned even when such have no foundations to stand upon?

यत्र संलोडिता लुब्धैः प्रायशो धर्मसेतवः।

प्रदीप्तमिव चैलान्तं कस्तं देशं न संत्यजेत्॥४४॥

Who is there that will not leave that place, like a garment whose end has caught fire, where covetous men tries to break down the limits of virtue?

यत्र धर्ममनाशङ्काश्चरेयुर्वीतमत्सराः।

भवेत् तत्र वसेच्चैव पुण्यशीलेषु साधुषु॥४५॥

One should remain and live in that place, among good men of pious disposition, where persons possessed of humility are engaged in fearlessly practising the duties of religion.

धर्ममर्थनिमित्तं च चरेयुर्यत्र मानवाः।

न ताननुवसेज्जातु ते हि पापकृतो जनाः॥४६॥

One should not dwell there where men practise the duties of religion for the sake of wealth and other worldly purposes, for the people of that place are all to be considered as sinful.

कर्मणा यत्र पापेन वर्तन्ते जीवितेप्सवः।

व्यवधावेत् ततस्तूर्णं ससर्पाच्छरणादिव॥४७॥

One should fly away quickly from that place, as if from a room which there is a snake, where the inhabitants, desirous of acquiring the means of life, are engaged in the practice of sinful deeds.

येन खट्वां समारूढः कर्मणानुशयी भवेत्।

आदितस्तत्र कर्तव्यमिच्छता भवमात्मनः॥४८॥

One desirous of what is wholesome, should, from the beginning, avoid that act for which one becomes stretched, as it were, on a bed of thorns and for which one becomes invested with the desires born of the pristine deeds.

यत्र राजा च राज्ञश्च पुरुषाः प्रत्यनन्तराः।

कुटुम्बिनामग्रभुजस्त्यजेत् तद् राष्ट्रमात्मवान्॥४९॥

The pious man should leave that kingdom where the king and the king's officers exercise equal authority and where people eat before feeding their relatives.

श्रोत्रियास्त्वग्रभोक्तारो धर्मनित्याः सनातनाः।

याजनाध्यापने युक्ता यत्र तद् राष्ट्रमावसेत्॥५०॥

One should live in that country where Brahmanas having a knowledge of the scriptures are fed first; where they always practise religious duties, and where they are engaged in teaching disciples and officiating at the sacrifices of others.

स्वाहास्वधावपट्कारा यत्र सम्यगनुष्ठिताः।

अजस्रं चैव वर्तन्ते वसेत् तत्राविचारयन्॥५१॥

One should unhesitatingly live in that country where the sounds Svaha, Svadha, and Vashat are duly and continuously uttered.

अशुचीन् यत्र पश्येत ब्राह्मणान् वृत्तिकर्षितान्।

त्यजेत् तद् राष्ट्रमासन्नमुपसृष्टमिवामिषम्॥५२॥

One should leave that kingdom, like poisoned meat, where one sees Brahmanas compelled to follow unholy practices, by want of the means of life.

प्रीयमाणा नरा यत्र प्रयच्छेयुरयाचिताः।

स्वस्थचित्तो वसेत् तत्र कृतकृत्य इवात्मवान्॥५३॥

With a contented heart and considering all his wishes as already gratified, a pious man should live in that country whose denizens gladly give away before even they are asked.

दण्डो यत्राविनीतेषु सत्कारश्च कृतात्मसु।

चरेत् तत्र वसेच्चैव पुण्यशीलेषु साधुषु॥५४॥

One should live and move about, among good men devoted to pious acts in that country where the wicked are punished, and where respect and good offices are done to those who are of controlled and purified souls.

उपसृष्टेषु दानेषु दुराचारेषु साधुषु।

अविनीतेषु लुब्धेषु सुमहद् दण्डधारणम्॥५५॥

यत्र राजा धर्मनित्यो राज्यं धर्मेण पालयेत्।

अपास्य कामान् कामेशो वसेत् तत्राविचारयन्॥५६॥

One should unhesitatingly live in that country whose king is given to virtue and which the king rules virtuously, casting off desires and possessed of prosperity, and where severe punishment is inflicted on those who subject self-controlled men to the consequences of their anger, on those who treat

treat wickedly the righteous, on those who commit acts of violence, and on the covetous.

यथाशीला हि राजानः सर्वान् विषयवासिनः।

श्रेयसा योजयत्याशु श्रेयसि प्रत्युपस्थिते॥५७॥

Kings endued with such a disposition, secure the prosperity of those who live in their kingdoms when prosperity is on the point of leaving them.

पृच्छतस्ते मया तात श्रेय एतदुदाहृतम्।

न हि शक्यं प्रधानेन श्रेयः संख्यातुमात्मनः॥५८॥

I have thus told you, O son, in answer to you enquiry, what is beneficial or excellent. No one can describe, on account of its exceedingly high character, what is beneficial or excellent for the Soul.

एवं प्रवर्तमानस्य वृत्तिं प्राणिहितात्मनः।

तपसैवेह बहुलं श्रेयो व्यक्तं भविष्यति॥५९॥

Many and high will the excellences be, through the performance of the duties laid down for his, of the man who for earning his livelihood during the time of his stay in this world, acts in the way indicated above and who devotes his soul to the well-being of creatures.

CHAPTER 288

(MOKSHADHARMA PARVA) — Continued.

How grief may be avoided and happiness enjoyed. The conversation between Sagara and Arishthanemi

युधिष्ठिर उवाच

कथं नु युक्तः पृथिवीं चरेदस्पृष्टो नृपः।

नित्यं कैश्च गुणैर्युक्तः संगपाशाद् विमुच्यते॥१॥

Yudhishtira said—

How, O grandfather, should a king like us act in this world, keeping in view the great object of acquisition? What attributes, again, should he always possess so that he may be liberated from attachments.

भीष्म उवाच

अत्र ते वर्तयिष्येऽहमितिहासं पुरातनम्।

अरिष्टनेमिना प्रोक्तं सगरायानुपृच्छते॥२॥

Bhishma said—

I shall in this connection recite to you the old narrative that was uttered by Arishtanemi to Sagara who had sought his advice.

सगर उवाच

किं श्रेयः परमं ब्रह्मन् कृत्वेह सुखमश्नुते।

कथं न शोचेन्न क्षुब्धेदेतदिच्छामि वेदितुम्॥३॥

Sagara said—

What is that good, O Brahmana, by doing which one may enjoy happiness here? How, indeed, may one avoid grief and agitation? I wish to know all this.

भीष्म उवाच

एवमुक्तस्तदा तार्क्ष्यः सर्वशास्त्रविदां वरः।

विवृण्व्य सम्पदं चाग्र्यां सद्वाक्यमिदमब्रवीत्॥४॥

Bhishma said—

Thus addressed by Sagara, Arishtanemi of Tarkshya's race, conversant with all the scriptures, considering the enquiries and deserving fully of his instructions, said these words:—

सुखं मोक्षसुखं लोके न च मूढोऽवगच्छति।

प्रसक्तः पुत्रपशुषु धनधान्यसमाकुलः॥५॥

The happiness of Liberation is true happiness in the world. The ignorant man knows is not, attached, as he is, to children and animals and possessed of riches and corn.

सक्तबुद्धिरशान्तात्मा न शक्यं तच्चिकित्सितुम्।

स्नेहपाशसितो मूढो न स मोक्षाय कल्पते॥६॥

The understanding that is attached to worldly objects and the longing mind baffle all skilful treatment. The ignorant man who is bound is the fetters of affection cannot acquire Liberation.

स्नेहजानिह ते पाशान् वक्ष्यामि शृणु तान् मम।

सकर्णकेन शिरसा शक्याः श्रोतुं विजानता॥७॥

I shall now describe to you all the fetters which originate from the affections. Hear them with attention. Indeed, they can be heard with profit by one who is endued with knowledge.

सम्भाव्य पुत्रान् कालेन यौवनस्थान् विवेश्य च।
समर्थान् जीवने ज्ञात्वा मुक्तश्च यथासुखम्॥८॥

Having procreated children in due time and married them when they become young men, and having found them to be competent for earning their livelihood, do you free yourself from all attachments and rove about happily.

भार्या पुत्रवतीं वृद्धां लालितां पुत्रवत्सलाम्।
ज्ञात्वा प्रजहि कालेन परार्थमनुदृश्य च॥९॥

When you find you dear consort grown old in years and attached to the son she has given birth to, do you leave her in time, keeping in view the highest object of acquisition.

सापत्यो निरपत्यो वा मुक्तश्च यथासुखम्।
इन्द्रियैरिन्द्रियाथैस्त्वमनुभूय यथाविधि॥१०॥

Whether you get a son or not, having, during the first years of your life, duly enjoyed with your senses the objects thereof, liberate yourself from attachments and rove about in happiness.

कृतकौतूहलस्तेषु मुक्तश्च यथासुखम्।
उपपत्त्योपलब्धेषु लोकेषु च समो भवा॥११॥

Having satisfied the senses with their objects, you should suppress the desire of further indulging them. Liberating yourself from attachments, you should rove in happiness, contenting yourself with what is got without exertion and previous calculation, and looking impartially towards all creatures and objects.

एष तावत् समासेन तव संकीर्तितो मया।
मोक्षार्थो विस्तरेणाथ भूयो वक्ष्यामि तच्छृणु॥१२॥

.Thus, O son, have I told you briefly. Hear me now, for I shall tell you fully, the desirability of the acquisition of Liberation.

मुक्ता वीतभया लोके चरन्ति सुखिनो नराः।
सक्तभावा विनश्यन्ति नरास्तत्र न संशयः॥१३॥

Those persons who live in this world shorn of attachments and fear, succeed in acquiring happiness. Those persons, however, who are attached to worldly objects, forsooth, meet with destruction,

आहारसंचयाश्चैव तथा कीटपिपीलिकाः।

असक्ताः सुखिनो लोके सक्ताश्चैव विनाशिनः॥१४॥

Worms and ants are engaged in the acquisition of food and are seen to die in the search. They who are shorn of attachments are happy, while they who are attached to worldly objects meet with destruction.

स्वजने न च ते चिन्ता कर्तव्या मोक्षबुद्धिना।

इमे मया विनाभूता भविष्यन्ति कथं त्विति॥१५॥

If you wish to acquire Liberation you should never place your thoughts on your relatives, thinking,—How shall these live without me?

स्वयमुत्पद्यते जन्तुः स्वयमेव विवर्धते।

सुखदुःखे तथा मृत्युं स्वयमेवाधिगच्छति॥१६॥

A living creature takes birth by himself, and, grow by himself, and acquires happiness and misery, and death by himself.

भोजनाच्छादने चैव मात्रा पित्रा च संग्रहम्।

स्वकृतेनाधिगच्छन्ति लोके नास्त्यकृतं पुरा॥१७॥

In this world people enjoy and obtain good and cloth and other acquisitions acquired by either their parents or themselves. This is the result of the acts of pristine lives, for nothing can be had in this life which is not the result of the past.

यात्रा विहितभक्ष्याणि सर्वभूतानि भेदिनीम्।

लोके विपरिधावन्ति रक्षितानि स्वकर्मभिः॥१८॥

All creatures live on the Earth, protected by their own acts, and acquiring their food as the result of what is ordained by Him who allots the fruits of acts.

स्वयं मृत्पिण्डभूतस्य परतन्त्रस्य सर्वदा।

को हेतुः स्वजनं षोडं रक्षितुं वादृढात्मनः॥१९॥

A man is but a lump of clay, and always depends completely on their forces. A man,

being thus so weak, what rational motive can one have for protecting and feeding his relatives?

स्वजनं हि यदा मृत्युर्हन्त्येव तव पश्यतः।

कृतेऽपि यत्ने महति तत्र बोद्धव्यमात्मना॥२०॥

When your relatives are carried away by Death in your very presence and despite you utmost efforts to save them, that circumstance alone should awaken you.

जीवन्तमपि चैवैनं भरणे रक्षणे तथा।

असमाप्ते परित्यज्य पश्चादपि परिष्यसि॥२१॥

In the very life-time of your relatives and before own duty is completed of feeding and protecting them, you may yourself die and leave them.

यदा मृतं च स्वजनं न ज्ञास्यसि कदाचना।

सुखितं दुःखितं वापि ननु बोद्धव्यमात्मना॥२२॥

After your relatives have been carried away from this world by death, you cannot know what becomes of them there,—that is, whether they are happy or miserable. This fact ought to awaken you.

मृते वा त्वयि जीवे वा यदा भोक्ष्यति वै जनः।

स्वकृतं ननु बुद्ध्वैवं कर्तव्यं हितमात्मनः॥२३॥

When on account of the fruits of their own acts your relatives can maintain themselves in this world whether you live or die, thinking of this you should do what is for your own well-being.

एवं विजानल्लोकेऽस्मिन् कः कस्येत्यभिनिश्चितः।

भोक्षे निवेशय मनो भूयश्चाप्युपधारय॥२४॥

When such is the case, who is the world is to be considered as whose? Do you, therefore, think of acquiring Liberation. Hear now what more I shall say to you.

क्षुत्पिपासादयो भावा जिता यस्येह देहिनः।

क्रोधोलोभस्तथा मोहः सत्त्वं मुक्त एव सः॥२५॥

That man of firm Soul, forsooth, liberated who has conquered hunger and thirst and such other states of the body, as also anger and cupidity and error.

द्यूते पाने तथा स्त्रीषु मृगयायां च यो नरः।

न प्रमादति सम्मोहात् सततं मुक्त एव सः॥२६॥

That man is always liberated who does not forget himself, through folly, by indulging in gambling and drinking and concubinage and the chase.

दिवसे दिवसे नाम रात्रौ रात्रौ पुमान् सदा।

भोक्तव्यमिति यः खिन्नो दोषबुद्धिः स उच्यते॥२७॥

That man who is really affected by sorrow for being compelled to eat every day and every night for maintaining life, is said to be cognisant of the faults of life.

आत्मभावं तथा स्त्रीषु मुक्तमेव पुनः पुनः।

यः पश्यति सदा युक्तो यथावन्मुक्त एव सः॥२८॥

Once who, as the outcome of careful reflection, considers his repeated births as due to sexual congress with women, is held to be freed from attachments.

सम्भवं च विनाशं च भूतानां चेष्टितं तथा।

यस्तत्त्वतो विजानाति लोकेऽस्मिन् मुक्त एव सः॥२९॥

That man is certainly Liberated who knows truly the nature of the birth, the destruction, and the acts of living creatures.

प्रस्थं वाहसहस्रेषु यात्रार्थं चैव कोटिषु।

प्रासादे मञ्चकं स्थानं यः पश्यति स मुच्यते॥३०॥

That man becomes certainly freed who seeks only a handful of corn, for the support of life, from amidst millions upon millions of carts loaded with gain, and who finds no difference between a shad of bamboo and reeds and a palace.

मृत्युनाभ्याहतं लोकं व्याधिभिश्चोपपीडितम्।

अवृत्तिकर्षितं चैव यः पश्यति स मुच्यते॥३१॥

That man becomes certainly freed who seeks the world as afflicted by death, disease and famine.

यः पश्यति स संतुष्टो न पश्यंश्च विहन्यते।

यश्चाप्यल्पेन संतुष्टो लोकेऽस्मिन् मुक्त एव सः॥३२॥

Indeed, one who sees the world to consist of eaters and edibles, and who is never affected

by pleasure and pain begotten by illusion, is considered as liberated.

अग्नीषोमाविदं सर्वमिति यश्चानुपश्यति।

न च संस्पृश्यते भावैरदभुतैर्मुक्त एव सः॥३३॥

One, who sees all the objects in the form of Fire and Soma, he is never affected by wonderful pleasures and is considered as liberated.

पर्यङ्कशय्या भूमिश्च समाने यस्य देहिनः।

शान्त्यश्च कदन्नं च यस्य स्यान्मुक्त एव सः॥३४॥

That man who considers a soft bed on a fine bedstead and the hard ground as equal, and who considers good shali rice and hard thick rice as equal, is liberated.

क्षौमं च कुशचीरं च कौशेयं वल्कलानि च।

आविकं चर्म च समं यस्य स्यान्मुक्त एव सः॥३५॥

That man who considers linen and cloth made of grass as equal, and who considers cloth of silk and barks of trees as the same, and who sees no difference between clean sheepskin and unclean leather, is liberated.

पञ्चभूतसमुद्भूतं लोकं यश्चानुपश्यति।

तथा च वर्तते दृष्ट्वा लोकेऽस्मिन् मुक्त एव सः॥३६॥

That man who considers this world as the result of the combination of the five principal elements, and who acts in this world, keeping this notion foremost, is liberated.

सुखदुःखे समे यस्य लाभालाभौ जयाजयौ।

इच्छाद्वेषौ भयोद्वेगौ सर्वथा मुक्त एव सः॥३७॥

That man who considers pleasure and pain in the same light and gain and loss as equal, and victory and defeat as the same to whom like and dislike are the same, and who is unmoved under fear and anxiety, is perfectly liberated.

रक्तमूत्रपुरीषाणां दोषाणां संचयांस्तथा।

शरीरं दोषबहुलं दृष्ट्वा चैव विमुच्यते॥३८॥

That man who considers his body which had so many imperfections, to be only a mass of blood, urine and excreta, as also of disorders and diseases, is liberated.

वलीपलितसंयोगे काश्यं वैवर्ण्यमेव च।

कुब्जभावं च जरया यः पश्यति स मुच्यते॥३९॥

That man becomes liberated who always recollects that this body, when possessed by decrepitude, becomes assailed by wrinkleless and white hairs and leanness and paleness of complexion and a bending of the form.

पुंस्त्वोपघातं कालेन दर्शनोपरमं तथा।

बाधिर्यं प्राणमन्दत्वं यः पश्यति स मुच्यते॥४०॥

That man who considers his body as subject to loss of power, weakness of sight, deafness, and loss of strength, is liberated.

गतानृषींस्तथा देवानसुरांश्च तथा गतान्।

लोकादस्मात् परं लोकं यः पश्यति स मुच्यते॥४१॥

That man who knows that the very Rishis, the gods, and the Asuras are beings that have to depart from their respective spheres to other regions, is liberated.

प्रभावैरन्वितास्तैस्तैः पार्थिवेन्द्राः सहस्रशः।

ये गताः पृथिवीत्यक्त्वा इति ज्ञात्वा विमुच्यते॥४२॥

That man who knows that thousands of kings possessed of even great power have died, succeeds in becoming liberated.

अर्थाश्च दुर्लभाँल्लोके वलेशांश्च सुलभांस्तथा।

दुःखं चैव कुटुम्बार्थं यः पश्यति स मुच्यते॥४३॥

That man who knows that in this world the acquisition of objects is always hard, that pain of profuse, and that the maintenance of relative is always painful becomes liberated.

अपत्यानां च वैगुण्यं जनं विगुणमेव च।

पश्यन् भूयिष्ठशो लोके को मोक्षं नाभिपूजयेत्॥४४॥

Seeing the abundant faults of children and of other men, who is there that would worship Liberation?

शास्त्राल्लोकाच्च यो बुद्धः सर्वं पश्यति मानवः।

असारमिव मानुष्यं सर्वथा मुक्त एव सः॥४५॥

That man who, enlightened by the scriptures and the experience of the world sees every human concern in this world to be unreal, becomes liberated.

एतच्छ्रुत्वा मम वचो भवञ्छरतु मुक्तवत्।
गार्हस्थ्ये यदि वा मोक्षे कृता बुद्धिरविकल्पा॥४६॥

Remembering these words of mine, do you act like one who has become liberated, whether it is a life of domesticity that you would lead or pursue Liberation without allowing your understanding to be confounded.

तत् तस्य वचनं श्रुत्वा सम्यक् स पृथिवीपतिः।
मोक्षजैश्च गुणैर्युक्तः पालयामास च प्रजाः॥४७॥

Hearing these words of his with attention, king Sagara, acquired those virtues which yield liberation and continued, with their help to rule his subjects.

CHAPTER 289

(MOKSHADHARMA PARVA) — Continued.

The history of Ushanas

युधिष्ठिर उवाच

तिष्ठते मे सदा तात कौतूहलमिदं हृदि।
तदहं श्रोतुमिच्छामि त्वत्तः कुरुपितामह॥१॥

Yudhishtira said—

This curiosity, O sire, is always living in my mind. O grandfather to the Kurus, I wish to hear everything about it from you!

कथं देवर्षिरुशना सदा काव्यो महामतिः।
असुराणां प्रियकरः सुराणामप्रिये रतः॥२॥

Why was the celestial Rishi, the great Ushanas, called also Kavi, engaged in doing what was agreeable to the Asuras and disagreeable to the gods.

वर्धयामास तेजश्च किमर्थमपितौजसाम्।
नित्यं वैरनिबद्धाश्च दानवाः सुरसत्तमैः॥३॥

Why was he engaged in diminishing the energy of the gods? Why the Danavas always fought with the foremost of the gods.

कथं चाप्युशना प्राप शुक्रत्वममरद्युतिः।
ऋद्धिं च स कथं प्राप्तः सर्वमेतद् वदस्व मे॥४॥

Endued with the effulgence of an immortal, why did Ushanas obtain the name of Shukra? How also did he acquire such superior excellence? Tell me all about these things.

न याति च स तेजस्वी मध्येन नभसः कथम्।
एतदिच्छामि विज्ञातुं निखिलेन पितामह॥५॥

Though highly energetic, why can he not go to the centre of the sky? I wish, O grandfather, to learn everything about all these matters.

भीष्म उवाच

शृणु राजन्नवहितः सर्वमेतद् यथातथम्।
यथामति यथा चैतच्छ्रुतपूर्वं मयानघ॥६॥

Bhishma said—

Listen, O king, attentively to all this as it actually took place, O sinless one, I shall describe these masters to you as I have heard and understood them.

एष भार्गवदायादो मुनिर्मान्यो दृढव्रतः।
सुराणां विप्रियकरो निमित्ते कारणात्मके॥७॥

O firm vows and respected by all, Ushanas, that descendant of Bhrigu's race, became engaged in doing what was disagreeable to the gods for some good cause.

इन्द्रोऽथ धनदो राजा यक्षरक्षोऽधिपः सदा।
प्रभविष्णुश्च कोशस्थ जगतश्च तथा प्रभुः॥८॥

The royal Kuvera, the chief of the Yakshas and the Rakshas, is the lord of the wealth of Indra, that master of the universe.

तस्यात्मानमथाविश्य योगसिद्धो महामुनिः।
रुद्ध्वा धनपतिं देवं योगेन हतवान् वसु॥९॥

The great ascetic Ushanas, crowned with Yoga-success, entered the person of Kuvera, and depriving the lord of wealth of his liberty by means of Yoga, robbed him of all his riches.

हते धने ततः शर्म न लेभे धनदस्तथा।

आपन्नमन्युः संविनः सोऽभ्यगात् सुरसत्तमम्॥१०॥

Seeing his riches taken away from him, the lord of wealth became highly displeased. Filled with anxiety, and his anger also being worked up, he went to that foremost of gods, viz., Mahadeva.

निवेदयामास तदा शिवायामिततेजसे।

देवश्रेष्ठाय रुद्राय सौम्याय बहुरूपिणे॥११॥

Kuvera reported the matter to Shiva of great energy, that first of gods, fierce and amiable, and endued with various forms.

योगात्मकेनोशनसा रुद्ध्वा मम हतं वसु।

योगेनात्मगतं कृत्वा निःसृतश्च महातपाः॥१२॥

He said—

Ushanas, having spiritualised himself by Yoga, entered my body and depriving myself of liberty, has taken away all my riches. Having by Yoga entered my body he has again left it.

एतच्छ्रुत्वा ततः क्रुद्धो महायोगी महेश्वरः।

संरक्तनयनो राजशूलमादाय तस्थिवान्॥१३॥

Hearing these words, Maheshvara of Supreme Yoga-powers became filled with ire. His eyes, O king, became blood-red, and taking up his lance he waited.

क्वासौ क्वासाविति प्राह गृहीत्वा परमायुधम्।

उशना दूरतस्तस्य बभौ ज्ञात्वा चिकीर्षितम्॥१४॥

Having taken up that foremost of weapons, the great god began to say,—Where is he? Where is he?—Meanwhile, Ushanas, having learnt the purpose of Mahadeva from a distance, waited silently.

स महायोगिनो बुद्ध्वा तं रोषं वै महात्मनः।

गतिमागमनं वेत्ति स्थानं चैव ततः प्रभुः॥१५॥

Having learnt the fact of the anger of the great Maheshvara of superior Yoga-power, the powerful Ushanas began to think as to whether he should go to Maheshvara or fly away or remain where he was.

संचिन्त्योग्रेण तपसा महात्मानं महेश्वरम्।

उशना योगसिद्धात्मा शूलाग्रे प्रत्यदृश्यत्॥१६॥

Thinking, with the help of his severe penances, of the great Mahadeva, Ushanas, of soul crowned with Yoga-success, put himself on the point of Mahadeva's lance.

विज्ञातरूपः स तदा तपःसिद्धोऽथ धन्विना।

ज्ञात्वा शूलं च देवेशः पाणिना समनामयत्॥१७॥

Understanding that Ushanas, whose penances had been crowned with success and who had converted himself into the form of pure Knowledge, was staying at the point of his lance, the bow-armed Rudra, bent that weapon with his hand.

आनतेनाथ शूलेन पाणिनामिततेजसा।

पिनाकमिति चोवाच शूलमुग्रायुधः प्रभुः॥१८॥

When the fierce-armed and powerful Mahadeva of great energy had thus bent his lance that weapon came to be called from that time by the name of Pinaka.

पाणिमध्यगतं दृष्ट्वा भार्गवं तमुपापतिः।

आस्यं विवृत्य ककुदी पाणिना प्राक्षिपच्छनैः॥१९॥

The lord of Uma, seeing Bhargava thus brought upon the palm of his hand, opened his mouth. The chief of the gods then threw Bhargava into his mouth and swallowed him up.

स तु प्रविष्ट उशना कोष्ठं माहेश्वरं प्रभुः।

व्यचरच्चापि तत्रासौ महात्मा भृगुनन्दनः॥२०॥

The powerful and great Ushanas of Bhṛigu's race, entering the stomach of Maheshvara, began to wander there.

युधिष्ठिर उवाच

किमर्थं व्यचरद् राजन्नुशना तस्य धीमतः।

जठरे देवदेवस्य किं चाकार्षीन्माहद्युतिः॥२१॥

Yudhishtira said—

How, O king, could Ushanas wander within the stomach of that foremost (god) of superior intelligence? What also did that great god do while the Brahmana was within his stomach.

भीष्म उवाच

पुरा सोऽन्तर्जलगताः स्थाणुभूतो महाव्रतः।

वर्षाणामभवद् राजन् प्रयुतान्यर्बुदानि च॥२२॥

Bhishma said—

Then Mahadeva of severe vows, entered the water and remained there like an immovable wooden stake, O king, for millions of years.

उदतिष्ठत् तपस्तप्त्वा दुश्चरं च महाहृदात्।

ततो देवातिदेवस्तं ब्रह्मा वै समसर्पत॥२३॥

तपोवृद्धिमपृच्छच्च कुशलं चैवमव्ययः।

तपः सुचीर्णमिति च प्रोवाच वृषभध्वजः॥२४॥

His Yoga penances of the austere type having been over, he rose from the great lake. Then that prime god of the gods, viz., the eternal Brahman, approached him, and enquired after the progress of his penances and well-being. The god having the bull for his emblem answered, saying,—My penances have been well practised.

तत्संयोगेन वृद्धिं चाप्यपश्यत् स तु शंकरः।

महामतिरचिन्त्यात्मा सत्यधर्मतः सदा॥२५॥

Of inconceivable soul, endued with great intelligence, and ever devoted to the religion of truth, Shankara saw that Ushanas within his stomach had become greater on account of those penances of his.

स तेनाढ्यो महायोगी तपसा च धनेन च।

व्यराजत महाराज त्रिषु लोकेषु वीर्यवान्॥२६॥

That foremost of Yogins. (viz., Ushanas), rich with that wealth of penances and the wealth (of Kuvera), shone brightly in the three worlds, gifted with great energy.

ततः पिनाकी योगात्मा ध्यानयोगं समाविशत्।

उशाना तु सप्तद्विग्नो निलिल्ये जठरे ततः॥२७॥

After this, Mahadeva armed with Pinaka, that soul of Yoga, once more began to roam within the stomach of the great god.

तुष्टाव च महायोगी देवं तत्रस्थ एव च।

निःसारं काङ्क्षमाणः स तेन स्म प्रतिहन्यते॥२८॥

The great ascetic began to sing the praises of the god from where he was desirous of finding an outlet for escape. But, having stopped all his outlets, Rudra, prevented him from coming out.

उशाना तु तथोवाच जठरस्थो महामुनिः।

प्रसादं मे कुरुष्वेति पुनः पुनरिदमा॥२९॥

The great ascetic Ushanas, however, O chastiser of enemies, from within Mahadeva's stomach repeatedly addressed the god, saying,—Show me your kindness.

तमुवाच महादेवो गच्छ शिशनेन मोक्षणम्।

इति सर्वाणि स्रोतांसि रुद्ध्वा त्रिदशपुङ्गवः॥३०॥

To him Mahadeva said,—Go out through my urethra!—He had closed up all other outlets of his body.

अपश्यमानस्तद् द्वारं सर्वतः पिहितो मुनिः।

पर्यक्रामद् उह्यमान इतश्चेतश्च तेजसा॥३१॥

Closed on all sides and unable to find out the outlet pointed out, the ascetic began to roam hither and thither, burning all the while with Mahadeva's energy.

स वै निष्क्रम्य शिशनेन शुक्रत्वमभिपेदिवान्।

कार्येण तेन नभसो नाध्यगच्छत मध्यतः॥३२॥

At last he found the outlet and came out through it. On account of this incident he passed by the name of Shukra, and it is for this he also became unable to attain the central point of the sky.

विनिष्क्रान्तं तु तं दृष्ट्वा ज्वलन्तमिव तेजसा।

भवो रोषसमाविष्टः शूलोद्यतकरः स्थितः॥३३॥

Seeing him come out of his stomach and shining brightly with energy, Bhava filled with anger, stood with lance uplifted in his hand.

अवारयत तं देवी क्रुद्धं पशुपतिं पतिम्।

पुत्रत्वमगमद् देव्या वारिते शंकरे च सः॥३४॥

The goddess Uma then interposed and forbade the angry lord of all creatures, viz., her consort, to kill the Brahmana. And on account of Uma's having thus prevented her lord from fulfilling his purpose, the ascetic Ushanas became the son of the goddess.

देव्युवाच

हिंसनीयस्त्वया नैव मम पुत्रत्वमागतः।

न हि देवोदरात् कश्चिन्निःसृतो नाशमृच्छति॥३५॥

The goddess said—

This Brahmana no longer deserves to be killed by you. He has become my son. O god, one who comes out of your stomach does not deserve to be killed by you.

भीष्म उवाच

ततः प्रीतो भवो देव्याः प्रहसंश्चेदमब्रवीत्।
गच्छत्वेष यथाकाममिति राजन् पुनः पुनः॥३६॥

Bhishma said—

Pacified by these words of his wife, Bhava smiled and said repeatedly these words, O king, viz.,—Let this one go wherever he likes.

ततः प्रणम्य वरदं देवं देवीमुमां तथा।

उशना प्राप तद्धीमान् गतिमिष्टां महामुनिः॥३७॥

Bowing to the boon-giving Mahadeva and also to his wife the goddess Uma, the great ascetic Ushanas, gifted with superior intelligence, proceeded to the place he chose.

एतत् ते कथितं तात भार्गवस्य महात्मनः।

चरितं भरतश्रेष्ठ यन्मां त्वं परिपृच्छसि॥३८॥

I have thus described to you, O chief of the Bharatas, the story of the great Bhargava about which you had asked me.

CHAPTER 290

(MOKSHADHARMA PARVA) —

Continued.

The means by which one acquires the greatest good both in this world and in the next

युधिष्ठिर उवाच

अतः परं महाबाहो यच्छ्रेयस्तद् वदस्व मे।

न तृप्याम्यमृतस्येव वचसस्ते पितामह॥३९॥

Yudhishtira said—

O you of great arms, tell me, after this, what is beneficial for us, O grandfather, I am never satiated with your words which seem to me like ambrosia.

किं कर्म पुरुषः कृत्वा शुभं पुरुषसत्तम।

श्रेयः परमवाप्नोति प्रेत्य चेह च तद् वद॥४०॥

What are those good acts, O best of men, by doing which a man succeeds in obtaining what is for his greatest good, both in the world, and in the next, O giver of boons.

भीष्म उवाच

अत्र ते वर्तयिष्यामि यथापूर्वं महायशः।

पराशरं महात्मानं पप्रच्छ जनको नृपः॥४१॥

Bhishma said—

Regarding it I shall describe to you what the celebrated king Janaka had enquired, in days of yore, of the great Parashara.

किं श्रेयः सर्वभूतानामस्मिल्लोके परत्र च।

यद् भवेत् प्रतिपत्तव्यं तद् भवान् प्रब्रवीतु मे॥४२॥

What is beneficial for all creatures both in this world and the next? Do you tell me what should be known by all about it.

ततः स तपसा युक्तः सर्वधर्मविधानवित्।

नृपायानुग्रहमना मुनिर्वाक्यमथाब्रवीत्॥४३॥

Thus accosted Parashara, endued with great ascetic merit and conversant with the ordinances of every religion, said these words, desirous of favouring the king.

पराशर उवाच

धर्म एव कृतः श्रेयानिह लोके परत्र च।

तस्माद्धि परमं नास्ति यथा प्राहुर्मनीषिणः॥४४॥

Parashara said—

Virtue acquired by acts is of supreme benefit both in this world and the next. The sages of old have said that there is nothing higher than virtue.

प्रतिपद्य नरो धर्मं स्वर्गलोके महीयते।

धर्मात्मकः कर्मविधिर्देहिनां नृपसत्तम॥४५॥

तस्मिन्नाश्रमिणः सन्तः स्वकर्माणीह कुर्वते॥४६॥

By accomplishing the sacred duties a man becomes honoured in heaven. The virtue, again, of embodied creatures, O best of kings, consists in the ordinances on the subject of acts. All good men belonging to the several modes of life, fixing their faith on virtue, perform their respective duties.

चतुर्विधा हि लोकेऽस्मिन् यात्रा तात विधीयते।

मर्त्या यत्रावतिष्ठन्ते सा च कामात् प्रवर्तते॥४७॥

Four modes of life, O child, have been laid down in this world. Wherever men live the

means of maintenance come to them of themselves.

सुकृतासुकृतं कर्म निषेव्य विविधैः क्रमैः।

दशार्थप्रविभक्तानां भूतानां बहुधा गतिः॥१०॥

Doing by different means virtuous or sinful acts, living creatures, when dissolved into their five constituent elements, attain to various ends.

सौवर्णं राजतं चाप यथा भाण्डं निषिच्यते।

तथा निषिच्यते जनुः पूर्वकर्मवशानुगः॥११॥

As vessels of white brass, when steeped in liquified gold or silver, get the hue of these metals, so a living creature, who is entirely dependant upon the acts of his pristine lives, takes his colour from the nature of those acts.

नाबीजाज्जायते किञ्चिन्नाकृत्वा सुखमेधते।

सुकृतैर्विन्दते सौख्यं प्राप्य देहक्षयं नरः॥१२॥

Nothing can originate without a seed. No one can acquire happiness without having performed acts capable of bringing on happiness. When one's body is dissolved, he succeeds in acquiring happiness only on account of the good acts of pristine lives.

दैवं तात न पश्यामि नास्ति दैवस्य साधनम्।

स्वभावतो हि संसिद्धा देवगन्धर्वदानवाः॥१३॥

The sceptic argues, O child, saying,—I do not see that anything in this world is the result of destiny or the virtuous and sinful deeds of pristine lives. Inference cannot settle the existence or operation of destiny. The gods, the Gandharvas and the Danavas have become what they are on account of their own nature.

प्रेत्य जातिकृतं कर्म न स्मरन्ति सदा जनाः।

ते वै तस्य फलप्राप्तौ कर्म चापि चतुर्विधम्॥१४॥

People never recollect in their next lives the acts done by them in pristine ones. For explaining the acquisition of fruits in any particular life people seldom name the four sorts of acts alleged to have been performed in pristine lives.

लोकयात्राश्रयश्चैव शब्दो वेदाश्रयः कृतः।

शान्त्यर्थं मनसस्तात नैतद् वृद्धानुशासनम्॥१५॥

The declarations have the Vedas for their authority have been made for guiding the conduct of men in his world, and for tranquillizing the minds of men. These, O child, cannot represent the saying of truly wise men.

चक्षुषा मनसा वाचा कर्मणा च चतुर्विधम्।

कुस्ते यादृशं कर्म तादृशं प्रतिपद्यते॥१६॥

This opinion is wrong. In sooth, one acquires the fruits of whatever among the four sorts of acts one does with the eye, the mind, the tongue, and muscles.

निरन्तरं च मिश्रं च लभते कर्म पार्थिव।

कल्याणं यदि वा पापं न तु नाशोऽस्य विद्यते॥१७॥

As the fruit of his acts, O king, a person, sometimes acquires happiness wholly, sometimes misery in the same way, and sometimes happiness and misery united together. Whether virtuous or sinful, acts are never destroyed.

कदाचित् सुकृतं तात कूटस्थमिव तिष्ठति।

यज्जमानस्य संसारे यावद् दुःखाद् विमुच्यते॥१८॥

Sometimes, O child, the happiness consequent on good acts remains concealed and covered in such a way that it does not shew itself in the case of the person who is sinking in life's ocean till his sorrows disappear.

ततो दुःखक्षयं कृत्वा सुकृतं कर्म सेवते।

सुकृतक्षयाद् दुष्कृतं तद् विद्धि मनुजाधिप॥१९॥

After sorrow has been dissipated, one begins to enjoy (the fruits of) his good acts. And know, O king, that upon the exhaustion of the fruits of good deeds, those of sinful ones begin to throw themselves.

दमः क्षमा धृतिस्तेजः संतोषः सत्यवादिता।

हीरहिंसाव्यसनिता दाक्ष्यं चेति सुखावहाः॥२०॥

Self-control, forgiveness, patience, energy, contentment, truthfulness, modesty, abstention from injury, freedom from the evil practices called Vyasana, and cleverness,—these yield happiness.

दुष्कृते सुकृते चापि न जन्तुर्नियतो भवेत्।

नित्यं मनःसमाधाने प्रयतेत विचक्षणः॥२१॥

No creature is perpetually subject to the fruits of his good or bad acts. The wise man should always try to collect and concentrate his mind.

नायं परस्य सुकृतं दुष्कृतं चापि सेवते।

करोति यादृशं कर्म तादृशं प्रतिपद्यते॥२२॥

One never has to enjoy or endure the good and bad deeds of another. Indeed, one enjoys and endures the fruits of only those acts that he does oneself.

सुखदुःखे समाधाय पुमानन्येन गच्छति।

अन्येनैव जनः सर्वः संगतो यश्च पार्थिवः॥२३॥

The person who renounces both happiness and misery walks along a particular path. Those men, however, O king, who allow themselves to be attached to all worldly objects, walk along an entirely different path.

परेषां यदसूयेत न तत् कुर्यात् स्वयं नरः।

यो ह्यसू युस्तथायुक्तः सोऽवहासं नियच्छति॥२४॥

A person should not himself do that act which, if done by another, will bring censure on him. Indeed, by doing an act that one censures in others, one meets with ridicule.

भीरु राजन्यो ब्राह्मणः सर्वभक्ष्यो

वैश्योऽनीहावान् हीनवर्णोऽलसश्च।

विद्वान्श्चाशीलो वृत्तहीनः कुलीनः

सत्याद् विभ्रष्टो धार्मिकः स्त्री च दुष्टा॥२५॥

रागी युक्तः पचमानोऽऽत्महेतो-

मूर्खो वक्ता नृपहीनं च राष्ट्रम्।

एते सर्वे शोच्यतां यान्ति राजन्

यश्चायुक्तः स्नेहहीनः प्रजासु॥२६॥

A Kshatriya shorn of courage, a Brahmana who takes every sort of food, a Vaishya shorn of exertion, a Shudra who is idle, learned person without good conduct, one of high birth but shorn of righteous conduct, a Brahmana fallen away from truth, a woman who is unchaste and wicked, a Yogin endued with

attachments, one that cooks food for his own self, an ignorant person employed in making a discourse, a kingdom without a king, and king who cherishes no love for his subjects and who is shorn of Yoga,—these all, O king, are deserving of pity.

CHAPTER 291

(Mokshadharma Parva) — Continued.

Parasara's discourse on acts and expiation of sin

पराशर उवाच

मनोरथरथं प्राप्य इन्द्रियाख्यहयं नरः।

रश्मिभिर्ज्ञानसम्पूतैर्यो गच्छति स बुद्धिमान्॥१॥

Parashara said—

That man, who, having got this car, viz., his body endued with mind, goes on, restraining with the reins of knowledge the horses of the objects of the senses, should certainly be considered as an intelligent one.

सेवाऽऽश्रितेन मनसा वृत्तिहीनस्य शस्यते।

द्विजातिहस्तान्निर्वृत्ता न तु तुल्यात् परस्परान्॥२॥

The homage by a person whose mind depends on itself and who has renounced the means of livelihood, is worthy of high praise,—that homage, namely, O twice born one, from one who has succeeded in getting over acts, but not acquired from the mutual discussion of men in the same state of progress.

आयुर्न सुलभं लब्ध्वा नावकर्षेद् विशाम्यते।

उत्कर्षार्थं प्रयतेत नरः पुण्येन कर्मणा॥३॥

Having got the allotted period of life, O king, with such difficulty, one should not diminish it. On other hand, man should always try, by righteous deeds, for his gradual advancement.

वर्णेभ्यो हि परिभ्रष्टो न वै सम्मानमर्हति।

न तु यः सत्क्रियां प्राप्य राजसं कर्म सेवते॥४॥

Among the six different colours that individual Soul attains at different periods of his existence, he who falls away from a

superior colour deserves blame and censure. Hence, one who has acquired the result of good deeds should act in such a way as to avoid all acts sullied by the quality of Darkness.

वर्णोत्कर्षमवाप्नोति नरः पुण्येन कर्मणा।

दुर्लभं तमलब्ध्वा हि हन्यात् पापेन कर्मणा॥५॥

Man attains to a superior colour by pious deeds. Unable to acquire a superior colour for such acquisition is highly difficult, a person, by doing sinful deeds only kills himself.

अज्ञानाद्धि कृतं पापं तपसैवाभिनिणुदित्।

पापं हि कर्म फलति पापमेव स्वयं कृतम्।

All sinful deeds that are perpetrated unconsciously or in ignorance are destroyed by penances. A sinful deed, however, that is committed knowingly, yields much sorrow.

तस्मात् पापं न सेवेत कर्म दुःखफलोदयम्॥६॥

Hence, one should never commit sinful deeds which have for their fruit only sorrow.

पापानुबन्धं यत् कर्म यद्यपि स्यान्महाफलम्।

तन्न सेवेत मेधावी शुचिः कुशलिनं यथा॥७॥

The intelligent man would never do a sinful act even if it produce the greatest advantage, just as a person who is pure would never touch a Chandala.

किं कष्टमनुपश्यामि फलं पापस्य कर्मणः।

प्रत्यापन्नस्य हि ततो नात्मा तावद् विरोचते॥८॥

How miserable is the fruit I behold of sinful deeds. Through sin the very vision of the sinner become perverse, and he mistakes his body and its unstable accompaniments for the soul.

प्रत्यापत्तिश्च यस्येह बालिशस्य न जायते।

तस्यापि सुमहांस्तापः प्रस्थितस्योपजायते॥९॥

That foolish man who does not succeed in following Renunciation in this world becomes stricken with great grief when he goes to the next world.

विरक्त शोध्यते वस्त्रं न तु कृष्णोपसंहितम्।

प्रयत्नेन मनुष्येन्द्र पापमेवं निबोध मे॥१०॥

An uncoloured cloth, when dirty, can be purified, but not a piece of cloth which is dyed with black; so, O king, listen to me with care, is it the case with sin.

स्वयं कृत्वा तु यः पापं शुभमेवानुतिष्ठति।

प्रायश्चित्तं नरः कर्तुमुभयं सोऽश्नुते पृथक्॥११॥

That man who, having knowingly perpetrated a sin, acts righteously for expiating that sin, has to enjoy and endure the fruits of his good and bad deeds separately.

अज्ञानात् तु कृतां हिंसामहिंसा व्यपकर्षति।

ब्राह्मणाः शास्त्रनिर्देशादित्याहुर्ब्रह्मवादिनः॥१२॥

The Brahmavadins hold, under the authority of what has been sanctioned in the Vedas, that all acts of injury committed in ignorance are made good by virtuous acts.

तथा कामकृतं नास्य विहिंसैवानुकर्षति।

इत्याहुर्ब्रह्मशास्त्रज्ञा ब्राह्मणा ब्रह्मवादिनः॥१३॥

A sin, however, that is committed knowingly is never repaired by righteousness. Thus the twice-born Brahmavadins who are conversant with the scriptures of Brahman.

अहं तु तावत् पश्यामि कर्म यद् वर्तते कृतम्।

गुणयुक्तं प्रकाशं वा पापेनानुपसंहितम्॥१४॥

But I hold that whatever acts are done, be they righteous or sinful, be they done knowingly or otherwise, they remain till their fruits are enjoyed or endured.

यथा सूक्ष्माणि कर्माणि फलन्तीह यथातथम्।

बुद्धियुक्तानि तानीह कृतानि मनसा सह॥१५॥

Whatever acts are done by the mind with full deliberation, yield, according to their grossness or subtilty, fruits which are gross or subtle.

भवत्यल्पफलं कर्म सेवितं नित्यमुल्बणम्।

अबुद्धिपूर्वं धर्मज्ञं कृतमुग्रेण कर्मणा॥१६॥

Those acts, however, O you of righteous soul, which are fraught with great injury, if done in ignorance do, forsooth, produce consequences which lead to hell, with this difference that are disproportionate in point of gravity to the acts that produce them.

कृतानि यानि कर्माणि दैवतैर्मुनिभिस्तथा।

न चरेत् तानि धर्मात्मा श्रुत्वा चापि न कुत्सयेत्॥१७॥

As to those acts of the gods or repeated ascetics, a pious man should never do their like or, informed to them, should never censure them.

संचिन्त्य मनसा राजन् विदित्वा शक्यमात्मनः।

करोति यः शुभं कर्म स वै भद्राणि पश्यति॥१८॥

That man, who, reflecting with his mind, O king, and ascertaining his own ability, performs pious deeds, forsooth, acquires what is for his well-being.

नवे कपाले सलिलं संन्यस्तं हीयते यथा।

नवेतरे तथाभावं प्राप्नोति सुखभावितम्॥१९॥

सतोयेऽन्यत् तु यत् तोयं तस्मिन्नेव प्रसिच्यते।

वृद्धे वृद्धिर्वाप्नोति सलिले सलिलं यथा॥२०॥

एवं कर्माणि यानीह बुद्धियुक्तानि पार्थिव।

समानि चैव यानीह तानि पुण्यतमान्यपि॥२१॥

Water poured into an unbaked pitchers gradually becomes less and less and finally disappears altogether. If kept, however, in a baked vessel, it remains without its quantity being decreased. Similarly, acts done without thought with the help of the understanding do not become wholesome; while acts done with judgement remain with unmitigated excellence and produce happiness as their result. If into a vessel containing water other water be poured, the original water increases in quantity; so all acts done with judgement, be they just or otherwise, only increase one's stock of virtue.

राज्ञा जेतव्याः शत्रवश्चोन्नताश्च

सम्यक् कर्तव्यं पालनं च प्रजानाम्।

अग्निश्चेयो बहुभिश्चापि यज्ञै-

रन्त्ये मध्ये वा वनमाश्रित्य स्थेयम्॥२२॥

A king should subjugate his enemies and all who seek to assert their superiority, and he should properly rule and protect his subjects. One should ignite his sacred fires and pour libations on them in various sacrifices, and

retiring into the woods in either his middle or old age, should live there.

दमान्वितः पुरुषो धर्मशीलो

भूतानि चात्मानमिवानुपश्येत्।

गरीयसः पूजयेदात्मशक्त्या

सत्येन शीलेन सुखं नरेन्द्र॥२३॥

Gifted with self-control, and possessed of righteous conduct, one should regard all creatures as his ownself. One should again respect his superiors. By the practice of truth and of good conduct, O king one is sure to acquire happiness.

CHAPTER 292

(MOKSHADHARMA PARVA) — Continued.

Discourse on virtue and wealth : The duties of Brahmanas and Kshatriyas

पराशर उवाच

कः कस्य चोपकुस्ते कश्च कस्मै प्रयच्छति।

प्राणी करोत्ययं कर्म सर्वमात्मार्यमात्मना॥२४॥

Parashara said—

Nobody in this world does good to another. Nobody makes gifts to others. All persons are seen to act for their own selves.

गौरवेण परित्यक्तं निःस्नेहं परिवर्जयेत्।

सोदर्यं भ्रातरमपि किमुतान्यं पृथग्जनम्॥२५॥

People are seen to abandon their very parents and their uterine brothers when these cease to love them. What need be said then of relatives of other grades.

विशिष्टस्य विशिष्टाच्च तुल्यौ दानप्रतिग्रहौ।

तयोः पुण्यतरं दानं तद् द्विजस्य प्रयच्छतः॥२६॥

Gifts to a distinguished person and acceptance of the gifts made by a distinguished person both produce equal merit. Of these two acts, however, the making of a gift is superior to the acceptance thereof.

न्यायागतं धनं चैव न्यायेनैव विवर्धितम्।

संरक्ष्यं यत्नमास्थाय धर्मार्थमिति निश्चयः॥२७॥

That wealth is gained by fair means and is multiplied by fair means, should be protected with care for the sake of acquiring virtue. This is an accepted truth.

न धर्माथी नृशंसेन कर्मणा धनमर्जयेत्।

शक्तिः सर्वकार्याणि कुर्यान्नर्द्धमनुस्मरेत्॥५॥

One desirous of gaining virtue, should never gain riches by means involving injury to others. One should perform his acts according to his power, without zealously seeking riches.

अपो हि प्रयतः शीतास्तापिता ज्वलनेन वा।

शक्तितोऽतिथये दत्त्वा क्षुधार्तायाश्नुते फलम्॥६॥

By giving water, whether cold or heated by fire, with a devoted mind, to a (thirsty) guest, according to the best of his might, one acquires the merit of the act of giving food to a hungry man.

रन्तिदेवेन लोकेष्टा सिद्धिः प्राप्ता महात्मना।

फलपत्रैरथो मूलैर्मुनीनर्चितवाञ्छ सः॥७॥

The great Rantideva acquired success in all the worlds by adoring the ascetics with offerings of only roots and fruits and leaves.

तैरेव फलपत्रैश्च स माठरमतोषयत्।

तस्माल्लेभे परं स्थानं शैव्योऽपि पृथिवीपतिः॥८॥

The royal son of Shaivi also acquired the highest regions of happiness by having pleased the Son-god along with his companion with offerings of the same sort.

देवतातिथिभृत्येभ्यः पितृभ्यश्चात्मनस्तथा।

ऋणवान् जायते मर्त्यस्तस्मादनृणतां व्रजेत्॥९॥

All men, by being born, become indebted to gods, guests, servants, Pitris, and their own selves. Every one should, therefore do his best for satisfying those debts.

स्वाध्यायेन महर्षिभ्यो देवेभ्यो यज्ञकर्मणा।

पितृभ्यः श्राद्धदानेन नृणामभ्यर्चनेन च॥१०॥

One frees oneself from his debt to the great Rishis by studying the Vedas. One satisfies his debts to the gods by celebrating sacrifices. By performing the rites of the Shrāddha one satisfies the debts to the Pitris. One satisfies the debt to his fellow men by doing good to them.

वाचा शेषावहार्येण पालनेनात्मनोऽपि च।

यथावद् भृत्यवर्गस्य चिकीर्षेत् कर्म आदितः॥११॥

One satisfies the debts he owes to one's own self by listening to Vedic recitations and reflecting on their meaning, by eating the remnants of sacrifices, and by supporting his body. One should duly perform all the acts, from the beginning, that he owes to his servants.

प्रयत्नेन च संसिद्धा धनैरपि विवर्जिताः।

सम्यग्धुत्वा हुतवहं मुनयः सिद्धिमागताः॥१२॥

Through shorn of wealth, men are seen to attain to success by great exertions. Ascetics by duly adoring the gods, and by duly pouring libations of clarified butter on the sacred fire, have been seen to acquire ascetic success.

विश्वामित्रस्य पुत्रत्वमृचीकतनयोऽगमत्।

ऋग्भिः स्तुत्वा महाबाहो देवान् वै यज्ञभागिनः॥१३॥

Richika's son became the son of Vishvamitra. By worshipping the gods who have shares in sacrificial offerings, with Riches, (he acquired success in after life).

गतः शुक्रत्वमुशना देवदेवप्रसादनात्।

देवीं स्तुत्वा तु गगने मोदते यशसा वृतः॥१४॥

Ushanas became Shukra by having pleased the god of gods. Indeed, by singing the praises of the goddess (Uma), he sports in the sky, in the great effulgence.

असितो देवलश्चैव तथा नारदपर्वता।

कक्षीवान् जामदग्न्यश्च रामस्ताण्ड्यस्तथाऽऽत्मवान्॥

वसिष्ठो जमदग्निश्च विश्वामित्रोऽत्रिरेव च।

भरद्वाजो हरिश्मश्च कुण्डधारः श्रुतश्रवाः॥१६॥

एते महर्षयः स्तुत्वा विष्णुमृग्भिः समाहिताः।

लेभिरे तपसा सिद्धिं प्रसादात् तस्य धीमतः॥१७॥

Then, again, Asita and Devala, and Narada and Paravata, and Kakshivat, and Jamadagni's son Rama, and Tandya possessed of purified soul, and Vashishtha, and Jamadagni, and Vishvamitra, and Atri, and Bharadvaja, and Harishmashru, and Kundadhara, and Shrutashravas,—these great Rishis, by worshipping Vishnu with concentrated minds

with the help of Richs, and by penances, acquired success through the grace of that great god gifted with intelligence.

अनर्हश्चार्हतां प्राप्ताः सन्तः सुत्वा तमेव ह।

न तु वृद्धिमिहान्विच्छेत् कर्म कृत्वा जुगुप्सितम्॥१८॥

Many undeserving men, by worshipping that good god, won great distinction. One should not seek for advancement by committing any wicked or censurable deed.

येऽर्था धर्मेण ते सत्या येऽधर्मेण धिगस्तु तान्।

धर्मं वै शाश्वतं लोके न जहाद् धनकाङ्क्षया॥१९॥

That wealth which acquired by fair means is true wealth. Fie on that wealth however, which is acquired by unfair means. Virtue is eternal. It should never, in this world, be renounced from desire of riches.

आहिताग्निर्हि धर्मात्मा यः स पुण्यकृत्तमः।

वेदा हि सर्वे राजेन्द्र स्थितास्त्रिष्वग्निषु प्रभो॥२०॥

That pious person who keeps his sacred fire and offers his daily adorations to the gods is considered as the foremost of righteous persons. All the Vedas, O foremost of kings, are established on the three sacred fires.

स चाप्यग्न्याहितो विप्रः क्रिया यस्य न हीयते।

श्रेयो ह्यनाहिताग्नित्वमग्निहोत्रं न निष्क्रियम्॥२१॥

That Brahmana is said to possess the sacred fire whose acts exist in full. It is better to at once leave off the sacred fire than to keep it, abstaining from acts.

अग्निरात्मा च माता च पिता जनयिता तथा।

गुस्त्र नरशार्दूल परिचर्या यथातथम्॥२२॥

The sacred fire, the mother, the father who has begotten, and the preceptor, O foremost men, should all be duly attended and served with humility.

मानं त्यक्त्वा यो नरो वृद्धसेवी

विद्वान् क्लीबः पश्यति प्रीतियोगात्।

दाक्ष्येण हीनो धर्मयुक्तो नदान्तो

लोकेऽस्मिन् वै पूज्यते सद्भिरार्यः॥२३॥

That man, who, renouncing all feelings of pride, humbly attends upon and serves them who are venerable for age, who is endued with learning and shorn of lust, who regains all creatures equally with an eye of love, who has no riches, who is righteous in his acts, and who is shorn of the desire of inflicting any kind of injury, that truly respectable man is adored in this world by the good and pious.

CHAPTER 293

(MOKSHADHARMA PARVA) —
Continued.

The duties of the Sudras. The gift to Brahmanas

पराशर उवाच

वृत्तिः सकाशाद् वर्णेभ्यस्त्रिभ्यो हीनस्य शोभना।

प्रीत्योपनीता निर्दिष्टा धर्मिष्ठान् कुस्ते सदा॥१॥

Parashara said—

The lowest order, it is proper, should derive their maintenance from the three other orders. Such service, rendered with love and respect, makes them pious.

वृत्तिश्चेन्नास्ति शूद्रस्य पितृपैतामही ध्रुवा।

न वृत्तिं परतो मार्गेच्छुश्रूषां तु प्रयोजयेत्॥२॥

If the ancestors of any Shudra were not engaged in service, he should not still engage himself in any other occupation. Truly, he should take up service as his occupation.

सद्भिस्तु सह संसर्गः शोभते धर्मदर्शिभिः।

नित्यं सर्वास्ववस्थासु नासद्भिरिति मे मतिः॥३॥

In my opinion, it is proper for them to mix under all circumstances, with good men devoted to virtue, but never with the wicked.

यथोदयगिरौ द्रव्यं संनिकर्षेण दीप्यते।

तथा सत्संनिकर्षेण हीनवर्णोऽपि दीप्यते॥४॥

As in the Eastern hills, jewels and metals blaze with greater effulgence on account of their nearness to the Sun, so the lowest order shines on account of their association with the good.

यादृशेन हि वर्णेन भाव्यते शुक्लमम्बरम्।

तादृशं कुरुते रूपमेतदेवमवेहि मे॥५॥

A piece of white cloth assumes that colour with which it is dyed. Such is the case with Shudras.

तस्माद् गुणेषु रज्येथा मा दोषेषु कदाचन।

अनित्यमिह मर्त्यानां जीवितं हि चलाचलम्॥६॥

Therefore, one should also attach him to all good qualities but never to bad qualities. The life of human beings in this world is fickle and transitory.

सुखे वा यदि वा दुःखे वर्तमानो विचक्षणः।

यश्चिनोति शुभान्येव स तन्त्राणीह पश्यति॥७॥

That wise man who, in happiness as also in misery, acquire only what is good, is considered as a true observer of the scriptures.

धर्मादिपेतं यत् कर्म यद्यपि स्यान्महाफलम्।

न तत् सेवेत मेधावी न तद्धितमिहोच्यते॥८॥

That man who is gifted with intelligence would never do an act which is alienated from virtue, however great may that advantages be of that act. Indeed, such an act is not considered as truly wholesome.

यो हत्वा गोसहस्राणि नृपो दद्यादरक्षिता।

स शब्दमात्रफलभाग् राजा भवति तस्करः॥९॥

That lawless king who, taking thousands of kine from their lawful owners, gives them away acquires on fruit save an empty sound. On the other hand, he commits the sin of theft.

स्वयम्भूरसृजच्चाग्रे धातारं लोकसत्कृतम्।

धातासृजत् पुत्रमेकं लोकानां धारणे रतम्॥१०॥

The Self-create at first created the Being called Dhatri held in universal esteem. Dhatri created a son who was engaged in maintaining all the worlds.

तमर्चयित्वा वैश्यस्तु कुर्यादत्यर्थमृद्धिमत्।

रक्षितव्यं तु राजन्यैरुपयोज्यं द्विजातिभिः॥११॥

Adoring that God, the Vaishya engages for the means of his support, in agriculture and the tending of cattle. The Kshatriyas should undertake the task of protecting all the other classes. The Brahmanas should only enjoy.

अजिह्वैरशठक्रोधैर्हव्यकव्यप्रयोक्तृभिः।

शूद्रैर्निर्माणं कार्यमेवं धर्मो न नश्यति॥१२॥

As regards the Shudras, they should take up the task of humbly and honestly collecting together the articles that are to be offered in sacrifices, and in cleaning altars and other places where sacrifices are to be celebrated. If each order acts in this way, virtue would not suffer any decrease.

अप्रणष्टे ततो धर्मे भवन्ति सुखिताः प्रजाः।

सुखेन तासां राजेन्द्र मोदन्ते दिवि देवताः॥१३॥

If virtue is preserved in its full, all creatures inhabiting the Earth would be happy, Seeing the happiness of all creatures on Earth, the gods in heaven become filled with gladness.

तस्माद् यो रक्षति नृपः स धर्मेणेति पूज्यते।

अधीते चापि यो विप्रो वैश्यो यश्चाजनि रतः॥१४॥

यश्च शुश्रूषते शूद्रः सततं नियतेन्द्रियः।

अतोऽन्यथा मनुष्येन्द्र स्वधर्मात् परिहीयते॥१५॥

Hence, that king, who, according to the duties laid down for his order, protects the other classes, becomes worthy of respect. similarly, the Brahmana who is employed in studying the scriptures, the Vaishya who is engaged in acquiring riches, and the Shudra who is always engaged in serving the three other classes with rapt attention, become objects of reverence. By acting in other ways, O king, each order is said to deviate from virtue.

प्राणसंतापनिर्दिष्टाः काकिण्योऽपि महाफलाः।

न्यायेनोपार्जिता दत्ताः किमुतान्याः सहस्रशः॥१६॥

Keeping aside gifts by thousands, even twenty cowries that one may give painfully, having acquired them righteously, will yield great benefit.

सत्कृत्य हि द्विजातिभ्यो यो ददाति नराधिपः।

यादृशं तादृशं नित्यमश्नाति फलमूर्जितम्॥१७॥

Those persons, O king, who make gifts to Brahmanas after respecting them duly, reap excellent fruits proportionate to those gifts.

अभिगम्य च तत् तुष्ट्या दत्तमाहुरभिष्टुतम्।

याचितेन तु तद् दत्तं तदाहुर्मध्यमं बुधाः॥१८॥

The gift is highly valued which the donor makes after seeking out the done and respecting him properly. That gift is middling which the donor makes upon being prayed for it.

अवज्ञया दीयते यत् तथैवाश्रद्धयापि वा।

तमाहुरधमं दानं मुनयः सत्यवादिनः॥१९॥

That gift, however, which is made contemptuously and without any respect, is said to be very inferior. This is what the truthful sages say.

अतिक्रामेन्मज्जमानो विविधेन नरः सदा।

तथा प्रयत्नं कुर्वीत यथा मुच्येत संश्रयात्॥२०॥

While sinking in this ocean of life, man should always try to cross that ocean by various means. Indeed, he should so exert himself that he might be released from the fetters of this world.

दमेन शोभते विप्रः क्षत्रियो विजयेन तु।

धनेन वैश्यः शूद्रस्तु नित्यं दाक्ष्येण शोभते॥२१॥

The Brahmana shines by self-control; the Kshatriya by victory; the Vaishya by riches; while the Shudra always shines in glory through clever serving.

CHAPTER 294

(MOKSHADHARMA PARVA) — Continued.

The duties of the Brahmanas

पराशर उवाच

प्रतिग्रहागता विप्रे क्षत्रिये युधि निर्जिताः।

वैश्ये न्यायार्जिताश्चैव शूद्रे शुश्रूषयार्जिताः॥२१॥

स्वल्पाप्यर्थाः प्रशस्यन्ते धर्मस्यार्थे महाफलाः।

नित्यं त्रयाणां वर्णानां शुश्रूषुः शूद्र उच्यते॥२२॥

Parashara said—

In the Brahmana, wealth gained by acceptance of gifts, in the Kshatriya that acquired by victory in battle, in the Vaishya

that acquired by performing the duties laid down for his order, and in the Shudra that acquired by serving the three other orders, however small it may be, is worthy of praise, and when spent for the acquisition of virtue yields great benefits. The Shudra is said to be the constant servitor of the three other orders.

क्षत्रधर्मा वैश्यधर्मा नावृत्तिः पतते द्विजः।

शूद्रधर्मा यदा तु स्यात् तदा पतति वै द्विजः॥२३॥

If the Brahmana, when hard-pressed for a living, performs the duties of either the Kshatriya or the Vaishya, he does not fall off from virtue. When, however, the Brahmana performs the duties of the lowest order, then does he certainly fall off.

वाणिज्यं पाशुपाल्यं च तथा शिल्पोपजीवनम्।

शूद्रस्यापि विधीयते यदा वृत्तिर्न जायते॥२४॥

When the Shudra is unable to secure his living by service of the three other orders, then it is lawful for him to follow trade, tending of cattle, and the practice of the mechanical arts.

रङ्गावतरणं चैव तथा रूपोपजीवनम्।

मद्यमांसोपजीव्यं च विक्रयं लोहचर्मणोः॥२५॥

अपूर्विणा न कर्तव्यं कर्म लोके विगर्हितम्।

कृतपूर्वं तु त्यजतो महान् धर्म इति श्रुतिः॥२६॥

Appearance on the stage and disguising oneself in various forms, exhibition of puppets, the sale of spirits and meat, and trading in iron and leather, should never be adopted for purposes of a living by one who had never before been engaged in those callings every one of which is regarded as censurable in the world. We have heard that if one engaged in them can renounce them, he acquires great merit.

संसिद्धः पुरुषो लोके यदाचरति पापकम्।

मदेनाभिप्लुतमनास्तच्च न ग्राह्यमुच्यते॥२७॥

When one who has become successful in life acts sinfully on account of his mind being filled with pride, his acts under such circumstances can never pass for authority.

श्रूयन्ते हि पुराणेषु प्रजा धिग्दण्डशासनाः।

दान्ता धर्मप्रधानाश्च न्यायधर्मानुवृत्तिकाः॥८॥

It is heard in the Puranas that formerly mankind were self-controlled, that they valued virtue greatly, that the practices they followed for livelihood were all agreeable to propriety and the injunctions laid down in the scriptures; and that the only punishment that was necessary for chastising them when they did wrong was merely the deprecation of their deeds.

धर्म एव सदा नृणामिह राजन् प्रशस्यते।

धर्मवृद्धा गुणानेव सेवन्ते हि नरा भुवि॥९॥

At the time of which we speak, O king, Virtue, and nothing else, was much praised among men. Having achieved great progress in virtue, men in those days adored only all good qualities that they saw.

तं धर्ममसुरास्तात नामृष्यन्त जनाधिप।

विवर्धमानाः क्रमशस्तत्र तेऽन्वाविशन् प्रजाः॥१०॥

The Asuras, however, O child, could not bear that virtue, which prevailed in the world. Multiplying the Asuras entered the bodies of men.

तासां दर्पः समभवत् प्रजानां धर्मनाशनः।

दर्पात्मनां ततः पश्चात् क्रोधस्तासामजायत॥११॥

Then was pride generated in men which is so destructive of virtue. From pride originated arrogance, and from arrogance originated anger.

ततः क्रोधाभिभूतानां वृत्तं लज्जासमन्वितम्।

ह्रीश्चैवाप्यनशद् राजस्ततो मोहो व्यजायत॥१२॥

When men thus became overwhelmed with anger, modesty and shame disappeared from them, and then they were possessed by carelessness.

ततो मोहपरीतास्ता नापश्यन्त यथा पुरा।

परस्परामर्देन वर्धयन्त्यो यथासुखम्॥१३॥

Afflicted by carelessness, they could no longer see as before, and as the consequence thereof they began to assail one another and thereby gain riches without any compunction.

ताः प्राप्य तु स धिग्दण्डो न कारणमतोऽभवत्।

ततोऽभ्यगच्छन् देवांश्च ब्राह्मणांश्चावमन्य ह॥१४॥

When men became such, the punishment of mere depreciation on transgressors could produce no effect. Men, showing no respect of either the gods or Brahmanas, began to indulge their senses to their fill.

एतस्मिन्नेव काले तु देवा देववरं शिवम्।

अगच्छन् शरणं धीरं बहुरूपं गुणाधिकम्॥१५॥

At that time the gods repaired to that foremost of god, viz., Shiva, possessed of patience of multiform aspect and endued with the foremost of qualities and sought his protection.

तेन स्म ते गगनगाः सपुराः पातिताः क्षितौ।

त्रिधाप्येकेन बाणेन देवाप्यायिततेजसा॥१६॥

The gods gave him their conjoined energy, and thereupon the great god, with a single arrow killed on the Earth those three Asuras, viz., Desire, Anger, and Cupidity, who were staying in the sky, along with their very dwellers.

तेषामधिपतिस्त्वासीद् भीमो भीमपराक्रमः।

देवतानां भयकरः स हतः शूलपाणिना॥१७॥

The dreadful king those Asuras, endued with terrific prowess, who had struck the gods with terror, was also killed by Mahadeva armed with the lance.

तस्मिन् हतेऽथ स्वं भावं प्रत्यपद्यन्त मानवाः।

प्रापद्यन्त च वेदान् वै शास्त्राणि च यथा पुरा॥१८॥

When this king of the Asuras was killed men once more gained their proper natures, and once more began to study the Vedas and the other scriptures as in days of yore.

ततोऽभिषिच्य राज्येन देवानां दिवि वासवम्।

सप्तर्षयश्चान्वयुज्जन् नराणां दण्डधारणे॥१९॥

Then the seven ancient Rishis came forward and installed Vasava as the king of the gods and the ruler of heaven. And they took upon themselves the task of holding the rod of punishment over mankind.

सप्तर्षीणामथोर्ध्वं च विपृथुर्नाम पार्थिवः।

राजानः क्षत्रियाश्चैव मण्डलेषु पृथक् पृथक्॥२०॥

After the seven Rishis came king Viprithu and many other kings, all belonging to the Kshatriya order for separately ruling separate classes of human beings.

महाकुलेषु ये जाता वृद्धाः पूर्वतराश्च ये।

तेषामप्यासुरो भावो हृदयान्नापसर्पति॥२१॥

There were, in those ancient times, certain elderly men from whose minds all wicked feelings did not disappear.

तस्मात् तेनैव भावेन सानुषङ्गेण पार्थिवः।

आसुराण्येव कर्माणि न्यसेवन् भीमविक्रमाः॥२२॥

Hence, on account of that wicked state of their minds and of those incidents connected with it, there appeared many kings of dreadful prowess who began to perform only such acts as were fit for Asuras.

प्रत्यतिष्ठंश्च तेष्वेव तान्येव स्थापयन्त्यपि।

भजन्ते तानि चाद्यापि ये बालिशतरा नराः॥२३॥

Those human beings, who are very foolish follow those wicked acts, establish them as authorities, and practise them to this day.

तस्मादहं ब्रवीमि त्वां राजन् संचिन्त्य शास्त्रतः।

संसिद्धाधिगमं कुर्यात् कर्म हिंसात्मकं त्यजेत्॥२४॥

Therefore, O king, I say, you, have reflected properly with the help of the scriptures, that one should avoid all acts that are fraught with injury or malice and try to acquire a knowledge of the Soul.

न संकरेण द्रविणं प्रचिन्वीयाद् विचक्षणः।

धर्मार्थं न्यायमुत्सृज्य न तत् कल्याणमुच्यते॥२५॥

The man endued with wisdom would not seek riches for the performance of religious rites by unfair and immoral ways. Wealth acquired by such means can never yield benefits.

स त्वमेवंविधो दान्तः क्षत्रियः प्रियवाच्यवः।

प्रजा भृत्यांश्च पुत्रांश्च स्वधर्मेणानुपालय॥२६॥

Do you, then, become a Kshatriya of this kind! Do you restrain your senses, be kind to

your friends, and cherish, according to the duties of your order, your subjects, servants, and children.

इष्टानिष्टसमायोगे वैरं सौहार्दमेव च।

अथ जातिसहस्राणि बहूनि परिवर्तते॥२७॥

Through the union of both prosperity and adversity, there arise friendships and enmities. Thousands and thousands of existences are continually revolving, and in every mode of individual Soul's existence these must take place.

तस्माद् गुणेषु रज्येथा मा दोषेषु कथंचन।

निर्गुणोऽपि हि दुर्बुद्धिरात्मनः सोऽतिरज्यते॥२८॥

Therefore, be attached to good qualities of every sort, but never to faults. Such is the nature of good qualities that if the most foolish person, shorn of every virtue, hears himself praised for any good quality, he becomes filled with joy.

मानुषेषु महाराज धर्माधर्मौ प्रवर्ततः।

न तथान्येषु भूतेषु मनुष्यरहितेष्विह॥२९॥

Virtue and sin exist, O king, only among men. These do not exist among other creatures.

धर्मशीलो नरो विद्वानीहकोऽनीहकोऽपि वा।

आत्मभूतः सदा लोके चरेद् भूतान्यर्हिसया॥३०॥

One should, therefore, whether in need of food and other necessities of life or above such need, be of virtuous disposition, acquire knowledge, always consider all creatures as his own self, and abstain totally from inflicting any kind of injury.

यदा व्यपेतहृल्लेखं मनो भवति तस्य वै।

नानृतं चैव भवत तदा कल्याणमृच्छति॥३१॥

When one's mind becomes shorn of desire, and when all Darkness is removed from it, it is then that one acquires what is auspicious.

CHAPTER 295

(MOKSHADHARMA PARVA) —
Continued.

The ordinances about penance's as
described by Parasara

पराशर उवाच

एष धर्मविधिस्तात गृहस्थस्य प्रकीर्तितः।

तपोविधिं तु वक्ष्यामि तन्मे निगदतः शृणु॥१॥

Parashara said—

I have now described to you the ordained duties of a householder. I shall now describe to you the ordinances about penances. Hear me as I describe that subject.

प्रायेण च गृहस्थस्य ममत्वं नाम जायते।

सङ्गातं नरश्रेष्ठ भावै राजसतामसैः॥२॥

It is generally seen, O king, that on account of sentiments fraught with Darkness and Ignorance, the senses of mine begotten by attachment, originates in the heart of householder.

गृहाण्याश्रित्य गावश्च क्षेत्राणि च धनानि च।

दाराः पुत्राश्च भृत्याश्च भवन्तीह नरस्य वै॥३॥

Becoming a householder, one acquires kine, fields, wealth of diverse sorts, wives, children, and servants.

एवं तस्य प्रवृत्तस्य नित्यमेवानुपश्यतः।

रागद्वेषौ विवर्धेते हानित्वत्वमपश्यतः॥४॥

One who follows this mode of life continually casts his eye upon these objects. Under these circumstances, one's attachments and aversions multiply, and one ceases to consider unreal possessions as eternal and indestructible.

रागद्वेषाभिभूतं च नरं द्रव्यवशानुगम्।

मोहजाता रतिर्नाम समुपैति नराधिप॥५॥

When a person becomes possessed by attachment and aversion, and gives way to the control of worldly objects, the desire of enjoyment then seizes him, originating from carelessness, O king.

कृतार्थं भोगिनं मत्वा सर्वो रतिपरायणः।

लाभं ग्राह्यसुखादन्यं रतितो नानुपश्यति॥६॥

Considering that person as blessed who has the largest share of enjoyments in this world, the man devoted to enjoyment does not, on account of his attachment thereto, see that there is any other happiness save what depends upon the gratification of the senses.

ततो लोभाभिभूतात्मा संगद वर्धयते जनम्।

पुष्ट्यर्थं चैव तस्येह जनस्यार्थं चिकीर्षति॥७॥

Overwhelmed with cupidity that originates from such attachment, he then tries to multiply the number of his relatives and attendants, and for pleasing these latter he tries to increase his wealth by every means in his power.

स जानन्नपि चाकार्यमर्थार्थं सेवते नरः।

बालस्नेहपरीतात्मा तत्क्षयाच्चानुतप्यते॥८॥

Filled with affection for children, such a person then commits, for the sake of acquiring riches, evil deeds, and yields to grief if his wealth be lost.

ततो मानेन सम्पन्नो रक्षन्नात्मपराजयम्।

करोति येन भोगी स्यामिति तस्माद् विनश्यति॥९॥

Having acquired honours and always guarding against the defeat of his plans, he follows such means as would satisfy his desire of enjoyment. At last he meets with destruction as the inevitable result of the conduct he follows.

तथा हि बुद्धियुक्तानां शाश्वतं ब्रह्मवादिनाम्।

अन्विच्छतां शुभं कर्म नराणां त्यजतां सुखम्॥१०॥

It is well known, however, that true happiness is theirs who are endued with intelligence, who are Brahmapradins, who try to perform only auspicious and beneficial acts, and who abstain from all acts which are optional and originate from desire only.

स्नेहायतननाशाच्च धननाशाच्च पार्थिव।

आधिव्याधिप्रतापाच्च निर्वेदमुपगच्छति॥११॥

From loss of all such objects in which are centred our affections, from loss of riches, O king, and from the oppression of physical

diseases and mental anguish a person falls into despair.

निर्वेदादात्मसम्बोधः सम्बोधाच्छास्त्रदर्शनम्।

शास्त्रार्थदर्शनाद् राजंस्तप एवानुपश्यति॥१२॥

From this despair originates an awakening of the soul. From such an awakening proceeds study of the Scriptures. From contemplation of the meaning of the Scriptures, O king, one sees the value of penance.

दुर्लभो हि मनुष्येन्द्र नरः प्रत्यवमर्शवान्।

यो वै प्रियसुखे क्षीणे तपः कर्तुं व्यवस्यति॥१३॥

A person endued with the knowledge of what is essential and what accidental, O king, is very rare,—a man who tries to practise penances, under the conviction that the happiness one enjoys from the possession of such agreeable objects as wives and children brings on ultimately misery.

तपः सर्वगतं तात हीनस्यापि विधीयते।

जितेन्द्रियस्य दान्तस्य स्वर्गमार्गप्रवर्तकम्॥१४॥

Penances, O child, are for all. They are ordained for even the lowest order of men, Penances lead the self-controlled man who has mastered all his senses to the way to heaven.

प्रजापतिः प्रजाः पूर्वमसृजत् तपसा विभुः।

क्वचित् क्वचिद् ब्रह्मपरो व्रतान्यास्थाय पार्थिव॥१५॥

It was through penances that the powerful Lord of all creatures, O king, practising vows at particular intervals, created all existent objects.

आदित्या वसवो रुद्रास्तथैवान्यश्चिमास्ताः।

विश्वेदेवास्तथा साध्याः पितरोऽथ मरुहणाः॥१६॥

यक्षराक्षसगन्धर्वाः सिद्धाश्चान्ये दिवौकसः।

संसिद्धास्तपसा तात ये चान्ये स्वर्गवासिनः॥१७॥

The Aditya's, the Vasus, the Rudras, Agni, the Ashvins, the Maruts, the Vishvedevas, the Saddhyas, the Pitris, the Maruts, the Yakshas, the Rakshasas, the Gandharvas, the Siddhas and the other Inhabitants of heaven, and indeed, all other celestials whatever, O child, have all become successful through their penances.

ये चादौ ब्राह्मणाः सृष्टा ब्रह्मणा तपसा पुरा।

ते भावयन्तः पृथिवीं विचरन्ति दिवं तथा॥१८॥

Those Brahmanas whom Brahman created at the beginning, succeeded through their penances in honouring not the Earth alone but the heaven also in which they moved about at pleasure.

मर्त्यलोके च राजानो ये चान्ये गृहमेधिनः।

महाकुलेषु दृश्यन्ते तत् सर्वं तपसः फलम्॥१९॥

In this world of men, they who are kings and those others who are householders born in high families, have all become what they are on account of their penances.,

कौशिकानि च वस्त्राणि शुभान्याभरणानि च।

वाहनासनपानानि तत् सर्वं तपसः फलम्॥२०॥

The silken dresses they put on the excellent ornaments that decorate their persons, the animals and vehicles they ride, and the seats they use are all the outcome of their penances.

मनोऽनुकूलाः प्रमदा रूपवत्यः सहस्रशः।

वासः प्रासादपृष्ठे च तत् सर्वं तपसः फलम्॥२१॥

Thousands of many charming and beautiful damsels, that they enjoy, and their residence in palaces, are all on account of their penances.

शयनानि च मुख्यानि भोज्यानि विविधानि च।

अभिप्रेतानि सर्वाणि भवन्ति शुभकर्मिणाम्॥२२॥

The righteous persons enjoy various sorts of costly beds and sweet viands.

नाप्राप्यं तपसः किञ्चित् त्रैलोक्येऽपि परंतप।

उपभोगपरित्यागः फलान्यकृतकर्मणाम्॥२३॥

There is nothing in the three worlds, O scorcher of enemies, that penances cannot bring in. Even those who are shorn of true knowledge acquire Renunciation through their penances.

सुखितो दुःखितो वापि नरो लाभं परित्यजेत्।

अवेक्ष्य मनसा शास्त्रं बुद्ध्या च नृपसत्तमा॥२४॥

Whether in rich circumstances or miserable, a person should renounce cupidity, meditating on the scriptures, with the help of his mind and understanding, O best of kings.

असंतोषोऽसुखायेति लोभादिन्द्रियसम्भ्रमः।

ततोऽस्य नश्यति प्रज्ञा विद्येवाभ्यासवर्जिता॥२५॥

Discontent produces misery. Cupidity brings on stupefaction of the senses. The senses being stupefied, one's wisdom is lost like knowledge not kept up by continued application.

नष्टप्रज्ञो यदा तु स्यात् तदा न्यायं न पश्यति।

तस्मात् सुखक्षये प्राप्ते पुमानुग्रं तपश्चरेत्॥२६॥

When one's wisdom is lost, he cannot discriminate what is proper from what is improper. Hence, when one's happiness is destroyed he should practise the austerest of penances.

यदिष्टं तत् सुखं प्राहुर्द्वैष्टं दुःखमिहेष्यते।

कृताकृतस्य तपसः फलं पश्यस्व यादृशम्॥२७॥

Wheat is agreeable is called happiness. What is disagreeable is called misery. Happiness is the outcome of penances practised. When they are not practised, the outcome is misery. See the fruits of practising and abstaining from penances.

नित्यं भद्राणि पश्यन्ति विषयांश्चोपभुञ्जते॥

प्राकाश्यं चैव गच्छन्ति कृत्वा निष्कल्मषं तपः॥२८॥

By practising pure penances, people always enjoy auspicious consequences of every sort, enjoy all good things, and acquire great fame.

अग्निपाण्यवमानांश्च दुःखं बहुविधात्मकम्।

फलार्थी तत्फलं त्यक्त्वा प्राप्नोति विषयात्मकम्॥२९॥

He, however, who, by abandoning (pure penances), undertakes penances from desire of fruit, suffers from many disagreeable consequences, and disgrace and sorrow of all sorts, as the fruits thereof, all of which originate from worldly possessions.

धर्मे तपसि दाने च विचिकित्सास्य जायते।

स कृत्वा पापकान्येव निरयं प्रतिपद्यते॥३०॥

Despite the desirability of practising virtue, penances, and gifts, the desire for doing all sorts of forbidden acts originates in his mind. By thus perpetrating various sorts of sinful deeds, he goes to hell.

सुखे तु वर्तमानो वै दुःखे वापि नरोत्तम।

सुवृत्ताद् यो न चलते शास्त्रचक्षुः स मानवः॥३१॥

That person, O best of men, who, in both happiness and misery, does deviate from the duties ordained for him, is said to have the scriptures for his eye.

इषुप्रपातमात्रं हि स्पर्शयोगे रतिः स्मृता।

रसने दर्शने घ्राणे श्रवणे च विशाम्पते॥३२॥

It is said that the pleasure one gets from the gratification of his senses of touch, tongue, sight, smell, and hearing, O king, lasts only so long as an arrow shot off the bow takes in falling down upon the Earth.

ततोऽस्य जायते तीव्रा वेदना तत्क्षयात् पुनः।

अबुधा न प्रशंसन्ति मोक्षं सुखमनुत्तमम्॥३३॥

Upon the termination of the pleasure, which is fickle, one suffers the most acute pain. It is only the senseless that do not speak highly of happiness of Liberation which is peerless.

ततः फलार्थं सर्वस्य भवन्ति ज्यायसे गुणाः।

धर्मवृत्त्या च सततं कामार्थाभ्यां न हीयते॥३४॥

Seeing the misery consequent upon the gratification of the senses, the wise cultivate the virtues of tranquillity and self-control for the purpose of acquiring Liberation. On account of righteous conduct, riches and pleasure can never succeed in afflicting them.

अप्रयत्नागताः सेव्या गृहस्थैर्विषयाः सदा।

प्रयत्नेनोपगम्यश्च स्वधर्म इति मे मतिः॥३५॥

Householders may, without any compunction, enjoy riches and other possessions which are acquired with Exertion. About the duties of their order, I think, they should satisfy them with the help of Exertion.

मानिनां कुलजातानां नित्यं शास्त्रार्थचक्षुषाम्।

क्रियाधर्मविमुक्तानामशक्त्या संवृतात्मनाम्॥३६॥

The practice of those who are honoured, who are born in high families, and who have their eyes always turned towards the meaning of the Scriptures, is incapable of being followed by those who are sinful and who have uncontrolled minds.

क्रियमाणं यदा कर्म नाशं गच्छति मानुषम्।

तेषां नान्यदृते लोके तपसः कर्म विद्यते॥३७॥

All acts that are done by man under the influence of pride, meet with destruction. Therefore, there is no other act, for the respectable and the truly righteous, in this world to do than penance.

सर्वात्मनानुकुर्वीत गृहस्थः कर्मनिश्चयम्।

दाक्ष्येण हव्यकव्यार्थं स्वधर्मे विचरन् नृप॥३८॥

As regards, those householders, however, who are addicted to acts, they should, with their whole hearts, perform acts. Following the duties of their order, O king, they should with diligence and assiduity celebrate sacrifices and other religious rites.

यथा नदीनदाः सर्वे सागरे यान्ति संस्थितम्।

एवमाश्रमिणः सर्वे गृहस्थे यान्ति संस्थितिम्॥३९॥

Indeed, as all rivers, male and female, go in the end to the Ocean, so men belonging to all the other orders have the householders for their refuge.

CHAPTER 296

(MOKSHADHARMA PARVA) — Continued.

The origin of the difference of colour amongst different orders. The birth of various castes

जनक उवाच

वर्णो विशेषवर्णानां महर्षे केन जायते।

एतदिच्छाम्यहं ज्ञातुं तद् ब्रूहि वदतां वर॥१॥

Janaka said—

Whence, O great Rishi, does this difference of colour arise among men of the different orders? I wish to know this. Tell me this, O foremost of speakers.

यदेतज्जायतेऽपत्यं स एवायमिति श्रुतिः।

कथं ब्राह्मणतो जातो विशेषग्रहणं गतः॥२॥

The Shrutis say that the offspring one begets is his own self. Originally sprung from Brahman, all the inhabitants of the Earth should have been Brahmanas. Sprung from Brahmanas, why have men begun to perform works distinguished from those of Brahmanas.

पराशर उवाच

एवमेतन्महाराज येन जातः स एव सः।

तपसस्त्वपकर्षेण जातिग्रहणतां गतः॥३॥

सुक्षेत्राच्च सुबीजाच्च पुण्यो भवति सम्भवः।

अतोऽन्यतरतो हीनादवरो नाम जायते॥४॥

Parashara said—

It is as you say, O king! The offspring begotten by one is none else than the begetter himself. Because men have deviated from penance, this distribution into classes of different colours has taken place. When the soil and the seed is good, the offspring produced become meritorious. If, however, the soil and seed are inferior, the offspring that will be born will be inferior.

वक्त्राद् भुजाभ्यामूरुभ्यां पद्भ्यां चैवाथ जज्ञिरे।

सृजतः प्रजापतेर्लोकानिति धर्मविदो विदुः॥५॥

Persons well read in the scriptures know that when the Lord of all creatures began to create the worlds, some creatures originated from his mouth, some from his arms, some from his thighs, and some from his feet.

मुखजा ब्राह्मणास्तात बाहुजाः क्षत्रियाः स्मृताः।

उरुजा धनिनो राजन् पादजाः परिचारकाः॥६॥

Those who came out of his mouth, O child, were called Brahmanas. Those who originated from his arms were called Kshatriyas. Those, O king, sprang from his thighs, and some from his feet.

चतुर्णामेव वर्णानामागमः पुरुषर्षभ।

अतोऽन्ये त्वतिरिक्ता ये ते वै संकरजाः स्मृताः॥७॥

Only these four orders of men, O king, were thus created. They who belong to classes besides these are said to have originated from an intermixture of these.

क्षत्रियातिरथाश्वपुत्रा उग्रा वैदेहकास्तथा।

श्वपाकाः पुलकसाः स्तेना निषादाः सूतमागधाः॥८॥

अयोगाः करणा ब्राह्मणाण्डालाश्च नराधिप।

एते चतुर्भ्यो वर्णभ्यो जायन्ते वै परस्परान्॥९॥

The Kshatriyas called Atirathas, Amvashthas, Ugras, Vaidchas, Shvapakas,

Pukasas, Stenas, Nishadas, Sutas, and Chandalas, O monarch, have all originated from the four original castes by intermixture with one another.

जनक उवाच

ब्रह्मणैकेन जातानां नानात्वं गोत्रतः कथम्।
बहूनीह हि लोके वै गोत्राणि मुनिसत्तमा॥१०॥

Janaka said—

When all have originated from Brahman alone, how did human beings become divergent of race? O best of ascetics, numberless diversity of races is seen in this world.

यत्र तत्र कथं जाताः स्वयोनिं मुनयो गताः।

शुद्धयोनौ समुत्पन्ना वियोनौ च तथा परे॥११॥

How could, men devoted to penances acquire the dignity of Brahmanas, though of indiscriminate origin? Indeed, those born in pure wombs and those in impure, all became Brahmanas.

पराशर उवाच

राजन्नेतद् भवेद् ग्राह्यमपकृष्टेन जन्मना।

महात्मनां समुत्पत्तिस्तपसा भावितात्मनाम्॥१२॥

Parashara said—

O king, that status of great persons who succeeded in purifying their souls by penances could not be regarded as affected by their low births.

उत्पाद्य पुत्रान् मुनयो नृपते यत्र तत्र ह।

स्वेनैव तपसा तेषामृषित्वं विदधुः पुनः॥१३॥

Great Rishi, O monarch, by begetting children in indiscriminate wombs, gave them the dignity of Rishis by means of their power of asceticism.

पितामहश्च मे पूर्वमृष्यमृद्भश्च काश्यपः।

वेदस्ताण्ड्यः कृपश्चैवं कक्षीवान् कमठादयः॥१४॥

यवक्रीतश्च नृपते द्रोणश्च वदतां वरः।

आयुर्मतङ्गो दत्तश्च दुपदो मत्स्य एव च॥१५॥

एते स्वां प्रकृतिं प्राप्ता वैदेह तपसोऽऽश्रयात्।

प्रतिष्ठिता वेदविदो दमेन तपसैव हि॥१६॥

My grandfather Vashishtha, Rishyashringa, Kashyapa, Veda, Tandya, Kripa, Kakshivat, Kamatha, and others, and Yavakrita, O king, and Drona, that foremost of speakers, and Ayu, and Matanga and Datta, and Drupada, and Matsya,—all these, O king of the Videhas, gained their respective positions through penance as the means.

मूलगोत्राणि चत्वारि समुत्पन्नानि पार्थिव।

अङ्गिराः कश्यपश्चैव वसिष्ठो भृगुरेव च॥१७॥

Originally only four families arose, O king viz., Angiras, Kashyapa, Vashishtha and Bhṛigu.

कर्मतोऽन्यानि गोत्राणि समुत्पन्नानि पार्थिव।

नामधेयानि तपसा तानि च ग्रहणं सताम्॥१८॥

On account of acts and behaviour, O king, many other families came into existence in time. The names of those families have originated from the penances of those who have founded them. Good people use them.

जनक उवाच

विशेषधर्मान् वर्णानां ब्रूहि भगवन् मम।

ततः सामान्यधर्माश्च सर्वत्र कुशलो ह्यसि॥१९॥

Janaka said—

Tell me, O holy one, the especial duties of the several castes. Tell me also with their common duties are. You know everything.

पराशर उवाच

प्रतिग्रहो याजनं च तथैवाध्यापनं नृप।

विशेषधर्मा विप्राणां रक्षा क्षत्रस्य शोभना॥२०॥

Parashara said—

Taking gifts, officiating at the sacrifices of others, the teaching of pupils, O king, are the especial duties of the Brahmanas. The protection of the other castes is the special duty of the Kshatriya.

कृषिश्च पाशुपाल्यं च वाणिज्यं च विशामपि।

द्विजांतां परिचर्या च शुद्रकर्म नराधिप॥२१॥

Agriculture, cattle-tending, and trade are the duties, of the Vaishyas. While service of

the (three) twice-born classes is the duty, O king, of the Shudras.

विशेषधर्मो नृपते वर्णानां परिकीर्तिताः।

धर्मान् साधारणांस्तात विस्तरेण शृणुष्व मे॥२२॥

I have now told you what the especial duties are of the four castes, O king. Hear, now, O child as I tell you what the common duties are of all the four castes.

आनृशंस्यमहिंसा चाप्रमादः संविभागिता।

श्राद्धकर्मातिथेयं च सत्यमक्रोध एव च॥२३॥

स्वेषु दारेषु संतोषः शौचं नित्यानसूयता।

आत्मज्ञानं तितिक्षा च धर्माः साधारणा नृपा॥२४॥

Compassion, abstention from injury, carefulness, giving to others what is due to them, Shraddhas in honour of departed manes, hospitality to guests, truthfulness, subjugation of anger, contentedness with one's own married wives, purity, freedom from malice, knowledge of Self, and Renunciation,—these duties, O king are common to all the castes.

ब्राह्मणाः क्षत्रिया वैश्यास्त्रयो वर्णा द्विजातयः।

अत्र तेषामधीकारो धर्मेषु द्विपदां वरः॥२५॥

Brahmanas, Kshatriyas, and Vaishyas,—these are the three twice-born orders, They have all an equal right to the performance of these duties, O foremost of men.

विकर्मावस्थिता वर्णाः पतन्ते नृपते त्रयः।

उन्नयन्ति यथासन्तमाश्रित्येह स्वकर्मसु॥२६॥

These three castes following the duties other than those sanctioned for them, suffer indignity, O king, as they go up and acquire great merit by taking for their model some righteous individual of their respective classes who duly satisfies his own duties.

न चापि शूद्रः पततीति निश्चयो

न चापि संस्कारमिहाहर्तीति वा।

श्रुतिप्रवृत्तं न च धर्ममाप्नुते

न चास्य धर्मो प्रतिषेधनं कृतम्॥२७॥

The Shudra never falls down; nor is he worthy of any of the rites of regeneration. The course of duties originating from the Vedas is

not his. He is not interdicted, however, from practising the thirteen duties which are common to all the castes.

वैदेहं कं शूद्रमुदाहरन्ति

द्विजा महाराज श्रुतोपपन्नाः।

अहं हि पश्यामि नरेन्द्र देवं

विश्वस्य विष्णुं जगतः प्रधानम्॥२८॥

O king of the Videhas, Brahmanas learned in the Vedas, O king, regard a (virtuous) Shudra as equal to Brahman himself. I, however, O king, regard such a Shudra as the effulgent Vishnu of the universe, the foremost one in all the worlds.

सतां वृत्तमधिष्ठाय निहीना उद्दिधीर्षवः।

मन्त्रवर्जं न दुष्यन्ति कुर्वाणाः पौष्टिकीः क्रियाः॥२९॥

Persons of the lowest caste, desiring to root out the evil passions, may follow the conduct of the good; and, while so acting, they may acquire great merit by performing all rites that lead to advancement, omitting the Mantras which are to be uttered by the other castes while performing the self-same ceremonies.

यथा यथा हि सद्वृत्तमालम्बन्तीतरे जनाः।

तथा तथा सुखं प्राप्य प्रेत्य चेह च मोदते॥३०॥

Wherever persons of the lowest caste follow the conduct of the good, they succeed in acquiring happiness on account of which they are able to pass their time in happiness both in this world and the next.

जनक उवाच

किं कर्म दूषयत्येनमथो जातिर्महामुने।

संदेहो मे समुत्पन्नस्तन्मे व्याख्यातुमर्हसि॥३१॥

Janaka said—

O great ascetic, is man sullied by his deeds or is he stained by the order or class in which he is born? A doubt has arisen in my mind. You should expound this to me.

पराशर उवाच

असंशयं महाराज उपयं दोषकारकम्।

कर्म चैव हि जातिश्च विशेषं तु निशामय॥३२॥

Parashara said—

Forsooth, O king, both, viz., acts and birth, are sources of demerit. Listen now to their difference.

जात्या च कर्मणा चैव दुष्टं कर्म न सेवते।

जात्या दुष्टश्च यः पापं न करोति स पूरुषः॥३३॥

That man who, though sullied by birth, does not commit sin, abstains from sin notwithstanding birth and acts.

जात्या प्रधानं पुरुषं कुर्वाणं कर्म धिक्कृतम्।

कर्म तद् दूषयत्येनं तस्मात् कर्म न शोभनम्॥३४॥

If, however, a person of superior birth perpetrates censurable deeds, such acts pollute him. Hence, of the two, viz., acts and birth, acts pollute man.

जनक उवाच

कानि कर्माणि धर्म्याणि लोकेऽस्मिन् द्विजसत्तमा

न हिंसन्तीह भूतानि क्रियमाणानि सर्वदा॥३५॥

Janaka said—

What are those righteous acts in this world, O best of all twice-born ones, the accomplishment of which does not inflict any injury upon other creatures?

पराशर उवाच

शृणु मेऽत्र महाराज यन्मां त्वं परिपृच्छसि।

यानि कर्माण्यहिंसाणि नरं त्रायन्ति सर्वदा॥३६॥

Parashara said—

Hear from me, O king, about what you ask, viz., those acts free from injury which always rescue man.

संन्यस्याग्नीनुदासीनाः पश्यन्ति विगतज्वराः।

नैःश्रेयसं कर्मपथं समारुह्य यथाक्रमम्॥३७॥

प्रश्रिता विनयोपेता दमनित्याः सुसंशिताः।

प्रयान्ति स्थानमजरं सर्वकर्मविवर्जिताः॥३८॥

Those who, keeping aside their domestic fires, have freed themselves from all worldly attachments, become freed from all anxieties. Gradually getting up step by step, in the path of

Yoga, they at last see the stage of highest happiness. Gifted with faith and humility, always practising self-control, possessed of keen intelligence, and abstaining from all acts, they acquire eternal happiness.

सर्वे वर्णा धर्मकार्याणि सम्यक्

कृत्वा राजन् सत्यवाक्यानि चोक्त्वा।

त्यक्तवाधर्मं दारुणं जीवलोके

यान्ति स्वर्गं नात्र कार्यो विचारः॥३९॥

All classes of men, O king, by duly doing virtuous acts, by speaking the truth, and by abstaining from sin, in this world, go up to heaven. There is no doubt in this.

CHAPTER 297

(MOKSHADHARMA PARVA) —
Continued.

Discourse on Kshatriya duties and death

पराशर उवाच

पिता सखायो गुरुवः स्त्रियश्च

न निर्गुणानां हि भवन्ति लोके।

अनन्यभक्ताः प्रियवादिनश्च

हिताश्च वश्याश्च भवन्ति राजन्॥१॥

Parashara said—

The father, the friends, the preceptors, and the wishes of the preceptors of men who are shorn of devotion, are unable to give to those men the merits derivable from devotion. Only they who are firmly devoted to such elders, who speak what is agreeable to them, who speak their well-being, and who are submissive to them in conduct, can acquire the merit to devotion.

पिता परं दैवतं मानवानां

मातुर्विशिष्टं पितरं वदन्ति।

ज्ञानस्य लाभं परमं वदन्ति

जितेन्द्रियार्थाः परमाप्नुवन्ति॥२॥

That father is the highest of gods with his children. It is said that the father is superior to the mother. The acquirement of Knowledge is

विषमुद्वन्धनं दाहो दस्युहस्तात् तथा वधः।

दंष्ट्रिभ्यश्च पशुभ्यश्च प्राकृतो वध उच्यते॥२५॥

The death that one meets with by taking poison, by hanging, by burning, at the hands of robbers and at the teeth of animals, is said to be an infamous one.

न चैभिः पुण्यकर्माणो युज्यन्ते चाभिसंधिजैः।

एवंविधैश्च बहुभिरपरैः प्राकृतैरपि॥२६॥

Those man who are righteous never meet with such or similar deaths even if they be afflicted with mental and physical diseases of the most painful sort.

ऊर्ध्वं भित्त्वा प्रतिघ्नन्ते प्राणाः पुण्यवतां नृप।

मध्यतो मध्यपुण्यानामधो दुष्कृतकर्मणाम्॥२७॥

एकः शत्रुर्न द्वितीयोऽस्ति शत्रु-

रज्ञानतुल्यः पुरुषस्य राजन्।

येनावृतः कुरुते सम्प्रयुक्तो

घोराणि कर्माणि सुदारुणानि॥२८॥

The lives of the pious, O king, piercing through the Sun, ascend into the regions of Brahman. The lives of those who are both righteous and sinful rove in the middle regions. The lives of those who are sinful sink into the lowest depths. There is one only enemy (of man) and not another. That enemy is at one with Ignorance, O king. Overwhelmed by it, one is led to perpetrate frightful and exceedingly cruel deeds.

प्रबाधनार्थं श्रुतिधर्मयुक्तान्।

वृद्धानुपास्य प्रभवेत यस्या।

प्रयत्नसाध्यो हि स राजपुत्र

प्रज्ञाशरेणोन्मथितः परैति॥२९॥

That enemy for resisting which one should display his energy waiting upon the aged according to the duties laid down in the Shrutis,—that enemy which cannot be overcome except by steady endeavours,—meets with destruction, O king, only when it is crushed by the arrows of wisdom.

अधीत्य वेदं तपसा ब्रह्मचारी

यज्ञाव्यशक्त्या संनिगृह्येह पञ्च।

वनं गच्छेत् पुरुषो धर्मकामः

श्रेयः स्थित्वा स्थापयित्वा स्ववंशम्॥३०॥

The man desirous of acquiring merit should at first study the Vedas and practise penances, becoming a Brahmacharin. He should next, becoming a householder, perform the usual Sacrifices. Establishing his race, he should then enter the forest, controlling his senses, and desirous of acquiring Liberation.

उपभोगैरपि त्यक्तं नात्मानं सादयेन्नरः।

चण्डालत्वेऽपि मानुष्यं सर्वथा तात शोभनम्॥३१॥

One should never emaciate himself by abstaining from every enjoyment. Of all births, that of a human being is preferable even if one has to become a Chandala.

इयं हि योनिः प्रथमा यां प्राप्य जगतीपते।

आत्मा वै शक्यते त्रातुं कर्मभिः शुभलक्षणैः॥३२॥

Indeed, O king, that order of birth (viz., humanity) is the foremost, since by becoming a human being one succeeds in rescuing his self by meritorious acts.

कथं न विप्रणश्येम योनितोऽस्या इति प्रभो।

कुर्वन्ति धर्मं मनुजाः श्रुतिप्रामाण्यदर्शनात्॥३३॥

Men always perform righteous acts, O lord, guided by the authority of the Shrutis, so that they may not deviate from the status of humanity.

यो दुर्लभतरं प्राप्य मानुष्यं द्विषते नरः।

धर्मावमन्ता कामात्मा भवेत्स खलु वज्र्यते॥३४॥

That man who, having been born as a man that is so difficult of attainment, indulges in malice, disregards righteousness and gives way to desire, is certainly betrayed by his desires.

यस्तु प्रीतिपुरोगेन चक्षुषा तात पश्यति।

दीपोपमानि भूतानि यावदर्थान्न पश्यति॥३५॥

सान्त्वेनान्नप्रदानेन प्रियवादेन चाप्युत।

समदुःखसुखो भूत्वा स परत्र महीयते॥३६॥

There is no second cause. That new body which embodied creatures obtain, comes into existence and becomes attached to Rudras and Pishachas.

शिरास्नाखस्थिसंघातं बीभत्सामेध्यसंकुलम्
भूतानामिन्द्रियाणां च गुणानां च समागमम्॥१४॥
त्वगन्तं देहमित्याहुर्विद्वांसोऽध्यात्मचिन्तकाः।
गुणैरपि परिक्षीणं शरीरं मर्त्यतां गतम्॥१५॥

Learned men, conversant with spiritual science say that the body is a compound of arteries and sinews and bones and much repulsive and impure matter and a compound of essences, and the senses and the objects of the senses born of desire, all having an outer cover of skin close to them. Shorn of beauty and other accomplishments, this compound, through force of the desires of a pristine life, assumes a human form.

शरीरिणा परित्यक्तं निश्चेष्टं गतचेतनम्।
भूतैः प्रकृतिमापन्नैस्ततो भूमौ निमज्जति॥१६॥

Left off by the owner, the body becomes inanimate and motionless. Indeed, when the principal ingredients return to their respective natures, the body is mixed up with the dust.

भावितं कर्मयोगेन जायते तत्र तत्र ह।
इदं शरीरं वैदेह म्रियते यत्र यत्र ह।

Caused by its union with deeds, this body reappears under circumstances determined by its deeds. Indeed O king of the Videhas, under whatever circumstances this body is dissolved, its next birth, determined by the these circumstances, is seen to enjoy and endure the fruits of all its pristine deeds.

तत्स्वभावोऽपरो दृष्टो विसर्गः कर्मणस्तथा॥१७॥
न जायते तु नृपते कंचित् कालमयं पुनः।

Individual Soul after dissolution of the body is inhabited, does not, O king, take birth in a different body at once.

परिभ्रमति भूतात्मा द्यामिवाम्बुधरो महान्॥१८॥
स पुनर्जायते राजन् प्राप्येहायतनं नृप।

It roves through the sky for sometime take a spacious cloud. Getting a new receptacle, O king, it then takes birth again.

मनसः परमो ह्यात्मा इन्द्रियेभ्यः परं मनः॥१९॥

विविधानां च भूतानां जङ्गमाः परमा नृप।

The Soul is above the mind. The mind is above the senses. Mobile creatures, again, are foremost of all created objects.

जङ्गमानामपि तथा द्विपदाः परमा गताः॥२०॥

द्विपदानामपि तथा द्विजा वै परमाः समृताः।

Amongst mobile creatures the two legged ones are superior. Amongst two-legged creatures, those that are twice-born are superior.

द्विजानामपि राजेन्द्र प्रज्ञावन्तः परा मताः।

प्रज्ञानामात्मसम्बुद्धाः सम्बुद्धानाममानिनः॥२१॥

Amongst those that are twice-born they who are endued with wisdom are superior. Amongst them who are endued with wisdom they that have succeeded in acquiring a knowledge of the soul are superior. Amongst those who are endued with a knowledge of the soul, those who are endued with humility are superior.

जातमन्वेति मरणं नृणामिति विनिश्चयः।

अन्तवन्ति हि कर्माणि सेवन्ते गुणतः प्रजाः॥२२॥

Death follows birth in all men. This is settled. Creatures, influenced by the qualities of Goodness, Darkness and Ignorance, pursue acts which have an end.

आपन्ने तूत्तरां काष्ठां सूर्ये यो निधनं व्रजेत्।

नक्षत्रे च मुहूर्ते च पुण्ये राजन् स पुण्यकृत्॥२३॥

अयोजयित्वा क्लेशेन जनं प्लाव्य च दुष्कृतम्।

मृत्युनाऽऽत्मकृते नेह कर्म कृत्वाऽऽत्मशक्तिभिः॥२४॥

That man is considered as righteous who meets with dissolution when the Sun is in the northern declension, and at a time and under a constellation both of which are sacred and auspicious, He is righteous who, having purified himself of all sins and performed all his acts according to the best of his might and having abstained from giving pain to any man, meets with death when it comes.

विषमुदबन्धनं दाहो दस्युहस्तात् तथा वधः।

दंष्ट्रिभ्यश्च पशुभ्यश्च प्राकृतो वध उच्यते॥२५॥

The death that one meets with by taking poison, by hanging, by burning, at the hands of robbers and at the teeth of animals, is said to be an infamous one.

न चैभिः पुण्यकर्माणो युज्यन्ते चाभिसंधिजैः।

एवंविधैश्च बहुभिरपरैः प्राकृतैरपि॥२६॥

Those man who are righteous never meet with such or similar deaths even if they be afflicted with mental and physical diseases of the most painful sort.

ऊर्ध्वं भित्त्वा प्रतिष्ठन्ते प्राणाः पुण्यवतां नृपा

मध्यतो मध्यपुण्यानामथो दुष्कृतकर्मणाम्॥२७॥

एकः शत्रुर्न द्वितीयोऽस्ति शत्रु-

रज्ञानतुल्यः पुरुषस्य राजन्।

येनावृतः कुरुते सम्प्रयुक्तो

घोराणि कर्माणि सुदारुणानि॥२८॥

The lives of the pious, O king, piercing through the Sun, ascend into the regions of Brahman. The lives of those who are both righteous and sinful rove in the middle regions. The lives of those who are sinful sink into the lowest depths. There is one only enemy (of man) and not another. That enemy is at one with Ignorance, O king. Overwhelmed by it, one is led to perpetrate frightful and exceedingly cruel deeds.

प्रबाधनार्थं श्रुतिधर्मयुक्तान्।

वृद्धानुपास्य प्रभवेत यस्य।

प्रयत्नसाध्यो हि स राजपुत्र

प्रज्ञाशरेणोन्मथितः परैति॥२९॥

That enemy for resisting which one should display his energy waiting upon the aged according to the duties laid down in the Shrutis,—that enemy which cannot be overcome except by steady endeavours,—meets with destruction, O king, only when it is crushed by the arrows of wisdom.

अधीत्य वेदं तपसा ब्रह्मचारी

यज्ञाज्यशक्त्या संनिगृह्येह पञ्च।

वनं गच्छेत् पुरुषो धर्मकामः

श्रेयः स्थित्वा स्थापयित्वा स्ववंशम्॥३०॥

The man desirous of acquiring merit should at first study the Vedas and practise penances, becoming a Brahmacharin. He should next, becoming a householder, perform the usual Sacrifices. Establishing his race, he should then enter the forest, controlling his senses, and desirous of acquiring Liberation.

उपभोगैरपि त्यक्तं नात्मानं सादयेन्नरः।

चण्डालत्वेऽपि मानुष्यं सर्वथा तात शोभनम्॥३१॥

One should never emaciate himself by abstaining from every enjoyment. Of all births, that of a human being is preferable even if one has to become a Chandala.

इयं हि योनिः प्रथमा यां प्राप्य जगतीपते।

आत्मा वै शक्यते त्रातुं कर्मभिः शुभलक्षणैः॥३२॥

Indeed, O king, that order of birth (viz., humanity) is the foremost, since by becoming a human being one succeeds in rescuing his self by meritorious acts.

कथं न विप्रणश्येम योनितोऽस्या इति प्रभो।

कुर्वन्ति धर्मं मनुजाः श्रुतिप्रामाण्यदर्शनात्॥३३॥

Men always perform righteous acts, O lord, guided by the authority of the Shrutis, so that they may not deviate from the status of humanity.

यो दुर्लभतरं प्राप्य मानुष्यं द्विषते नरः।

धर्मावमन्ता कामात्मा भवेत्स खलु वज्र्यते॥३४॥

That man who, having been born as a man that is so difficult of attainment, indulges in malice, disregards righteousness and gives way to desire, is certainly betrayed by his desires.

यस्तु प्रीतिपुरोगेन चक्षुषा तात पश्यति।

दीपोपमानि भूतानि यावदर्थांश्च पश्यति॥३५॥

सान्त्वेनान्नप्रदानेन प्रियवादेन चाप्युत।

समदुःखसुखो भूत्वा स परत्र महीयते॥३६॥

That man who regards all creatures impartially guided by affection, considering them worthy of being cherished with loving aid, who disregards all sorts of wealth, who offers them consolation, gives them food, addresses them in sweet words, and who rejoices in their happiness and grieves in their sorrows, has never to suffer misery in the next world.

दानं त्यागः शोभना मूर्तिरद्भ्यो

भूतप्लाव्यं तपसा वै शरीरम्।

सरस्वतीनैमिषपुष्करेषु

ये चाप्यन्ये पुण्यदेशाः पृथिव्याम्॥३७॥

Repairing to the Sarasvati, the Naimisha forest, the Pushkara lake, and the other sacred spots on Earth, one should make gifts, practise renunciation, render his aspect amiable, O king, and purify his body with baths and penances.

गृहेषु येषामसवः पतन्ति

तेषामथो निर्हरणं प्रशस्तम्।

यानेन वै प्रापणं च श्मशाने

शौचेन नूनं विधिना चैव दाहः॥३८॥

Those men who meet with death within their houses should have their bodies cremated. Their bodies should be taken to the crematorium on cars and there they should be burnt according to the rites of purification that have been laid down in the scriptures.

इष्टिः पुष्टिर्यजनं याजनं च

दानं पुण्यानां कर्मणां च प्रयोगः।

शक्त्या पित्र्यं यच्च किञ्चित् प्रशस्तं

सर्वाण्यात्मार्थे मानवोऽयं करोति॥३९॥

Religious rites, beneficial ceremonies, the performance of sacrifices, officiation at the sacrifices of others, gifts, the doing of other meritorious deeds, the performance according to the best of his power, of all that has been ordained in the case of his deceased ancestors,— all these one does for benefiting his own self.

धर्मशास्त्राणि वेदश्च षडङ्गानि नराधिप।

श्रेयसोऽर्थे विधीयन्ते नरस्याक्लिष्टकर्मणः॥४०॥

O king! All the scriptures of righteousness and the Vedas with six angas proceed for the welfare of sinless one.

भीष्म उवाच

एतद् वै सर्वमाख्यातं मुनिना सुमहात्मना।

विदेहराजाय पुरा श्रेयसोऽर्थे नराधिप॥४१॥

Bhishma continued—

All this was said by that great sage to the king of the Videhas, O king, in days of yore for his well-being.

CHAPTER 298

(MOKSHADHARMA PARVA) —

Continued.

What yields good. What is the best path? What is that which being done is never destroyed? What is that place from which there is no return? Parasara's replies

भीष्म उवाच

पुनरेव तु पप्रच्छ जनको मिथिलाधिपः।

पराशरं महात्मानं धर्मं परमनिश्चयम्॥१॥

Daksha said—

Once again Janaka, the king of Mithila, asked the great Parashara gifted with certain knowledge regarding all duties.

जनक उवाच

किं श्रेयः का गतिर्ब्रह्मन् किं कृतं न विनश्यति।

क्व गतो न निवर्तेत तन्मे ब्रूहि महामते॥२॥

Janaka said—

What yields good? What is the best path (for living creatures)? What is that which being done is never destroyed? What is that spot going where one has not to return? Tell me all this, O you of great intelligence.

पराशर उवाच

असङ्गं श्रेयसो मूलं ज्ञानं चैव परा गतिः।

चीर्णं तपो न प्रणश्येद्वापः क्षेत्रे न नश्यति॥३॥

Parashara said—

Dissociation is the root of what is good. Knowledge is the greatest path. Penances practised are never destroyed. Gifts also, made to worthy persons, are not lost.

छित्त्वाधर्ममयं पाशं यदा धर्मेऽभिरुज्यते।

दत्त्वाभयकृतं दानं तदा सिद्धिमवाप्नुते॥४॥

When one, snapping the fetters of sin, begins to take pleasure in virtue, and when one makes that highest of all gifts, viz., the promise of all harmlessness to all creatures, then does one acquire success.

यो ददाति सहस्राणि गवामश्चशतानि च।

अभयं सर्वभूतेभ्यः सदा तमभिवर्तते॥५॥

He who gives away thousands of kine and hundreds of horses, and who promises harmlessness to all creatures receives in return the promise of harmlessness from all.

वसन् विषयमध्येऽपि न वसत्येव बुद्धिमान्।

संवसत्येव दुर्बुदिरसत्सु विषयेष्वपि॥६॥

One may live in the midst of all sorts or riches and enjoyment, yet, if blessed with intelligence, one does not live in them; while he who is shorn of intelligence lives wholly in objects of enjoyment which are even unsubstantial.

नाधर्मः श्लिष्यते प्राज्ञं पयः पुष्करपर्णवत्।

अप्राज्ञमधिकं पापं श्लिष्यते जतुकाष्ठवत्॥७॥

Sin cannot attach to a wise man as water cannot drench the leaves of the lotus. Sin sticks more firmly to him who is without attachment as lac and wood stick firmly to each other.

नाधर्मः कारणापेक्षी कर्तारमभिमुञ्चति।

कर्ता खलु यथाकालं ततः समभिपद्यते॥८॥

न भिद्यन्ते कृतात्मान आत्मप्रत्ययदर्शिनः।

Sin, which cannot be dissipated except by endurance of its fruits, never leaves the doer. The doer, when the time comes, has to suffer the consequences thereof. They, however, who are of purified souls and who realise the existence of Brahma, are never afflicted by the fruits of their deeds.

बुद्धिकर्मेन्द्रियाणां हि प्रमत्तो यो न बुद्ध्यते।

शुभाशुभे प्रसक्तात्मा प्राप्नोति सुमहद् भयम्॥९॥

Careless in about one's senses of knowledge and of action, one who is not conscious of his wicked deeds, and whose heart is attached to both good and bad, becomes afflicted with great fear.

वीतरागो जितक्रोधः सम्यग् भवति यः सदा।

विषये वर्तमानोऽपि न स पापेन युज्यते॥१०॥

One who at all times becomes entirely freed from attachments and who completely subdues the passion of anger, is never sullied by sin even if he lives in the enjoyment of worldly objects.

मर्यादायां धर्मसेतुर्निबद्धो नैव सीदति।

पुष्टस्रोत इवासक्तः स्फीतो भवति संचयः॥११॥

As a dyke set across a river, if not washed away, makes the waters thereof to swell up, so the man who, without being attached to objects of pleasure, creates the dyke of virtue whose materials consist of the limitations set down in the scriptures, has never to wane away. On the other hand, his merits and penances, increase.

यथा भानुगतं तेजो मणिः शुद्धः समाधिना।

आदत्ते राजशार्दूल तथा योगः प्रवर्तते॥१२॥

As the pure gem absorbs and attracts to itself, according to the natural law, the rays of the Sun, so, O foremost of kings, does Yoga proceed by help of rapt attention.

यथा तिलानामिह पुष्पसंश्रयात्

पृथक्पृथग्याति गुणोऽतिसौम्यताम्।

तथा नराणां भुवि भावितात्मनां

यथाऽऽश्रयं सत्त्वगुणः प्रवर्तते॥१३॥

As sesame seeds, for being always with sweet-scented flowers, become in respect of quality very sweet, so the quality of Goodness arises in men proportionate to the extent of their association with persons of purified souls.

जहाति दारांश्च जहाति सम्पदः

पदं च यानं विविधाश्च याः क्रियाः।

त्रिविष्टपे जातमतिर्यदा नर-

स्तदास्य बुद्धिर्विषयेषु भिद्यते॥१४॥

When one becomes desirous of living in heaven, he abandons his wives and riches and rank and vehicles and various sorts of good deeds. Indeed, when one gets such a bent of mind, his understanding is said to be dissociated from the objects of the senses.

प्रसक्तबुद्धिर्विषयेषु यो नरो

न बुध्यते ह्यात्महितं कथंचन।

स सर्वभावानुगतेन चेतसा

नृपामिषेणेव झषो विकृष्यते॥१५॥

That man who, with understanding attached to the objects of the senses, becomes blind to what is for his real well-beings, is dragged by his heart which runs after all earthly objects, like a fish by the bait of meat.

संघातवन्मर्त्यलोकः परस्परमपाश्रितः।

कदलीगर्भनिःसारो नौरिवाप्सु निमज्जति॥१६॥

Like the body that is made up of different limbs and organs, all mortal creatures exist depending upon one another. They are weak like the pith of the banana plant. They sink in the world's ocean like a boat.

न धर्मकालः पुरुषस्य निश्चितो

न चापि मृत्युः पुरुषं प्रतीक्षते।

सदा हि धर्मस्य क्रियैव शोभना

यदा नरो मृत्युमुखेऽभिवर्तते॥१७॥

There is no fixed time for the acquisition of virtue. Death waits for no man. When man is constantly running towards the jaws of Death, the doing of pious deeds is proper at all times.

यथान्धः स्वगृहे युक्तो ह्यभ्यासादेव गच्छति।

तथा युक्तेन मनसा प्राज्ञो गच्छति तां गतिम्॥१८॥

Like a blind man who, with attention, can move about his own house, the wise man, with mind fixed on Yoga, can proceed along the road.

मरणं जन्मनि प्रोक्तं जन्म वै मरणाश्रितम्।

अविद्वान् मोक्षधर्मेषु बद्धो भ्रमति चक्रवत्।

It has been said that death originates from birth. Birth is subject to the control of death. One unacquainted with the course of the duties of Liberation revolves like a wheel between birth and death, unable to free himself from that fate.

बुद्धिमार्गप्रयातस्य सुखं त्विह परत्र च॥१९॥

विस्तराः क्लेशसंयुक्ताः संक्षेपास्तु सुखावहाः।

परार्थं विस्तराः सर्वे त्यागमात्महितं विदुः॥२०॥

One who walks along the road recommended by the understanding acquires happiness both in this world and the next. Many of them are fraught with misery; while the Few yield happiness. Fruits represented by Nescience form the Many. Renunciation yields the soul's happiness.

यथा मृणालानुगतमाशु मुञ्चति कर्दमम्।

तथाऽऽत्मा पुरुषस्येह मनसा परिमुच्यते॥२१॥

As the lotus stalk quickly leaves the mire attached to it, so the Soul can quickly renounce the mind.

मनः प्रणयतेऽऽत्मानं स एनमभियुञ्जति।

युक्तो यदा स भवति तदा तं पश्यते परम्॥२२॥

It is the mind that at first inclines the Soul to Yoga. The latter then merges the former into itself. When the Soul gains success in Yoga, it then sees itself invested with qualities.

परार्थे वर्तमानस्तु स्वं कार्यं योऽभिमन्यते।

इन्द्रियार्थेषु संयुक्तः स्वकार्यात् परिमुच्यते॥२३॥

Engaged amid the objects of the senses, one who considers such engagement to be his employment falls away from his true employment on account of such devotion to those objects.

अधस्तिर्यगतिं चैव स्वर्गे चैव परां गतिम्।

प्राप्नोति स्वकृतैरात्मा प्राज्ञस्येहेतरस्य च॥२४॥

The soul of the wise man acquires, through its pious deeds, a state of great happiness in heaven, while that of the man who is not endued with wisdom sinks very low or is born among intermediate creatures.

मृण्मये भाजने पक्वे यथा वै नश्यति द्रवः।

तथा शरीरं तपसा तप्तं विषयमश्नुते॥२५॥

As a liquid substance, if kept in a baked earthen pot, does not escape therefrom but remains undiminished similarly, one's body with which one had practised penances enjoys (without rejecting) all objects of pleasure.

विषयानुश्नुते यस्तु न स भोक्ष्यत्यसंशयम्।

यस्तु भोगांस्त्यजेदात्मा स वै भोक्तुं व्यवस्यति॥२६॥

Verily, that man who enjoys earthly objects can never be liberated. That man, however, who renounces such objects, succeeds in enjoying great happiness hereafter.

नीहारेण हि संवीतः शिम्नोदरपरायणः।

जात्यस्य इव पन्थानमावृतात्मा न बुद्ध्यते॥२७॥

Like one suffering from blindness and, therefore, incapable of seeing his way, the sensualist, with soul confined in an opaque case, seems to be surrounded by a mist and cannot see (the true object).

वणिग् यथा समुद्राद् वै यथार्थं लभते धनम्।

तथा मर्त्याणवे जन्तोः कर्मविज्ञानतो गतिः॥२८॥

As 'merchants, going across the sea, make profits according to their capital, so creatures, in this world of men, attain to ends proportionate to their respective deeds.

अहोरात्रमये लोके जरारूपेण संसरन्।

मृत्युर्ग्रसति भूतानि पवनं पन्नगो यथा॥२९॥

Like a snake devouring air, Death walks in this world made up of days and nights in the form of Decrepitude and devours all creatures.

स्वयंकृतानि कर्माणि जातो जन्तुः प्रपद्यते।

नाकृत्वा लभते कश्चित् किञ्चिदत्र प्रियाप्रियम्॥३०॥

A creature, when born, enjoys or suffers the fruits of deeds done by him in his pristine lives. There is nothing agreeable or disagreeable which one enjoys or suffers without its being the result of the deeds one has done in his previous lives.

शयानं यान्तमासीनं प्रवृत्तं विषयेषु च।

शुभाशुभानि कर्माणि प्रपद्यन्ते नरं सदा॥३१॥

Whether lying or proceeding, whether sitting idly or engaged in his business, in whatever state a man may be, his pristine deeds good or bad, always approach him.

न ह्यन्यत् तीरमासाद्य पुन स्तु व्यवस्यति।

दुर्लभो दृश्यते ह्यस्य विनिपातो महार्णवे॥३२॥

One who has gone to the other end of the ocean, wishes not to cross the sea for returning to the bank whence he had sailed.

यथा भावावसन्ना हि नौर्महाम्भसि तन्तुना।

तथा मनोभ्रियोगाद् वै शरीरं प्रचिकीर्षति॥३३॥

As the fisherman, when he wishes, raises with the help of his chord his boat sunk in the waters, similarly the mind by the help of Yoga contemplation, raises individual Soul sunk in the world's ocean and unliberated from consciousness of body.

यथा समुद्रमभितः संश्रिताः सरितोऽपराः।

तथाद्या प्रकृतिर्योगादभिसंश्रियते सदा॥३४॥

As all rivers running towards the ocean, join it, so the mind, when engaged in Yoga, becomes united with primal Nature.

स्नेहपाशैर्बहुविधैरासक्तमनसो नराः।

प्रकृतिस्था विषीदन्ति जले सैकतवेश्मवत्॥३५॥

Men whose minds become fettered by various bonds of affection, and who are sunk in ignorance, meet with destruction like houses of sand in water.

शरीरगृहसंज्ञस्य शौचतीर्थस्य देहिनः।

बुद्धिमार्गप्रयातस्य सुखं त्विह परत्र च॥३६॥

That embodied creature who considers his body as only a house and purity as its sacred water, and who walks along the road of the understanding, acquires happiness both in this world and the next.

विस्तराः क्लेशसंयुक्ताः संक्षेपास्तु सुखावहाः।

परार्थं विस्तराः सर्वे त्यागमात्महितं विदुः॥३७॥

The Many yield misery; while the Few yield happiness. The Many are the fruits represented by the Nescience. Renunciation produces the soul's benefit.

संकल्पजो मित्रवर्गो ज्ञातयः कारणात्मकाः।

भार्या पुत्रश्च दासश्च स्वमर्थमनुयुज्यते॥३८॥

One's friends who originate from his determination, and one's kinsmen whose attachment is due to selfish reasons, one's wives and sons and servants only devour his riches.

न माता न पिता किञ्चित् कस्यचित् प्रतिपद्यते।

दानपथ्यौदो न जन्तुः स्वकर्मफलमश्नुते॥३९॥

Neither the mother, nor the father, can confer the slightest benefit upon him in the next world. Gifts form the diet upon which he can live. Indeed, one is compelled to enjoy the fruits of his own deeds.

माता पुत्रः पिता भ्राता भार्या मित्रजनस्तथा।

अष्टापदपदस्थाने लक्षमुद्रेव लक्ष्यते॥४०॥

The mother, the son, the father, the brother, the wife, and friends, are like lines drawn with gold by the side of gold itself.

सर्वाणि कर्माणि पुरा कृतानि

शुभाशुभान्यात्मनो यान्ति जन्तोः।

उपस्थितं कर्मफलं विदित्वा

बुद्धिं तथा चोदयतेऽन्तरात्मा॥४१॥

All acts, good and bad, done in pristine lives, visit the doer. Knowing that everything enjoys or suffers at present is the outcome of his pristine deeds, the soul makes the understanding move on different directions.

व्यवसायं समाश्रित्य सहायान् योऽधिगच्छति।

न तस्य कश्चिदारम्भः कदाचिदवसीदति॥४२॥

Depending on earnest endeavour and equipped with proper aids, he who undertakes to accomplish his tasks never meets with failure.

अद्वैद्यमनसं युक्तं शूरं धीरं विपश्चितम्।

न श्रीः संत्यजते नित्यमादित्यपि रश्मयः॥४३॥

As the rays of light never abandon the Sun, so prosperity never leaves him who has firm faith.

आस्तिव्यव्यवसायाभ्यामुपायाद् विस्मयाद् धिया।

समारभेदनिन्दात्मा न सोऽर्थः परिषीदति॥४४॥

That act which a man of pure soul does with faith and earnestness, with the help of proper means, without pride, and with intelligence, becomes never lost.

सर्वः स्वानि शुभाशुभानि नियतं कर्माणि जन्तुः स्वयं

गर्भात् सम्प्रतिपद्यते तदुभयं यत् तेन पूर्वं कृतम्।

मृत्युश्चापरिहारवान् समगतिः कालेन विच्छेदिना

दारोक्ष्णमिवाश्मसारविहितं कर्मान्तिकं प्रापयेत्॥४५॥

A creature obtains from the very time of his residence in the mother's womb all his own acts good and bad that were acquired by him in his pristine lives. Death, which is irresistible, helped by Time which encompasses the destruction of life, takes all creatures to their end like wind scattering the dust of sawed timber.

स्वरूपतामात्मकृतं च विस्तरं

कुलान्वयं द्रव्यसमृद्धिसंचयम्।

नरो हि सर्वो लभते यथाकृतं

शुभाशुभेनात्मकृतेन कर्मणा॥४६॥

Through acts good and bad done by himself in his pristine lives, man acquires gold and animals, and wives, and children, and honour of birth, and costly possessions, and his entire affluence.

भीष्म उवाच

इत्युक्तो जनको राजन् याथातथ्यं मनीषिणा।

श्रुत्वा धर्मविदां श्रेष्ठः परां मुदमवाप ह॥४७॥

Bhishma continued—

Thus addressed agreeably to the truth by the sage, Janaka, that foremost of pious men, O king, heard everything the Rishi said and acquired great happiness from it.

CHAPTER 299

(MOKSHADHARMA PARVA) —
Continued.Merits of truth, self-control, forgiveness
and wisdom

युधिष्ठिर उवाच

सत्यं दमं क्षमां प्रज्ञां प्रशंसन्ति पितामह।
विद्वांसो मनुजा लोके कथमेतन्मतं तव॥१॥

Yudhishtira said—

O grandfather, learned men praise truth,
self-control, forgiveness and wisdom. What is
your opinion about these virtues?

भीष्म उवाच

अत्र ते वर्तयिष्येऽहमितिहासं पुरातनम्।
साध्यानामिह संवादं हंसस्य च युधिष्ठिर॥२॥

Bhishma said—

Regarding it I shall recite to you an old
narrative, O Yudhishtira, of the discourse
between the Sadhyas and a Swan.

हंसो भूत्वाथ सौवर्णस्त्वजो नित्यः प्रजापतिः।

स वै पर्येति लोकांस्त्रीनथ साध्यानुपागमत्॥३॥

Once on a time the uncreate and eternal
Lord of all creatures, assuming the form of a
golden Swan, passed through the three worlds
till in course of his ramblings he came upon the
Sadhyas.

साध्या ऊचुः

शकुने वयं स्म देवा वै साध्यास्त्वामनुयुङ्क्षमहे।

पृच्छामस्त्वां मोक्षधर्मं भवांश्च किल मोक्षवित्॥४॥

The Sadhyas said—

O lord, we are the gods called Sadhyas. We
like to question you. Indeed, we would ask you
about the religion of liberation. You are well
acquainted with it.

श्रुतोऽसिः न पण्डितो धीरवादी

साधुशब्दश्चरते ते पतत्रिन्।

किं मन्यसे श्रेष्ठतमं द्विज त्वं

कस्मिन्मनस्ते रमते महात्मन्॥५॥

We have heard, O bird, that you are endued
with great learning, and eloquent and wise of
speech. O bird, what do you think is the
highest of all objects? O great one, in what
does your mind find pleasure?

तत्रः कार्यं पक्षिवर प्रशाधि

यत्कार्याणां मन्यसे श्रेष्ठमेकम्।

यत्कृत्वा वै पुरुषः सर्वबन्धै-

र्विमुच्यते विहगेन्द्रेह शीघ्रम्॥६॥

Do you, therefore, O foremost of birds,
instruct us as to what that one act is which you
consider as the foremost of all acts, and by
doing which, O king of birds, one may soon be
freed from all fetters.

हंस उवाच

इदं कार्यममृताशाः शृणोमि

तपो दमः सत्यमात्माभिगुप्तिः।

ग्रन्थीन् विमुच्य हृदयस्य सर्वान्

प्रियाप्रिये स्वं वशमानयीत॥७॥

The Swan said—

O nectar-drinking ones, I have heard that
one should follow these, viz., penances, self-
control, truth, and subjugation of the mind.
Losing all the knots of the heart, one should
also bring under his control both what is
pleasant and what is unpleasant.

नारुनुदः स्यान्न नृशंसवादी

न हीनतः परमभ्याददीत।

ययास्य वाचा पर उद्विजेत

न तां वदेदरुषतीं पापलोक्याम्॥८॥

One should not cut the vitals of others. One
should not utter cruel words. One should never
receive scriptural lectures from a mean person.
one should never utter such words as pain
others, as make others miserable, and as lead to
hell.

वाक्सायका वदनान्निष्पतन्ति

यैराहतः शोचति राज्यहानि।

परस्य नामर्मसु ते पतन्ति

तान्यण्डितो नावसृजेत् परेषु॥९॥

Wordy arrows fall from the lips. Pierced therewith one burns always. Those arrows do not cut any other part than the very vitals of the person aimed. Hence he who is a learned man, should never aim them at others.

परस्त्रेदेनमतिवादबाणै-

भृशं विध्येच्छम एवेह कार्यः।

सरोष्यमाणः प्रतिहृष्यते यः

स आदत्ते सुकृतं वै परस्य॥१०॥

If a person deeply cuts a wise man with wordy arrows, the wise man should remain silent. The man who, though sought to be angered, rejoices without giving way to anger, takes away from the provoker all his merits.

क्षेपायमाणमभिषङ्गच्यलीकं

निगृह्णाति ज्वलितं यश्च मन्युम्।

अदुष्टचेता मुदितोऽनसूयः

स आदत्ते सुकृतं वै परेषाम्॥११॥

That man of virtuous soul, who, full of joy and shorn of malice, control his burning ire which, if indulged, would lead him to speak ill of others and verily become his enemy, takes away the merits of others.

आक्रुश्यमानो न वदामि किञ्चित्

क्षमाम्यहं ताड्यमानश्च नित्यम्।

श्रेष्ठं हेतुदं यत्क्षमामाहुरार्याः

सत्यं तथैवार्जवमानुशंस्यम्॥१२॥

As for myself, I never answer when another speaks ill of me. If attacked, I always forgive the assault. The righteous hold that forgiveness, truth, sincerity and compassion are the foremost (of all virtues).

वेदस्योपनिषत् सत्यं सत्यस्योपनिषद् दमः।

दमस्योपनिषन्मोक्ष एतत् सर्वानुशासनम्॥१३॥

Truth is the essence of the Vedas. The essence of Truth is self-control. The essence of self-control is Liberation. This is the teaching of all the scriptures.

वाचो वेगं मनसः क्रोधवेगं

विधित्सावेगमुदरोपस्थवेगम्।

एतान् वेगान् यो विषहेदुदीर्णा-

स्तं मन्येऽहं ब्राह्मणं वै मुनिं च॥१४॥

I know that person as a Brahmana and Muni who governs the rising impulse of speech, the impulse of anger appearing in the mind, the impulse to thirst, and the impulses of the stomach and the organ of pleasure.

अक्रोधनः क्रुध्यतां वै विशिष्ट-

स्तथा तितिक्षुरतितिक्षोर्विशिष्टः।

अमानुषान्मानुषो वै विशिष्ट-

स्तथाज्ञानाज्ञानविद् वै विशिष्टः॥१५॥

One who does not give way to anger is superior to one who does. One who practises renunciation is superior to one who does not. One who possesses the virtues of manhood is superior to one who has them not. One who has knowledge is superior to one who has not got it.

आक्रुश्यमानो नाक्रुश्येन्मन्युरेनं तितिक्षतः।

आक्रोष्टारं निर्दहति सुकृतं चास्य विन्दति॥१६॥

Assailed with harsh words, one should not assail in return. Indeed, one who, under such circumstances, renounces anger, succeeds in burning the assailer and taking away all his merits.

यो नात्युक्तः प्राह रुक्षं प्रियं वा

यो वा हतो न प्रतिहन्ति धैर्यात्।

पापं च यो नेच्छति तस्य हनु-

स्तस्येह देवाः स्पृहयन्ति नित्यम्॥१७॥

That person who when attacked with harsh words, does not utter a harsh word in reply, who when lauded does not say what is pleasant to him who praise, who is gifted with such fortitude as not to strike in return when struck and not to even wish evil to the striker, finds his company always sought after by the gods.

पापीयसः क्षमेतैव श्रेयसः सदृशस्य च।

विमानितो हतोत्क्रुष्ट एवं सिद्धिं गमिष्यति॥१८॥

A sinful man should be forgiven as if he were righteous by one who is insulted, struck, and calumniated. By acting in this way one gains success.

सदाहमार्यान्निभृतोऽप्युपासे

न मे विधित्सोत्सहते न रोषः।

न वाप्यहं लिप्समानः परैमि

न चैव किंचिद् विषयेण यामि॥१९॥

Though all my objects have been fulfilled, yet I always wait respectfully on the righteous. I have no thirst. My anger has been suppressed. Seduced by covetousness I do not deviate from the path of virtue. I do not also approach any one with prayers for riches.

नाहं शप्तः प्रतिशपामि कंचिद्

दमं द्वारं ह्यमृतस्येह वेक्षि।

गुह्यं ब्रह्म तदिदं ब्रवीमि

न मानुषाच्छ्रेष्ठतरं हि किंचित्॥२०॥

If cursed I do not curse in return. I know that self-control is the door of immortality. I disclose to you a great mystery. There is no position that is superior to that of humanity.

निर्मुच्यमानः पापेभ्यो घनेभ्य इव चन्द्रमाः।

विरजाः कालमाकाङ्क्षन् धीरो धैर्येण सिद्ध्यति॥२१॥

Freed from sin like the Moon from misty clouds, the wise man, shining in resplendence, acquires success by patiently waiting for his time.

यः सर्वेषां भवति ह्यर्चनीय

उत्सेधनस्तम्भ इवाभिजातः।

यस्मै वाचं सुप्रसन्नां वदन्ति

स वै देवान् गच्छति संयतात्मा॥२२॥

A person of controlled soul, who becomes the object of worship with all by becoming the foremost of the pillars of the universe, and to whom only agreeable words are addressed by all, acquires the companionship of the gods.

न तथा वक्तुमिच्छन्ति कल्याणान् पुरुषे गुणान्।

यथेषां वक्तुमिच्छन्ति नैर्गुण्यमनुयुज्जकाः॥२३॥

Revilers never speak of the merits of a person as readily as they speak of his demerits.

यस्य वाङ्मनसीगुप्ते सम्यक् प्रणिहिते सदा।

वेदास्तपश्च त्यागश्च स इदं सर्वमाप्नुयात्॥२४॥

That person whose speech and mind are properly controlled and always devoted to the Supreme, gets the fruits of the Vedas, Penances, and Renunciation.

आक्रोशनविमानाभ्यां नाबुधान् बोधयेद् बुधः।

तस्मान्न वर्धयेदन्यं न चात्मानं विहिंसयेत्॥२५॥

The wise man should never revile (in return) those who have no merit, by speaking out their dispraise and by insults. He should not extol others and should never injure themselves.

अमृतस्येव संतृप्यदेवमानस्य पण्डितः।

सुखं ह्यवमतः शेते योऽवमन्ता सं नश्यति॥२६॥

The wise and learned man considers revilement as nectar. Reviled, he sleeps without anxiety. The reviler, on the other hand, meets with destruction.

यत् क्रोधनो यजति यद् ददाति

यद् वा तपस्तप्यति यज्जुहोति।

वैवस्वतस्तद्धरतेऽस्य सर्वं

मोघः श्रमो भवति हि क्रोधनस्य॥२७॥

The sacrifices that one celebrates angrily, the gifts one makes in angrily, the penances one practices angrily, and the offerings and libations one makes to the sacred fire angrily, are such that their merits are robbed by Yama. The toil of an angry man becomes entirely futile.

चत्वारि यस्य द्वाराणि सुगुप्तान्यमरोत्तमाः।

उपस्थमुदरं हस्तौ वाक् चतुर्थी स धर्मवित्॥२८॥

You foremost of immortals, that person is said to be conversant with virtue whose four doors, viz., the organ of generation, the stomach, the two arms, and speech, are well governed.

सत्यं दमं ह्यार्जवमानुशंस्यं

धृतिं तितिक्षामतिसेवमानः।

स्वाध्यायनित्योऽस्युहयन् परेषा-

मेकान्तशील्यूर्ध्वगतिर्भवेत् सः॥२९॥

That person who, always practising truth and self-control and sincerity and mercy and patience and renunciation, becomes devoted to the study of the Vedas, does not covet others

possession, and pursues what is good with a singleness of purpose, succeeds in going to heaven.

सर्वाश्चैनाननुचरन् वत्सवच्चतुरः स्तनान्।

न पावनतमं किञ्चित् सत्यादध्यगमं क्वचित्॥३०॥

Like a calf sucking all the four teets of its dam's udders, one should devote himself to the practice of all these virtues. I do not know whether anything exists more sacred than Truth.

आचक्षेऽहं मनुष्येभ्यो देदेभ्यः प्रतिसंचरन्।

सत्यं स्वर्गस्य सोपायं पारावारस्य नौरिव॥३१॥

Having walked among both human beings and the gods, I say that Truth is the only means for reaching heaven even as a ship is the only means for crossing deep.

यादृशैः संनिवसति यादृशांश्चोपसेवते।

यादृगिच्छेच्च भवितुं तादृग् भवति पूरुषः॥३२॥

A person becomes like those with whom he lives, and like those whom he respects, and like to what he wishes to be.

यदि सन्तं सेवति यद्यसन्तं

तपस्विनं यदि वा स्तेनमेव।

वासो यथा रंगवशं प्रयाति

तथा स तेषां वशमभ्युपैति॥३३॥

If a person waits respectfully on him who is good, or him who is otherwise, if he waits respectfully on a sage endued with ascetic merit or on a thief, passes under his control and gets his colour like a piece of cloth catching the dye in which it is washed.

सदा देवाः साधुभिः संवदन्ते

न मानुषं विषयं यान्ति ब्रह्म।

नेन्दुः समः स्यादसमो हि वायु-

रुच्यावचं विषयं यः स वेद॥३४॥

The gods always talk with those who are good and wise. They, therefore, never entertain the desire for even seeing the enjoyments in which men take pleasure. The person who knows that all objects of enjoyment are subject to changes, has few rivals, and is superior to the very Moon and Wind.

अदुष्टं वर्तमाने तु हृदयान्तरपूरुषे।

तेनैव देवाः प्रीयन्ते सतां मार्गस्थितेन वै॥३५॥

When the Purusha that lives in one's heart is pure, and walks in the path of the righteous, the gods take a pleasure in him.

शिश्नोदरे ये निरताः सदैव

स्तेना नरावाक्यरुषाश्च नित्यम्।

अपेतदोषानपि तान् विदित्वा

दूराद् देवाः सम्परिवर्जयन्ति॥३६॥

The gods shun from a distance those who are always devoted to the gratification of their senses of pleasure and the stomach, who are given to thieving, and who always indulge in harsh words, even if they expiate their offences by performing the proper rites.

न वै देवा हीनसत्त्वेन तोष्याः

सर्वाशिना दुष्कृतकर्मणा वा।

सत्यव्रता ये तु नराः कृतज्ञा

धर्मे रतास्तैः सह सम्भजन्ते॥३७॥

The god are never gratified with one of mean soul, with one who observes no restraint in the matter of food, and with one who is of sinful deeds. On the other hand, the gods associate with those men who observe the vow of truth, who are grateful, and who are engaged in the practice of virtue.

अव्याहतं व्याहृताच्छ्रेय आहुः

सत्यं वदेद् व्याहतं तद् द्वितीयम्।

वदेद् व्याहतं तत् तृतीयं

प्रियं धर्मं वदेद् व्याहतं तच्चतुर्थम्॥३८॥

Silence is better than speech. To speak the truth is better than silence. To speak, again, truth what is connected with virtue is better than to speak the truth. To speak what, besides being true and righteous is agreeable, is better than to speak truth connected with virtue.

साध्या ऊचुः

केनायमावृतो लोकः केन वा न प्रकाशते।

केन त्यजति मित्राणि केन स्वर्गं न गच्छति॥३९॥

The Saddhyas said—

By what is this world covered? Why does one fail to shine? For what cause do people renounce their friends? Why do people fail to go to heaven.

हंस उवाच

अज्ञानेनावृतो लोको मात्सर्यान्न प्रकाशते।

लोभात् त्यजति मित्राणि संगत् स्वर्गं न गच्छति॥४०॥

The Swan said—

The world is covered by Ignorance. Men fail to shine on account of malice. People renounce friends, actuated by covetousness. Men fail to attain to heaven on account of attachment.

साध्या ऊचुः

कः स्वदेको रमते ब्राह्मणानां

कः स्वदेको बहुभिर्जोषमास्ते।

कः स्वदेको बलवान् दुर्बलोऽपि

कः स्वदेष्टां कलहं नान्ववैति॥४१॥

The Saddhyas said—

Who alone among the Brahmanas is always happy? Who alone amongst them can practise the vow of silence though living in the midst of many? Who alone amongst them, though weak, is still considered as strong? And who alone amongst them does not quarrel.

हंस उवाच

प्राज्ञ एको रमते ब्राह्मणानां

प्राज्ञश्चैको बहुभिर्जोषमास्ते।

प्राज्ञ एको बलवान् दुर्बलोऽपि

प्राज्ञ एषां कलहं नान्ववैति॥४२॥

The Swan said—

He alone amongst the Brahmanas who is endued with wisdom is always happy. He alone amongst the Brahmanas who is endued with wisdom, succeeds in practising the vow of silence though living in the midst of many. He alone amongst the Brahmanas who is endued with wisdom, though actually weak, is considered as strong. He alone amongst them who has wisdom succeeds in avoiding quarrel.

साध्या ऊचुः

किं ब्राह्मणानां देवत्वं किं च साधुत्वमुच्यते।

असाधुत्वं च किं तेषां किमेषां मानुषं मतम्॥४३॥

The Saddhyas said—

Wherein lies the divinity of the Brahmanas? In what their purity? In what their impurity? And in what their status of humanity?

हंस उवाच

स्वाध्याय एषां देवत्वं व्रतं साधुत्वमुच्यते।

असाधुत्वं परीवादो मृत्युर्मानुष्यमुच्यते॥४४॥

The Swan said—

The divinity of the Brahmanas consists in the study of the Vedas. Their purity is in their status of humanity?

भीष्म उवाच

संवादं इत्ययं श्रेष्ठः साध्यानां परिकीर्तितः।

क्षेत्रं वै कर्मणां योनिः सद्भावः सत्यमुच्यते॥४५॥

Bhishma said—

Thus have I recited to you the excellent discourse between the Saddhyas (and the Swan). The body is the origin of acts, and existence or individual Soul is truth.

CHAPTER 300

(MOKSHADHARMA PARVA) —

Continued.

The difference between Sankhya and Yoga systems of philosophy

युधिष्ठिर उवाच

सांख्ये योगे च मे तात विशेषं वक्तुमर्हसि।

तव धर्मज्ञं सर्वं हि विदितं कुरुसत्तम॥१॥

Yudhishtira said—

You should explain to me, O sire, what the difference is between the Sankhya and the Yoga systems of philosophy. O foremost one of Kuru's race, you know everything is known, O you who are conversant with all duties.

भीष्म उवाच

सांख्याः सांख्यं प्रशंसन्ति योगा योगं द्विजातयः।

वदन्ति कारणं श्रेष्ठं स्वपक्षोद्भावनाय वा॥२॥

Bhishma said—

The followers of Sankhya praise the Sankhya system and the Yogins praise the Yoga system. For fixing the superiority of their respective systems, each calls his own system to be better.

अनीश्वरः कथं मुच्येदित्येवं शत्रुकर्षणम्।

वदन्ति कारणैः श्रेष्ठ्यं योगाः सम्यग्मनीषिणः॥३॥

Wise men devoted to Yoga point out proper and very good reasons, O crusher of enemies, for showing that one who does not believe in the existence of God cannot acquire Liberation.

वदन्ति कारणं चेदं सांख्याः सम्यग् द्विजातयः।

विज्ञायेह गतीः सर्वा विरक्तो विषयेषु यः॥४॥

उर्ध्वं स देहात् सुव्यक्तं विमुच्येदिति नान्यथा।

एतदाहुर्महाप्राज्ञाः सांख्ये वै मोक्षदर्शनम्॥५॥

Those twice-born ones, again, who are believers in the Sankhya doctrines forward good reasons for showing that a person by acquiring true knowledge of all objects, becomes dissociated from all earthly objects, and, after death, it is plain, becomes liberated and that it cannot be otherwise. Men of great wisdom have thus expounded the Sankhya philosophy of Liberation.

स्वपक्षे कारणं ग्राह्यं समये वचनं हितम्।

शिष्टानां हि मतं ग्राह्यं त्वद्विधैः शिष्टसम्मतैः॥६॥

When reasons are thus equally placed on both sides, those are assigned on that side which one is otherwise inclined to follow as one's own, should be accepted. Indeed, those words that are said on that side should be considered as wholesome. Good men may be found on both sides. Persons like you may adopt either opinion.

प्रत्यक्षहेतवो योगाः सांख्याः शास्त्रविनिश्चयाः।

उभे चैते मते तत्त्वे मम तात युधिष्ठिरा॥७॥

The evidences of Yoga are addressed to the direct perception of the senses; those of Sankhya are based on the scriptures. Both

systems of philosophy are approved by me, O Yudhishtira.

उभे चैते मते ज्ञाते नृपते शिष्टसम्मतौ।

अनुष्ठिते यथाशास्त्रं नेयतां परमां गतिम्॥८॥

तुल्यं शौचं तपोयुक्तं दया भूतेषु चानघ।

व्रतानां धारणं तुल्यं दर्शनं न समं तयोः॥९॥

I agree with both those systems of science, O king, so do the good and wise. If practised duly according to the instructions laid down, both would, O king, make a person acquire the highest end. In both systems purity is equally recommended as also mercy towards all creatures, O sinless one. In both, again, the observance of vows has been equally sanctioned. Only the scriptures which point out their paths are different.

युधिष्ठिर उवाच

यदि तुल्यं व्रतं शौचं दया चात्र फलं तथा।

न तुल्यं दर्शनं कस्मात् तन्मे ब्रूहि पितामह॥१०॥

Yudhishtira said—

If the vows, the purity, the mercy, and the fruits thereof recommended in both systems be the same, tell me, O grandfather, why then are not their scriptures the same?

भीष्म उवाच

रागं मोहं तथा स्नेहं कामं क्रोधं च केवलम्।

योगाच्छित्त्वा ततो दोषान् पञ्चैतान् प्राप्नुवन्ति तत्॥११॥

Bhishma said—

By renouncing through the help of Yoga, these five faults, viz., attachment carelessness, affection, lust and anger one acquires Liberation.

यथा चानिमिषाः स्थूला जालं छित्त्वा पुनर्जलम्।

प्राप्नुवन्ति तथा योगास्तत् पदं वीतकल्मषाः॥१२॥

As large fishes, breaking through the net pass into their own element, similarly, Yogins, become purged of all sins and acquire the happiness of Liberation.

तथैव वागुरां छित्त्वा बलवन्तो यथा मृगाः।

प्राप्नुयुर्विमलं मार्गं विमुक्ताः सर्वबन्धनैः॥१३॥

As powerful animals breaking through the nets in which hunters catch them, enjoy the

happiness of freedom, so Yogins freed from all fetters, attain to the pure path that leads of Liberation.

लोभजानि तथा राजन् बन्धनानि बलान्विताः।

छित्त्वा योगाः परं मार्गं गच्छन्ति विमलं शिवम्॥१४॥

Truly, O king, breaking through the fetter born of cupidity, Yogins, gifted with strength acquire the sinless and auspicious and high path of Liberation.

अबलाश्च मृगा राजन् वागुरासु तथा परे।

विनश्यन्ति न संदेहस्तद्वद् योगबलादुते॥१५॥

Feeble animals, O king, entangled in nets, are, forsooth, destroyed. Such is the case with persons shorn of Yoga power.

बलहीनश्च कौन्तेय यथा जालं गता झषाः।

वधं गच्छन्ति राजेन्द्र योगास्तद्वत् सुदुर्बलाः॥१६॥

As weak fishes, O son of Kunti, fallen into the net, become entangled in it, so, O king, men shorn of Yoga power meet with destruction.

यथा च शकुनाः सूक्ष्मं प्राप्य जालमरिदम।

तत्र सक्ता विपद्यन्ते मुच्यन्ते च बलान्विताः॥१७॥

कर्मजैर्बन्धनैर्बद्धास्तद्वद् योगाः परंतप।

अबला वै विनश्यन्ति मुच्यन्ते च बलान्विताः॥१८॥

As birds, O chastiser of enemies, when entangled in the fine nets of fowlers, meet with their destruction, but if they are strong effect their escape, similarly, it is the case with Yogins, O chastiser of enemies, fettered by the bonds of action, they that are weak meet with destruction, while they who are strong break through them.

अल्पकश्च यथा राजन् वह्निः शाम्यति दुर्बलः।

आक्रान्त इन्धनैः स्थूलैस्तद्वद् योगोऽबलः प्रभो॥१९॥

A small and weak fire, O king, is put out when large logs of timber are placed upon it. So the Yogin who is weak, O king, encounters ruin.

स एव च यदा राजन् वह्निर्जातबलः पुनः।

समीरणगतः क्षिप्रं दहेत् कृत्स्नां महीमपि॥२०॥

The same fire, however, O king, when it becomes strong, would burn with the help of the wind the entire Earth.

तद्वज्जातबलो योगी दीप्ततेजा महाबलः।

अन्तकाल इवादित्यः कृत्स्नं संशोषयेज्जगत्॥२१॥

Similarly, the Yogin when grown in strength, burning with energy, and endued with power is capable of scorching the entire Universe like the Sun that rises at the time of the universal dissolution.

दुर्बलश्च यथा राजन् स्रोतसा ह्रियते नरः।

बलहीनस्तथा योगो विषयैर्ह्रियतेऽवशः॥२२॥

As a weak man, O king, is carried away by a current, so is a weak Yogin helplessly carried away by objects of the senses.

तदेव च महास्रोतो विष्टम्भयति वारणः।

तद्वद् योगबलं लब्ध्वा व्यूहते विषयान् बहून्॥२३॥

An elephant withstands a powerful current. Similarly, a Yogin, having acquired Yoga-power withstands all objects of the senses.

विशन्ति चावशाः पार्थ योगाद् योगबलान्विताः।

प्रजापतीन्पृषीन् देवान् महाभूतानि चेश्वराः॥२४॥

Independent of all things, Yogins, gifted with Yoga-power and other lordly powers enter into the very lords of creation, the Rishis, the gods, and the great Beings in the universe.

न यमो नान्तकः क्रुद्धो न मृत्युर्भीमविक्रमः।

ईशते नृपते सर्वे योगस्यामिततेजसः॥२५॥

Neither Yama, nor the Destroyer, nor Death, himself of terrible power, when irate, ever succeeds in lording over the Yogin, O king, who is gifted with immeasurable energy.

आत्मनां च सहस्राणि बहूनि भरतर्षभ।

योगः कुर्याद् बलं प्राप्य तैश्च सर्वैर्महीं चरेत्॥२६॥

The Yogin, acquiring Yoga-power, can create thousands of bodies and with them walks over the Earth.

प्राप्नुयाद् विषयांश्चैव पुनश्चोग्रं तपश्चरेत्।

संक्षिपेच्च पुनस्तात सूर्यस्तेजोगुणानिव॥२७॥

Some amongst them enjoy objects of the senses and again practise the austere penances, and once again, like the Sun withdraw themselves from such penances.

बलस्थस्य हि योगस्य बन्धनेशस्य पार्थिव।
विमोक्षप्रभविष्णुत्वमुपपन्नमसंशयम्॥२८॥

The Yogin, who is gifted with strength and whom fetters bind not, certainly succeeds in acquiring Liberation.

बलानि योगप्राप्तानि मयैतानि विशाम्यते।

निदर्शनार्थं सूक्ष्माणि वक्ष्यामि च पुनस्तव॥२९॥

I have now described to you, O king, on all these powers of Yoga. I shall once more tell you what the subtle powers of Yoga are with their marks.

आत्मनश्च समाधाने धारणां प्रति वा विभो।

निदर्शनानि सूक्ष्माणि शृणु मे भरतर्षभा॥३०॥

Hear, O chief of Bharata's race, the subtle marks of the meditation and the concentration of the Soul.

अप्रमत्तो तथा धन्वी लक्ष्यं हन्ति समाहितः।

युक्तः सम्यक् तथा योगी मोक्षं प्राप्नोत्यसंशयम्॥३१॥

As a bowman who is careful and attentive succeeds in striking the aim, so the Yogin with absorbed soul, forsooth, acquires Liberation.

स्नेहपूर्णे यथा पात्रे मन आधाय निश्चलम्।

पुरुषो युक्त आरोहेत् सोपानं युक्तमानसः॥३२॥

युक्तस्तथायमात्मानं योगः पार्थिव निश्चलम्।

करोत्यमलमात्मानं भास्करोपमदर्शनम्॥३३॥

As a man, fixing his mind on a vessel full of some liquid carefully ascends a flight of steps, so the Yogin, fixed and absorbed in his soul, purifies it and marks it as effulgent as the Sun.

यथा च नावं कौन्तेय कर्णधारः समाहितः।

महार्णवगतां शीघ्रं नयेत् पार्थिवसत्तमा॥३४॥

तद्वदात्मसमाधानं युक्त्वा योगेन तत्त्ववित्।

दुर्गमं स्थानमाप्नोति हित्वा देहमिमं नृप॥३५॥

As a boat, O son of Kunti, who is tossed on the bosom of the sea is very soon taken by a careful boatman to the other shore, so the man of knowledge by fixing his soul in concentration, acquires Liberation, which is so difficult to acquire, after renouncing his body, O king.

सारथिश्च यथा युक्त्वा सदश्वान् सुसमाहितः।

देशमिष्टं नयत्याशु हन्तिनं पुरुषर्षभा॥३६॥

तथैव नृपते योगी धारणासु समाहितः।

प्राप्नोत्याशु परं स्थानं लक्षं मुक्त इवाशुगः॥३७॥

As a careful charioteer, O king, having yoked good horses takes the car warrior to where he likes, even so the Yogin, O king, careful in concentration, soon attains to the highest spot like an arrow shot off the bow reaching the object aimed at.

प्रवेश्यात्मनि चात्मानं योगी तिष्ठति योऽचलः।

पापं हन्ति पुनीतानां पदमाप्नोति सोऽजरम्॥३८॥

The Yogin who stay immovably after having entered his self into the soul, dissipates his sins and gets at that indestructible spot which is the possession of those who are pious.

नाभ्यां कण्ठे च शीर्षे च हृदि वक्षसि पार्श्वयोः।

दर्शने श्रवणे चापि घ्राणे चापितविक्रमः॥३९॥

स्थानेष्वेतेषु यो योगी महाव्रतसमाहितः।

आत्मना सूक्ष्मात्मानं युक्ते सम्यग्विशाम्यते॥४०॥

स शीघ्रमचलप्रख्यं कर्म दग्ध्वा शुभाशुभम्।

उत्तमं योगमास्थाय यदीच्छति विमुच्यते॥४१॥

That Yogin who, carefully practises high vows, properly unites, O king, his sentiency with the self Soul in the navel, the throat, the head, the heart, the chest, the sides, the eye, the ear, and the nose, burns all his mountain-like acts good and bad, and having recourse to excellent Yoga acquires Liberation.

युधिष्ठिर उवाच

आहारान् कीदृशान् कृत्वा कानि जित्वा च भारत।

योगी बलमवाप्नोति तद् भवान् वक्तुमर्हसि॥४२॥

Yudhishtira said—

You should tell me, O grandfather, what the kinds of diet are by taking which, and what the things are by conquering which, the Yogin, O Bharata, gains Yoga-power.

भीष्म उवाच

कणानां भक्षणे युक्तः पिण्याकस्य च भारत।

स्नेहानां वर्जने युक्तो योगी बलमवाप्नुयात्॥४३॥

Bhishma said—

Engaged, O Bharata, in subsisting upon broken grains of rice and sodden cakes of sesame, and abstaining from oil and butter, the Yogin gains Yoga-power.

भुञ्जानो यावकं रूक्षं दीर्घकालमरिदम्।

एकाहारो विशुद्धात्मा योगी बलमवाप्नुयात्॥४४॥

By subsisting for a long time on powdered barely unmixed with any liquid, and by taking only one meal a day, the Yogin, of purified soul gains Yoga-power.

पक्षान् मासानृतुंश्चैतान् संवत्सरानहस्तथा।

अपःपीत्वा पयोमिश्रा योगी बलमवाप्नुयात्॥४५॥

By drinking only water mixed with milk, first only once during the day, then once during a fortnight, then once during a month, then once during three months, and then once during a whole year, the Yogin gains Yoga-power.

अखण्डमपि वा मांसं सततं मनुजेश्वर।

उपोष्य सम्यक् शुद्धात्मा योगी बलमवाप्नुयात्॥४६॥

By abstaining entirely from meat, O king, the Yogin of purified soul acquires power.

कामं जित्वा तथा क्रोधं शीतोष्णो वर्षमेव च।

भयं शोकं तथा श्वासं पौष्ट्यान् विषयांस्तथा॥४७॥

अरतिं दुर्जयां चैव घोरां तृष्णां च पार्थिव।

स्पर्शं निद्रां तथा तन्त्रीं दुर्जयां नृपसत्तमा॥४८॥

दीपयन्ति महात्मानः सूक्ष्ममात्मानमात्मना।

वीतरागा महाप्राज्ञा ध्यानाध्ययनसम्पदा॥४९॥

By subjugating lust, and anger, and heat, and cold and rain, and fear, and anger, and heat, and cold and rain, and fear, and grief, and the breath, and all sounds that are agreeable to men, and objects of the senses, and the uncasiness, so difficult to conquer, that is uncasiness, so difficult to conquer, that is created by abstention from sexual connection, and thirst which is so terrible, O king, and the pleasures of touch and sleep, and procrastination that is almost unconquerable, O

best of kings, great Yogins, shorn of attachments and endued with great wisdom, helped by their understanding, and equipt with wealth of contemplation and study, cause the subtle soul to stand in all its glory.

दुर्गस्त्वेव मतः पन्था ब्राह्मणानां विपश्चिताम्।

यः कश्चिद् व्रजति ह्यस्मिन् क्षेमेण भरतर्षभा॥५०॥

This high path of learned Brahmanas is highly difficult to tread. No one can walk along this path with ease.

यथा कश्चिद् वनं घोरं बहुसर्पसरीसृपम्।

शृण्वत् तोयहीनं च दुर्गमं बहुकण्टकम्॥५१॥

That path is like a dreadful forest which is full of numberless snakes and crawling vermin, with pits everywhere, without water for satisfying one's thirst, and full of thorns, and inaccessible on that account.

अभक्तमटवीप्रायं दावदग्धमहीरुहम्।

पन्थानं तस्कराकीर्णं क्षेमेणाभिपतेद् युवा॥५२॥

Indeed, the path of Yoga is like a road along which no food is available, which runs through a desert having all its trees burnt down in a fire, and which is unsafe for being infested with bands of robbers. Very few young men can pass safely through it.

योगमार्गं तथाऽऽसाद्य यः कश्चिद् व्रजते द्विजः।

क्षेमेणोपरमेन्यमार्गाद् बहुदोषो हि स स्मृतः॥५३॥

Like such a path few Brahmanas can walk along the Yoga-path with ease and comfort. That man who, having followed this path, ceases to go forward is considered as guilty of many faults.

सुस्थेयं क्षुरधारासु निशितासु महीपते।

धारणासु तु योगस्य दुःस्थेयमकृतात्मभिः॥५४॥

Men of purified souls, O king, can stay with ease upon Yoga-contemplation which is like the sharp edge of razor. Persons of impure souls, however, cannot stay on it.

विपन्ना धारणास्तात नयन्ति न शुभां गतिम्।

नेतृहीना यथा नावः पुरुषानर्णवे नृप॥५५॥

When Yoga-contemplation is disturbed or otherwise obstructed, it can never take the Yogin to an auspicious and even as a vessel

which is without a captain cannot take the passengers to the other shore.

यस्तु तिष्ठति कौन्तेय धारणासु यथाविधि।

मरणं जन्मदुःखं च सुखं च स विमुञ्चति॥५६॥

That man, O son of Kunti, who practises Yoga-contemplation according to due rites succeeds in renouncing off both birth and death, and happiness and sorrow.

नानाशास्त्रेषु निष्पन्नं योगेऽपि दमुदाहृतम्।

परं योगस्य यत् कृत्यं निश्चितं तद् द्विजातिषु॥५७॥

All this that I have told you has been stated in the various treatises on Yoga. The highest fruits of Yoga are seen in persons of the twice-born order.

परं हि तद् ब्रह्म महन्महात्मन्

ब्रह्माणामीशं वरदं च विष्णुम्।

भवं च धर्मं च षडाननं च

यद् ब्रह्मपुत्रांश्च महानुभावान्॥५८॥

तमश्च कष्टं सुमहद् रजश्च

सत्त्वं विशुद्धं प्रकृतिं परां च।

सिद्धिं च देवीं वरुणस्य पत्नीं

तेजश्च कृत्स्नं सुमहच्च धैर्यम्॥५९॥

ताराधिपं खे विमलं सतारं

विश्वंश्च देवानुरगान् पितृंश्च।

शैलांश्च कृत्स्नानुदर्थींश्च घोरान्

नदींश्च सर्वाः सवनान् घनांश्च॥६०॥

नागान् नगान् यक्षगणान् दिशश्च

गन्धर्वं संधान् पुरुषान् स्त्रियश्च।

परस्परं प्राप्य महान्महात्मा

विशेत योगी न चिराद् विमुक्तः॥६१॥

That highest fruit is oneness with Brahma. The great Yogin, endued with greatness, can enter into, and come out of, at his will, Brahman himself who is the lord of all gods, and the born-giving Vishnu, and Bhava, and Dharma, and the six-faced Kartikeya, and the (spiritual) sons of Brahman, the quality of Darkness that is productive of much pain, and that of Ignorance, and that of Goodness which

is pure, and Nature which is the highest, and the goddess Siddhi who is the wife of Varuna, and all sorts of energy, and all-enduring patience, and the bright lord of stars in the sky with the stars twinkling all around, and the Vishvas, and the snakes, and the Pitris, and all the mountains and hills, and the great and terrible oceans, and all the rivers, and the clouds charged with rain and serpents, and trees, and Yakshas, and the cardinal and subsidiary points of the horizon, and the Gandharvas, and all male persons and all female ones also.

कथा च येयं नृपते प्रसक्ता

देवे महावीर्यमतौ शुभेयम्।

योगी स सर्वानभिभूय मर्त्यान्

नारायणात्मा कुरुते महात्मा॥६२॥

This topic, "O king, about the Supreme Being of mighty energy should be considered as auspicious." The Yogin has Narayana for his soul. Lording over all things, the great Yogin is capable of creating all things.

CHAPTER 301

(MOKSHADHARMA PARVA) — Continued.

The principles of Sankhya Philosophy

युधिष्ठिर उवाच

सम्यक् त्वयायं नृपते वर्णितः शिष्टसम्मतः।

योगमार्गो यथान्यायं शिष्यायेह हितैषिणा॥१॥

Yudhishtira said—

O king, you have duly described to me, in the proper way, the path of Yoga which is approved by the wise, like a loving preceptor to his pupil.

सांख्ये त्विदानीं कात्स्न्येन विधिं प्रबुहि पृच्छते।

त्रिषु लोकेषु यज्ज्ञानं सर्वं तद् विदितं हि ते॥२॥

I ask now about the principles of the Sankhya philosophy. Do you describe those principles to me in full. You know whatever knowledge exists in the three worlds.

भीष्म उवाच

शृणु मे त्वमिदं सूक्ष्मं सांख्यानं विदितात्मनाम्।
विहितं यतिभिः सर्वैः कपिलादिभिरीश्वरैः॥३॥

Bhishma said—

Hear now what the subtle principles are of the followers of the Sankhya doctrine all of whom have a clear knowledge of the soul. Those principles have been laid down by all the great and powerful Yatis having Kapila for their first.

यस्मिन् न विभ्रमाः केचिद् दृश्यन्ते मनुजर्षभा
गुणाश्च यस्मिन् बहवो दोषहानिश्च केवला॥४॥

In that doctrine, O king no errors are seen. Its merits are manifold. In fact, there is no fault in it.

ज्ञानेन परिसंख्याय सदोषान् विषयान् नृप।
मानुषान् दुर्जयान् कृत्स्नान् पैशाचान् विषयांस्तथा॥५॥
राक्षसान् विषयान् ज्ञात्वा यक्षाणां विषयांस्तथा।
विषयानौरगान् ज्ञात्वा गान्धर्वविषयांस्तथा॥६॥
पितृणां विषयान् ज्ञात्वा तिर्यक्षु चरतां नृप।
सुपर्णविषयान् ज्ञात्वा मरुतां विषयांस्तथा॥७॥
राजर्षिविषयान् ज्ञात्वा ब्रह्मर्षिविषयांस्तथा।
आसुरान् विषयान् ज्ञात्वा वैश्रदेवांस्तथैव च॥८॥
देवर्षिविषयान् ज्ञात्वा योगानामपि चेश्वरान्।
प्रजापतीनां विषयान् ब्रह्मणो विषयांस्तथा॥९॥
आयुश्च परं कालं लोके विज्ञाय तत्त्वतः।
सुखस्य च परं तत्त्वं विज्ञाय वदतां वर॥१०॥
प्राप्ते काले च यद् दुःखं सततं विषयैषिणाम्।
तिर्यक्षु पततां दुःखं पततां नरके च यत्॥११॥
स्वर्गस्य च गुणान् कृत्स्नान् दोषान् सर्वाश्च भारत।
वेदवादेऽपि ये दोषा गुणा ये चापि वैदिकाः॥१२॥
ज्ञानयोगे च ये दोषा गुणा योगे च ये नृप।
सांख्यज्ञाने च ये दोषास्तथैव च गुणा नृप॥१३॥
सत्त्वं दशगुणं ज्ञात्वा रजो नवगुणं तथा।
तमश्चाष्टगुणं ज्ञात्वा बुद्धिं सप्तगुणं तथा॥१४॥
षड्गुणं च मनो ज्ञात्वा नभः पञ्चगुणं तथा।
बुद्धिं चतुर्गुणं ज्ञात्वा तमश्च त्रिगुणं तथा॥१५॥

द्विगुणं च रजो ज्ञात्वा सत्त्वमेकगुणं पुनः।

मार्गं विज्ञाय तत्त्वेन प्रलये प्रेक्षणे तथा॥१६॥

ज्ञानविज्ञानसम्पन्नाः कारणैर्माविताः शुभाः।

प्राप्नुवन्ति शुभं मोक्षं सूक्ष्मा इव नभः परम्॥१७॥

Comprehending with the help of knowledge that all objects exist with faults, with which human beings, Pishachas, Rakshasas, Yakshas, snakes, Gandharvas, and Pitris and those who are wandering in the intermediate orders of being, and great birds, and the Maruts and royal sages and regenerate sages and Asuras and Vishvedevas and the celestial Rishis and Yogins invested with supreme power and the Prajapatis and Brahman himself are engaged, and understanding truly what the highest limit of a man's life in this world, and perceiving also the great-truth, O foremost of orator, about what is called happiness here, and having a perfect knowledge of what the miseries are that befall when the hour comes all those who are concerned with (transitory) objects, and knowing full well the miseries of those who have fallen into the intermediate orders of being and of those who have sunk into hell, perceiving all the merits and all the shortcomings of heaven, O Bharata, and all the demerits of the declarations of the Vedas and all the excellencies thereof, recognising the faults and merits of the Yoga and the Sankhya systems of philosophy, realizing also that the quality of Goodness has ten properties, that of Darkness has nine, and that of Ignorance has eight, that the Understanding has seven properties, the Mind has six, and Ether has five, and once more conceiving that the Understanding has four properties and Ignorance has three, and Darkness has two and Goodness has one, and truly undertaking the path that is followed by all objects when destruction befalls them and what the course is of self-knowledge, the Sankhyas, endued with knowledge and experience and exalted by their perceptions of causes, and acquiring thorough auspiciousness, attain to the happiness of Liberation like the rays of the Sun, or the Wind, taking refuge in Ether.

रूपेण दृष्टिं संयुक्तां घ्राणं गन्धगुणेन च।
शब्दे सक्तं तथा श्रोत्रं जिह्वा रसगुणेषु च॥१८॥
तनुं स्पर्शं तथा सक्तां वायुं नभसि चाश्रितम्।
मोहं तमसि संयुक्तं लोभमर्थेषु संश्रितम्॥१९॥

Vision is attached to form; the sense of scent to smells; the ear to sound; the tongue to juices; and the skin to touch. The Wind has for its refuge Ether. Stupor has Darkness for its refuge. Cupidity has the objects of the senses for its refuge.

विष्णुं क्रान्ते बले शक्रं कोष्ठे सक्तं तथानलम्।
अप्सु देवीं समासक्तामपस्तेजसि संश्रिताः॥२०॥

Vishnu is attached to (the organs of) motion. Indra is attached to (the organs of) strength. The god of fire is attached to the stomach. Earth is attached to the Waters. The Waters have fire for their refuge.

तेजो वायौ तु संसक्तं वायुं नभसि चाश्रितम्।
नभो महति संयुक्तं महद् बुद्धौ च संश्रितम्॥२१॥

Heat attaches itself to the Wind; and the Wind has Ether for its refuge; and Space has the principle of greatness for its refuge; and the principle of greatness has Understanding for its basis.

बुद्धिं तमसि सक्तां तमो रजसि संश्रितम्।
रजः सत्त्वे तथा सक्तं सत्त्वं सक्तं तथाऽऽत्मनि॥२२॥

The Understanding has its refuge in Darkness; Darkness has Ignorance for its refuge; Rajas is founded upon the quality of goodness and quality of Goodness is attached to the Soul.

सक्तमात्मानमीशे च देवे नारायणे तथा।
देवं मोक्षे च संसक्तं मोक्षं सक्तं तु न क्वचित्॥२३॥

The Soul has the glorious and powerful goodness Narayana for its refuge. That glorious god has Liberation for his refuge. Liberation is independent of all refuge.

ज्ञात्वा सत्त्वगुणं देहं वृत्तं षोडशभिर्गुणैः।
स्वभावं चेतनां चैव ज्ञात्वा देहसमाश्रिते॥२४॥
मध्यस्थमेकमात्मानं पापं यस्मिन् न विद्यते।

द्वितीयं कर्म विज्ञाय नृपते विषयैषिणाम्॥२५॥
इन्द्रियाणिन्द्रियार्थांश्च सर्वानात्मनि संश्रितान्।
दुर्लभत्वं च मोक्षस्य विज्ञाय श्रुतिपूर्वकम्॥२६॥

प्राणापानौ समानं च व्यानोदानौ च तत्त्वतः।
अधश्चैवानिलं ज्ञात्वा प्रवहं चानिलं पुनः॥२७॥
सप्त वातांस्तथा ज्ञात्वा सप्तधा विहितान् पुनः।
प्रजापतीनृषींश्चैव मार्गश्चैव बहून् वरान्॥२८॥

सप्तर्षींश्च बहून् ज्ञात्वा राजर्षींश्च परंतप।
सुरर्षीन् महतश्चान्यान् ब्रह्मर्षीन् सूर्यसंनिभान्॥२९॥
ऐश्वर्याच्चयावितान् दृष्ट्वा कालेन महता नृप।

महतां भूतसंधानां श्रुत्वा नाशं च पार्थिव॥३०॥
गतिं चाप्यशुभां ज्ञात्वा नृपते पापकर्मिणाम्।
वैतरण्यां च यद् दुःखं पतितानां यमक्षये॥३१॥
योनीषु च विचित्रासु संसारानशुभांस्तथा।
जठरे चाशुभे वासं शोणितोदकभाजने॥३२॥

श्लेष्ममूत्रपुरीषे च तीव्रगन्धसमन्विते।
शुक्रशोणितसंघाते मज्जास्नायुपरिग्रहे॥३३॥
शिराशतसमाकीर्णे नवद्वारे पुरेऽशुचौ।
विज्ञाय हितमात्मानं योगांश्च विविधान् नृप॥३४॥
तामसानां च जन्तूनां रमणीयावृतात्मनाम्।

सात्त्विकानां च जन्तूनां कुत्सितं भरतर्षभ॥३५॥
गर्हितं महतामर्थं सांख्यानां विदितात्मनाम्।
उपप्लवांस्तथा घोराञ्शशिनस्तेजसस्तथा॥३६॥
ताराणां पतनं दृष्ट्वा नक्षत्राणां च पर्ययम्।
द्वन्द्वानां विप्रयोगं च विज्ञाय कृपणं नृप॥३७॥

अन्योन्यभक्षणं दृष्ट्वा भूतानामपि चाशुभम्।
बाल्ये मोहं च विज्ञाय क्षयं देहस्य चाशुभम्॥३८॥
रागे मोहे च सम्प्राप्ते क्वचित् सत्त्वं समाश्रितम्।
सहस्रेषु नरः कश्चिन्मोक्षबुद्धिं समाश्रितः॥३९॥

दुर्लभत्वं च मोक्षस्य विज्ञाय श्रुतिपूर्वकम्।
बहुमानमलब्धेषु लब्धे मध्यस्थतां पुनः॥४०॥
विषयाणां च दौरात्थं विज्ञाय नृपते पुनः।
गतासूनां च कौन्तेय देहान् दृष्ट्वा तथाशुभान्॥४१॥
वासं कुलेषु जन्तूनां दुःखं विज्ञाय भारत।

ब्रह्मघ्नानां गतिं ज्ञात्वा पतितानां सुदारुणाम्॥४२॥
 सुरापाने च सक्तानां ब्राह्मणानां दुरात्मनाम्।
 गुरुदारप्रसक्तानां गतिं विज्ञाय चाशुभाम्॥४३॥
 जननीषु च वर्तन्ते ये न सम्यग् युधिष्ठिर।
 सदेवकेषु लोकेषु ये न वर्तन्ति मानवाः॥४४॥
 तेन ज्ञानेन विज्ञाय गतिं चाशुभकर्मणाम्।
 तिर्यग्योनिगतानां च विज्ञाय गतयः पृथक्॥४५॥
 वेदवादांस्तथा चित्रानृतूनां पर्ययांस्तथा।
 क्षयं संवत्सराणां च मासानां च क्षयं तथा॥४६॥
 पक्षक्षयं तथा दृष्ट्वा दिवसानां च संक्षयम्।
 क्षयं वृद्धिं च चन्द्रस्य दृष्ट्वा प्रत्यक्षतस्तथा॥४७॥
 वृद्धिं दृष्ट्वा समुद्राणां क्षयं तेषां तथा पुनः।
 क्षयं धनानां दृष्ट्वा च पुनर्वृद्धिं तथैव च॥४८॥
 संयोगानां क्षयं दृष्ट्वा युगानां च विशेषतः।
 क्षयं च दृष्ट्वा शैलानां क्षयं च सरितां तथा॥४९॥
 वर्णानां च क्षयं दृष्ट्वा क्षयान्तं च पुनः पुनः।
 जरामृत्युं तथा जन्म दृष्ट्वा दुःखानि चैव ह॥५०॥
 देहदोषांस्तथा ज्ञात्वा तेषां दुःखं च तत्त्वतः।
 देहविकल्बतां चैव सम्यग् विज्ञाय तत्त्वतः॥५१॥
 आत्मदोषांश्च विज्ञाय सर्वनात्मनि संश्रितान्।
 स्वदेहादुत्थितान् गन्धांस्तथा विज्ञाय चाशुभान्॥५२॥

Knowing that this body, that is endued with sixteen possessions, is the result of the quality of goodness, understanding fully the nature of the physical organs and the consciousness that lives within it, recognising the one existent Being that lives in the body, viz., the Soul, which stands aloof from every physical concern which is affected by no sin, realising the nature of that second object, viz., the acts of persons attached to the objects of the senses, understanding also the nature of the senses and the sensual objects which have their refuge in the Soul, appreciating the difficulty of Liberation and the scriptures describing it, knowing fully the nature of the vital airs called Prana, Apana, Samana, Vyana, and Udana, as also the two other breaths, viz., the one going downward and the other going upward, indeed,

knowing those seven vital airs ordained to perform seven different functions, ascertaining the nature of the Patriarchs and the Rishis and the numberless high paths, of virtue of righteousness, and the seven Rishis and the innumerable royal Rishis, O scorcher of enemies, and the great celestial Rishis and, the other twice-born Rishis effulgent like the Sun, seeing all these losing their power in course of many long ages, O king, hearing of the destruction of even of all the powerful beings in the universe, understanding also the inauspicious end that is got, O king, by creatures of sinful deeds, and the miseries endured by those that fall into the river Vaitarni in the kingdom of Yama, and the inauspicious wanderings of creatures through various wombs, and the nature of their residence in the filthy uterus in the midst of blood and water and phlegm and urine and faeces, all of had smell, and then in bodies that originate from the union of blood and the vital seed, of marrow and sinews, full of hundreds of nerves and arteries and forming an impure palace of nine doors, understanding also what is for his own well-being, what those various combinations are which produce good, seeing the abominable conduct of creatures whose natures are characterised by Darkness, Goodness or Ignorance, O chief of Bharata's race,—conduct that is censured, in view of its incapacity to acquire Liberation by the followers of the Sankhya doctrine who understand fully the Soul, seeing the swallowing up of the Moon and the Sun by Rahu, the falling of stars from their fixed positions and the diversions of constellations from their orbits, knowing the separation of all united objects, and the diabolical conduct of creatures in devouring one another, seeing the absence of all intelligence in the infancy of human beings and the deterioration and destruction of the body, marking the little attachment creatures have to the quality of Goodness on account of their being overwhelmed by anger and stupefaction, seeing

also only one among thousands of human beings determined to struggle after the acquisition of Liberation, understanding the difficulty of acquiring Liberation according to what is mentioned in the scriptures, marking the hankering that creatures shew for all unattained objects and their comparative indifference to all objects that have been acquired, marking the wickedness that proceeds from all objects of the senses, O king, and the repulsive bodies, O son of Kunti, of dead persons, and the residence, always fraught with sorrow, of human beings, O Bharata, in houses, knowing the end of those terrible and degraded men who become guilty of killing Brahmanas, and of those wicked Brahmanas who are given to the drinking of alcohol, and the equally sad end of those who visit the wives of their preceptors, and of those men, O Yudhisthira, who do not properly respect their mothers, as also of those who have no reverence and worship to offer to the gods, understanding also, with the help of that knowledge, the end that befalls all perpetrators of wicked deeds, and the various ends that befall those who have taken birth among the intermediate orders, ascertaining the various declarations of the Vedas, the courses of seasons, the fading of years, of months, of fortnights, and of days, seeing directly the waxing and the waning of the Moon, seeing the rising and the ebbing of the seas, and the decrease of wealth and its increase once more, and, the separation of united objects, the lapse of cycles, the destruction of mountains, the drying up of rivers, the deterioration of the several orders and the end also of that deterioration taking place repeatedly, seeing the birth, decrepitude, death, and sorrows of creatures, knowing truly the faults relating to the body and the sorrows which human beings suffer from, and the changes to which the bodies of creatures are subject, and understanding all the faults which attach to their own souls, and also all the inauspicious faults that attach to their own bodied.

युधिष्ठिर उवाच

कान् स्वगात्रोद्भवान् दोषान् पश्यस्यमितविक्रम्।
एतन्मे संशयं कृत्स्नं वक्तुमर्हसि तत्त्वतः॥५३॥

Yudhishtira said—

O you of immeasurable energy, what are those faults which you see in one's body? You should explain this doubt to me fully and truly.

भीष्म उवाच

पञ्च दोषान् प्रभो देहे प्रवदन्ति मनीषिणः।
मार्गज्ञाः कापिलाः सांख्याः शृणु तानरिसूदन॥५४॥

Bhishma said—

Listen, O killer of enemies, the Sankhyas or followers of Kapila, who are conversant with all paths and gifted with wisdom, say that there are in all five faults, O powerful one, in the human, body.

कामक्रोधौ भयं निद्रा पञ्चमः श्वास उच्यते।
एते दोषाः शरीरेषु दृश्यन्ते सर्वदेहिनाम्॥५५॥
छिन्दन्ति क्षमया क्रोधं कामं संकल्पवर्जनात्।

They are Desire, Anger, Fear, Sleep and Breath. These faults are seen in the bodies of all embodied creatures. They who are gifted with wisdom cut the root of anger with the help of Forgiveness. Desire is cut off by renouncing all purposes.

सत्त्वसंसेवनाद्भिद्रामप्रमादाद् भयं तथा।

छिन्दन्ति पञ्चमं श्वासमल्पाहारतया नृप॥५७॥

By cultivation of the quality of Goodness (Sattva) sleep is conquered and Fear in conquered by cultivating carefulness. Breath is conquered by restriction of diet, O king.

गुणान् गुणशतैर्ज्ञात्वा दोषान् दोषशतैरपि।
हेतून् हेतुशतैश्चित्रैश्चित्रान् विज्ञाय तत्त्वतः॥५८॥

अपां फेनोपमं लोकं विष्णोर्मयाशतैर्वृतम्।

चित्रप्रतिप्रतीकाशं नलसारमनर्थकम्॥५९॥

तपः श्रमनिभं दृष्ट्वा वर्षबुदबुदसंनिभम्।

नाशप्रायं सुखाद्धीनं नाशोत्तरमिहावशम्॥६०॥

रजस्तपसि सम्पन्नं पङ्के द्विपमिवावशम्।

सांख्या राजन् महाप्राज्ञा स्त्यक्त्वा स्नेहं प्रजाकृतम्॥६१॥
 ज्ञानयोगेन सांख्येन व्यापिना महता नृपा
 राजसानशुभान् गन्धांस्तामसांश्च तथाविधान्॥६२॥
 पुण्यांश्च सात्त्विकान् मन्थान् स्पर्शजान् देहसंश्रितान्
 छित्त्वाऽऽशु ज्ञानशस्त्रेण तपोदण्डेन भारत॥६३॥
 ततो दुःखोदकं घोरं चिन्ताशोकमहाह्वदम्
 व्याधिमृत्युमहाग्राहं महाभयमहोरगम्॥६४॥

Truly understanding qualities by the help of hundreds of qualities and faults by hundreds of faults, and various causes by hundreds of causes, determining that the world is like the froth of water, covered by hundreds of illusions flowing from Vishnu, like a painted place, and as unsubstantial as a reed, seeing it to be like a dark pit, or as unreal as bubbles of water, for the years that compose its age are as fleeting as bubbles, seeing it exposed to immediate destruction, bereft of happiness, having certain ruin for its end and from which it can never escape, sunk in Darkness and Ignorance and utterly helpless like an elephant sunk in mire,—noting all this—this the Sankhyas, O king, gifted with great wisdom, renouncing all affection arising from one's relations towards one's children, by the help, O king, of that extensive and all embracing knowledge which their system advocates, and cutting off quickly, with the weapon of knowledge and the bludgeon of penances, O Bharata, all inauspicious smell begotten of Darkness and all scents of a like nature originating from Ignorance and all auspicious scents arising from Goodness and all pleasures of the touch born of the same three qualities and attaching to the body, indeed, O Bharata, aided by the Yoga of knowledge, these Yatis crowned with success,—cross the Ocean of life. That dreadful Ocean has sorrow for its waters. Anxiety and grief from its deep lakes. Disease and death are its huge alligators. The great fears that strike the heart at every step are its huge snakes.

तमःकूर्मं रजोमीनं प्रज्ञया संतरन्त्युता
 स्नेहपङ्कजं जरादुर्गं ज्ञानद्वीपमरिदम्॥६५॥
 कर्मागाधं सत्यतीरं स्थितव्रतमरिदम्
 हिंसाशीघ्रमहावेगं नानारससमाकरम्॥६६॥
 नानाप्रीतिमहारत्नं दुःखज्वरसमीरणम्
 शोकतृष्णामहावर्तं तीक्ष्णव्याधिमहागजम्॥६७॥
 अस्थिसंघातसंघट्टं श्लेष्मफेनमरिदम्
 दानमुक्ताकरं घोरं शोणितहृदविद्रुमम्॥६८॥
 हसितोत्क्रुष्टनिर्घोषं नानाज्ञानसुदुस्तरम्
 रोदनाश्रुमलक्षारं संगत्यागपरायणम्॥६९॥
 पुत्रदारजलौकौघं मित्रबान्धवपत्तनम्
 अहिंसासत्यमर्यादं प्राणत्यागमहोर्मिणम्॥७०॥
 वेदान्तगमनद्वीपं सर्वभूतदयोदधिम्
 मोक्षदुर्लाभविषयं वडवामुखसागरम्॥७१॥
 तरन्ति यतयः सिद्धा ज्ञानयानेन भारत
 तीर्त्वातिदुस्तरं जन्म विशन्ति विमलं नभः॥७२॥

The deeds begotten by Ignorance are its tortoises. Those begotten by Darkness are its fishes. Wisdom forms the raft for crossing it. The affections cherished for objects of the senses are its mire. Decrepitude forms its region of grief and trouble. Knowledge, O chastiser of enemies, is its island. Acts form its great depth. Truth is its shores. Pious observances form the verdant weeds floating on its bosom. Envy forms its rapid and powerful current. The various sentiments of the heart form its mines. The various sorts of gratification are its valuable gems. Grief and fever are its winds. Misery and thirst are its powerful eddies. Painful and fatal diseases are its huge elephants. The assemblage of bones form its flights of steps, and phlegm is its froth. gifts are the pearl-banks. The lakes of blood the corals. Loud laughter forms its roars. Various sciences are its impassability. Tears are its brine. Renunciation of company forms the high refuge. Children and wives are its unnumbered leeches. Friends and kinsmen are the cities and towns on its shores. Abstention from injury, and Truth, form its boundary line. Death is its

storm-wave. The knowledge of Vedanta is the island. Acts of mercy towards all creatures from its life-buoys, and Liberation is the costly article offered to those going on its waters in search of merchandise. Like its prototype with its equine head sending out flames of fire, this ocean too has its fiery dread. Having got over the liability, that is so difficult to get over, of living within the gross body the Sankhyas enter into pure ether.

तत्र तान् सुकृतीन् सांख्यानं सूर्यो वहति रश्मिभिः।

पद्मतनुवदाविश्य प्रवहन् विषयान् नृप॥७३॥

The Sun-god then bears, with his rays, those pious men who practise the Sankhya doctrines. Like the fibres of the lotus-stalk carrying water to the flower into which they all converge, the Sun-God, drinking all things from the universe, conveys them to those good and wise men.

तत्र तान् प्रवहे वायुः प्रतिगृह्णाति भारता

वीतरागान् यतीन् सिद्धान् वीर्ययुक्तास्तपोधनान्॥७४॥

सूक्ष्मः शीतः सुगन्धी च सुखस्पर्शश्च भारता

सप्तानां मस्तां श्रेष्ठो लोकान् गच्छति यः शुभान्।

स तान् वहति कौन्तेय नभसः परमां गतिम्॥७५॥

नभो वहति लोकेश रजसः परमां गतिम्।

रजो वहति राजेन्द्र सत्त्वस्य परमां गतिम्॥७६॥

Their attachments all dissipated, possessed of energy, endued with wealth of penances, and crowned with success, these Yatis, O Bharata, are carried by that wind, which is subtle, cooling, fragrant, and sweet to the touch, O Bharata! In fact, that wind which is the best of seven winds, and which blows in regions of great happiness, conveys them, O son of Kunti, to that which is the highest and in ether. Then ether into which they are carried, O king, conveys them to the highest and of Darkness.

सत्त्वं वहति शुद्धात्मन् परं नारायणं प्रभुम्।

प्रभुर्वहति शुद्धात्मा परमात्मानमात्मना॥७७॥

Darkness then carries them to the highest end of Goodness. Goodness then bears them, O you of pure soul, to the Supreme and powerful Narayana.

परमात्मानमासाद्य तद्भूतायतनामलाः।

अमृतत्वाय कल्पन्ते न निवर्तन्ति वा विभो॥७८॥

परमा सा गतिः पार्थ निर्द्वन्द्वानां महात्मनाम्।

सत्यार्जवरतानां वै सर्वभूतदयावताम्॥७९॥

The powerful and pure-souled Narayana at last through himself, carries them to the Supreme Soul, those pure persons, who have become the body of Brahman, attain to immortality, and they have never afterwards to come back from that position, O King! That is the highest end, O son of Pritha, which is acquired by those great men who have got over the influence of all pairs of opposites.

युधिष्ठिर उवाच

स्थानमुत्तममासाद्य भगवन्तं स्थिरव्रताः।

आजन्ममरणं वा ते स्मरन्त्युत न वानघा॥८०॥

Yudhishtira said—

O pure one, have those persons of firm vows, after they have acquired that excellent position which is fraught with power and happiness, and recollection of their lives including birth and death?

यदत्र तथ्यं तन्मे त्वं यथावद् वक्तुमर्हसि।

त्वदुते पुरुषं नान्यं प्रष्टुमर्हामि कौरवा॥८१॥

You should tell me properly what the truth is in this respect. O you of Kuru's race, I do not think it proper to ask any one else but you.

मोक्षे दोषो महानेष प्राप्य सिद्धिं गतानृषीन्।

यदि तत्रैव विज्ञाने वर्तन्ते यतयः परे॥८२॥

प्रवृत्तिलक्षणं धर्मं पश्यामि परमं नृप।

मग्नस्य हि परे ज्ञाने किं नु दुःखतरं भवेत्॥८३॥

Following the scriptures relating to Liberation, I find this great fault in the subject, If, having attained to that high state, the Yatis continue to live in consciousness, it would appear, O king, that the religion of work is superior. If, again, consciousness disappear from the liberated state and one who has become liberated only resembles a person sunk in dreamless slumber, then nothing can be more improper than to say that there is really no consciousness in Liberation.

भीष्म उवाच

यथान्यायं त्वया तात प्रश्नः पृष्टः सुसंकटः।

बुधानामपि सम्मोहः प्रश्नेऽस्मिन् भरतर्षभा॥८४॥

Bhishma said—

“However difficult it may be to answer it, the question which you have asked, O son, is proper. Verily, the question is of such a nature that even the highly learned men become stupefied in answering it, O chief of Bharata's race.

अत्रापि तत्त्वं परमं शृणु सम्यग्मयेरितम्।

बुद्धिश्च परमा यत्र कापिलानां महात्मनाम्॥८५॥

For all that, hear what the truth is as explained by me. The great followers of Kapila have set their keen understandings on this point.

इन्द्रियाण्येव बुध्यन्ते स्वदेहे देहिनां नृप।

कारणान्यात्मनस्तानि सूक्ष्मः पश्यति तैस्तु सः॥८६॥

The senses of knowledge, O king, placed in the bodies of embodied creatures, are engaged in their respective functions of perception. They form the instruments of the Soul, for it through them that subtle Being perceives.

आत्मना विप्रहीणानि काष्ठकुड्यसमानि तु।

विनश्यन्ति न संदेहः फेना इव महार्णवे॥८७॥

Disassociated from the Soul, the senses are like pieces of wood, and are, forsooth, destroyed like the forth that is seen on the bosom of the ocean.

इन्द्रियैः सह सुप्तस्य देहिनः शत्रुतापना

सूक्ष्मश्चरति सर्वत्र नभसीव समीरणः॥८८॥

When the embodied creature, O scorcher of enemies, goes into sleep together with his senses, the subtle Soul then roves among all objects like the wind through ether.

स पश्यति यथान्यायं स्पर्शान् स्पृशति वा विभो।

बुध्यमानो यथापूर्वमखिलेनेह भारत॥८९॥

The Subtile Soul, during sleep continues to see and touch all objects of touch, O king, and get other perceptions, as well as when it is awake.

इन्द्रियाणीह सर्वाणि स्वे स्वे स्थाने यथाविधि।

अनीशत्वात् प्रलीयन्ते सर्पा हतविषा इव॥९०॥

On account of their inability to act without their director, the senses, during slumber, all become extinguished in their respective places like snakes shorn of poison.

इन्द्रियाणां तु सर्वेषां स्वस्थानेष्वेव सर्वशः।

आक्रम्य गतयः सूक्ष्माश्चरत्यात्मा न संशयः॥९१॥

At such times, the subtile Soul, repairing into the respective places of all the senses, forsooth, performs all their functions.

सत्त्वस्य च गुणान् कृत्स्नान् रजसश्च गुणान् पुनः।

गुणांश्च तमसः सर्वान् गुणान् बुद्धेश्च भारत॥९२॥

गुणांश्च मनसश्चापि नभसश्च गुणांश्च सः।

गुणान् वायोश्च धर्मात्मस्तेजसश्च गुणान् पुनः॥९३॥

अपां गुणांस्तथा पार्थ पार्थिवांश्च गुणानपि।

सर्वाण्येव गुणैर्व्याप्य क्षेत्रज्ञेषु युधिष्ठिर॥९४॥

मनोऽनु याति क्षेत्रज्ञं कर्मणी च शुभाशुभे।

शिष्या इव महात्मानमिन्द्रियाणि च तं प्रभो॥९५॥

All the qualities of Goodness, all the attributes of the Understanding, O Bharata, as also those of Mind, and Ether, and Wind, O you of righteous soul, and all the attributes of liquid substances, of Water, O Partha, and of Earth,—these senses with these qualities,—O Yudhishtira, which stick to sentiences, are along with the individual Soul itself, overwhelmed by the Supreme Soul or Brahma. Acts also, good and bad, overwhelm that individual Soul. Like disciples attending their preceptor with respect, the senses too wait upon the individual Soul.

प्रकृतिं चाप्यतिक्रम्य गच्छत्यात्मानमव्ययम्।

परं नारायणात्मानं निर्द्वन्द्वं प्रकृतेः परम्॥९६॥

When the individual Soul, transcends Prakriti, it acquires Brahma that is changeless, that is highest, that is Narayana that is beyond all pairs of opposites, and that is above Nature.

विमुक्तः पुण्यपापेभ्यः प्रविष्टस्तमनामयम्।

परमात्मानमगुणं न निर्वर्तति भारत॥९७॥

Freed from both merit and demerit, the individual Soul, entering the Supreme Soul

which is shorn of all attributes, and which is the home of all auspiciousness, does not return thence, O Bharata.

शिष्टं तत्र मनस्तात इन्द्रियाणि च भारत।

आगच्छन्ति यथाकालं गुरोः संदेशकारिणः॥१८॥

These remains, O son, only the mind with the senses, O Bharata. These have to return once more at the appointed time for satisfying the command of their great Master.

शक्यं चाल्येन कालेन शान्तिं प्राप्तुं गुणार्थिना।

एवमुक्तेन कौन्तेय युक्तज्ञानेन मोक्षिणा॥१९॥

Soon after, O son of Kunti, cast off the Yati striving after Liberation, gifted as he is with knowledge and desirous as he is of quality, succeeds in attaining to that peace of Liberation which one enjoys without the body.

सांख्या राजन् महाप्राज्ञा गच्छन्ति परमां गतिम्।

ज्ञानेनानेन कौन्तेय तुल्यं ज्ञानं न विद्यते॥२०॥

The Sankhyas, O king, are gifted with great wisdom. They acquire the highest end by means of this kind of knowledge. There is no knowledge that is equal to this.

अत्र ते संशयो मा भूज्ज्ञानं सांख्यं परं मतम्।

अक्षरं ध्रुवमेवोक्तं पूर्णं ब्रह्म सनातनम्॥२१॥

Do not give way to any sort of doubt. The Knowledge which is described in the system of the Sankhyas is considered all the highest. That knowledge is immutable and is eternal. It is eternal Brahma.

अनादिमध्यनिधनं निर्द्वन्द्वं कर्तुं शश्वतम्।

कूटस्थं चैव नित्यं च यद् वदन्ति मनीषिणः॥२२॥

It has no beginning, middle, and end. It is above all pairs of opposites. It is the cause of the creation of the universe. It stands fully. It is without decrease of any kind. It is uniform, and everlasting. Thus are its praises recited by the wise.

यतः सर्वाः प्रवर्तन्ते सर्गप्रलयविक्रियाः।

यच्च शंसन्ति शास्त्रेषु वदन्ति परमर्षयः॥२३॥

From it originate creation and destruction and all metamorphoses. The great Rishis speak of it and praise it in the scriptures.

सर्वे विप्राश्च देवाश्च तथा शमविदो जनाः।

ब्रह्मण्यं परमं देवमनन्तं परमच्युतम्॥२४॥

All learned Brahmanas and all the gods and all pious men consider it as originating from Brahma. Supreme, Divine, Infinite, Immutable, and Undeteriorating.

प्रार्थयन्तश्च तं विप्रा वदन्ति गुणबुद्ध्यः।

सम्यग्युक्तास्तथा योगाः सांख्याश्चामितदर्शनाः॥२५॥

All Brahmanas, again, who are attached to objects of the senses worship and applaud it by ascribing to it attributes that belong to illusion. The same is the opinion of Yogins well observant of penances and meditation and of Sankhyas of great insight.

अमूर्तेस्तस्य कौन्तेय सांख्यं मूर्तिरिति श्रुतिः।

अभिज्ञानानि तस्याहुर्मतं हि भरतर्षभ॥२६॥

The Shrutis say, O son of Kunti, that the Sankhya system of philosophy is the form of that Formless One. The cognition have, O chief of Bharata's race, been said to be the knowledge of Brahma.

द्विविधानीह भूतानि पृथिव्यां पृथिवीपते।

जङ्गमागमसंज्ञानि जङ्गमं तु विशिष्यते॥२७॥

There are two kinds of creatures on Earth, O king, viz., mobile and immobile. Of these, those that are mobile are superior.

ज्ञानं महद् यद्धि महत्सु राजन्

वेदेषु सांख्येषु तथैव योगे।

यच्चापि दृष्टं विविधं पुराणे

सांख्यागतं तन्निखिलं नरेन्द्र॥२८॥

That high knowledge, O king, which is in persons conversant with Brahma, and that which is in the Vedas, and that which is seen in other scriptures, and that in Yoga, and that which may be seen in the various Puranas, are all, O monarch, to be found in Sankhya philosophy.

यच्चेतिहासेषु महत्सु दृष्टं

यच्चार्थशास्त्रे नृप शिष्टजुष्टे।

ज्ञानं च लोके यदिहास्ति किञ्चित्

सांख्यागतं तच्च महन्महात्मन्॥२९॥

Whatever knowledge is seen to exist in great histories, whatever knowledge is, O king, in the sciences about the acquisition of riches as approved by the wise, whatever other knowledge exists in this world,—all these,—originate, O great king, from the high knowledge that is among the Sankhyas.

शमश्च दृष्टः परमं बलं च

ज्ञानं च सूक्ष्मं च यथावदुक्तम्।

तपांसि सूक्ष्माणि सुखानि चैव

सांख्ये यथावद् विहितानि राजन्॥११०॥

Tranquillity of soul, high power, all subtle knowledge of which the scriptures speak, penances of subtle force, and all sorts of happiness, O king, have all been duly ordained in the Sankhya system.

विपर्यये तस्य हि पार्थ देवान्

गच्छन्ति सांख्याः सततं सुखेन।

तांश्चानुसंचार्य ततः कृतार्थाः

पतन्ति विप्रेषु यतेषु भूयः॥१११॥

Failing to acquire, O son of Pritha, that complete knowledge which is recommended by their system, the Sankhyas attain to the dignity of gods and pass many years in happiness. Ruling over the celestials as they will, they fall, upon the expiration of the fixed period, among learned Brahmanas and Yatis.

हित्वा च देहं प्रविशन्ति देवं

दिवौकसौ ग्रामिव पार्थ सांख्याः।

अतोऽधिकं तेऽभिरता महार्हे

सांख्ये द्विजाः पार्थिव शिष्टजुष्टे॥११२॥

Renouncing this body, those twice-born ones that follow the Sankhya system enter into the superior state of Brahma like the gods entering into the sky by devoting themselves wholly to that worshipful system which is theirs and which is adored by all wise men.

तेषां न तिर्यग्गमनं हि दृष्टं

नार्वागति पापः कृताधिवासः।

न वा प्रधाना अपि ते द्विजातयो

ये ज्ञानमेतन्पतेऽनुरक्ताः॥११३॥

Those twice-born ones who are given to the acquisition of that knowledge which is recommended in the Sankhya system, even if they fail to acquire eminence, are never seen to fall among intermediate creatures, or to sink into the state of sinful men.

सांख्यं विशालं परमं पुराणं

महार्णवं विमलमुदारकान्तम्।

कृत्स्नं च सांख्यं नृपते महात्मा

नारायणो धारयतेऽप्रमेयम्॥११४॥

That great person who is fully conversant with the vast, high, ancient, oncean-like, and immeasurable Sankhya system who is pure and liberal and agreeable, becomes, O king, equal to Narayana.

एतन्मयोक्तं नरदेव तत्त्वं

नारायणो विश्वमिदं पुराणम्।

सः सर्गकाले च करोति सर्गं

संहारकाले च तदति भूयः॥११५॥

संहत्य सर्वं निजदेहसंस्थं

कृत्वाप्सु शेते जगदन्तरात्मा॥११६॥

I have now told you, O god among men, the truth about the Sankhya system. It is the embodiment of Narayana, of the universe as it exists from antiquity. When the time of Creation comes, He causes the Creation to come into being, and when the time comes for destruction. He swallows up everything. Having withdrawn everything into his own body he goes to slumber,—that inner Soul of the universe.

CHAPTER 302

(MOKSHADHARMA PARVA) — Continued.

How this universe is destroyed. That which was never destroyed and will never be destroyed

युधिष्ठिर उवाच

किं तदक्षरमित्युक्तं यस्मान्नावर्तते पुनः।

किं च तदक्षरमित्युक्तं यस्मादावर्तते पुनः॥११७॥

Yudhishtira said—

What is that which is called Undecaying and by acquiring which no one has to return? What, again, is that which is called Decaying, and by acquiring which one has to return once more?

अक्षरक्षरयोर्व्यक्तिं पृच्छाम्यरिनिषूदनम्।

उपलब्धं महाबाहो तत्त्वेन कुरुन्दन॥१॥

O destroyer of enemies, I ask you the distinction that exists, O you of mighty arms, between the Decaying and the Undecaying ones for understanding them both truly, O delighter of the Kurus.

त्वं हि ज्ञानानिधिर्विप्रेरुच्यसे वेदपारगैः।

ऋषिभिश्च महाभागैर्यतिभिश्च महात्मभिः॥३॥

Brahmans conversant with the Vedas, speak of you as on Ocean of knowledge. Highly blessed Rishis and Yatis of great souls do the same.

शेषमल्पं दिनानां ते दक्षिणायनभास्करे।

आवृते भगवत्यर्के गन्तासि परमां गतिम्॥४॥

You have very few days to live. When the Sun turns from his southern solstice for entering into the northern, you will attain to your high end.

त्वयि प्रतिगते श्रेयः कुतः श्रोष्यामहे वयम्।

कुरुवंशप्रदीपस्त्वं ज्ञानदीपेन दीप्यसे॥५॥

When you will leave us, from whom shall we hear of all that is wholesome for us? You are the lamp of Kuru's race. Indeed, you are always shining with the light of knowledge.

तदेतच्छ्रोतुमिच्छामि त्वत्तः कुरुकुलोद्बहा।

न तृप्यामीह राजेन्द्र शृण्वन्नमृतमीदृशम्॥६॥

O perpetuator of Kuru's race, I wish, therefore, to hear all this from you. Listening to your discourses which are always sweet like nectar, my curiosity, without being satiated, is always increasing.

भीष्म उवाच

अत्र ते वर्तयिष्यामि इतिहासं पुरातनम्।

वसिष्ठस्य च संवादं करालजनकस्य चा॥७॥

Bhishma said—

I shall, regarding it, relate to you the old discourse that took place between Vashishtha and king Karala of Janaka's race.

वसिष्ठं श्रेष्ठमासीनमृषीणां भास्करद्युतिम्।

पप्रच्छ जनको राजा ज्ञानं नैःश्रेयसं परम्॥८॥

Once on a time when that foremost of Rishis, viz., Vashishtha, effulgent like the Sun, was seated at his ease, king Janaka asked him about that highest knowledge which is for our supreme behoof.

परमध्यात्मकुशलमध्यात्मगतिनिश्चयम्।

मैत्रावरुणिमासीनमभिवाद्य कृताञ्जलिः॥९॥

स्वक्षरं प्रश्रितं वाक्यं मधुरं चाप्यनुल्बणम्।

पप्रच्छर्षिवरं राजा करालजनकः पुरा॥१०॥

भगवन्श्रोतुमिच्छामि परं ब्रह्म सनातनम्।

यस्मान्न पुनरावृत्तिमाप्नुवन्ति मनीषिणः॥११॥

A perfect adept in that department of knowledge which is about the Soul and gifted with sure conclusions about all branches of that science, as Mairavaruni, that foremost of Rishis, was seated, the king, approaching him with joined hands, asked him in humble words, well said and sweet and shorn of all controversial spirit, this question,—O holy one, I wish to hear of Supreme and Eternal Brahma by attaining to which men of wisdom have not to return.

यच्च तत् क्षरमित्युक्तं यत्रेदं क्षरते जगत्।

यच्चाक्षरमिति प्रोक्तं शिवं क्षेम्यमनामयम्॥१२॥

I wish also to know that which is called Destructible and That into which this universe goes when destroyed. Indeed, what is That which is said to be indestructible. Auspicious, wholesome and free from all sorts of evil.

वसिष्ठ उवाच

श्रूयतां पृथिवीपाल क्षरतीदं यथा जगत्।

यन्न क्षरति पूर्वेण यावत्कालेन वाप्यथ॥१३॥

Vashishtha said:—

Hear, O king, as to how this universe is destroyed, and of That which was never

destroyed and which will never be destroyed at any time.

युगं द्वादशसाहस्रं कल्पं विद्धि चतुर्युगम्।
दशकल्पशतावृत्तमहस्तद् ब्राह्ममुच्यते॥१४॥

Twelve thousand years make a cycle. Four such cycles, taken a thousand times, make a Kalpa which measures one day of Brahman.

रात्रिश्चैतावती राजन् यस्यान्ते प्रतिबुध्यते।

सृजत्यनन्तकर्माणं महान्तं भूतमग्रजम्॥१५॥

मूर्तिमन्तममूर्तात्मा विश्वं शम्भुः स्वयम्भुवः।

अणिमा लघिमा प्राप्तिरीशानं ज्योतिरव्ययम्॥१६॥

सर्वतः पाणिपादं तत् सर्वतोऽक्षिशिरोमुखम्।

सर्वतःश्रुतिमल्लोके सर्वमावृत्य तिष्ठति॥१७॥

Brahman's night also, O king, is of the same measure. When Brahman himself is destroyed, Shambhu of formless soul and to whom the Yoga attributes of lightness, heaviness, etc., naturally stick, awakes, and once more creates that First of all creatures, possessed of huge proportions, of infinite deeds, endued with form, and at one with the universe. That Shambhu is otherwise called Ishana. He is pure Effulgence, and is above all decay, having his hands and feet stretching on all sides with eyes and head and mouth everywhere, and with ears also in every place. That Being exists, possessing the entire universe.

हिरण्यगर्भो भगवानेष बुद्धिरिति स्मृतः।

महानिति च योगेषु विरिञ्चिरिति चाप्यजः॥१८॥

The eldest-born Being is called Hiranyagarbha. This holy one has been called the Understanding. In the Yoga scriptures, He is called the Great, and Virinchi, and the Unborn.

सांख्ये च पठ्यते शास्त्रे नामभिर्वहुधात्मकः।

विचित्ररूपो विश्वात्मा एकाक्षर इति स्मृतः॥१९॥

In the Sankhya system, He is described by diverse names, and considered as having Infinity for his Soul. Of various forms and constituting the soul of the universe, He is considered as One and Indestructible.

वृत्तं नैकात्मकं येन कृतं त्रैलोक्यमात्मना।

तथैव बहुरूपत्वाद् विश्वरूप इति स्मृतः॥२०॥

The three worlds of numberless ingredients have been created by Him without help from any source and have been overwhelmed by him. On account of His manifold forms, He is said to be of universal form.

एष वै विक्रियापन्नः सृजत्यात्मानमात्मना।

अहङ्कारं महातेजाः प्रजापतिमहंकृतम्॥२१॥

Undergoing changes He creates Himself. Gifted with great energy, He first creates Consciousness and that Great Being called Prajapati endued with Consciousness.

अव्यक्ताद् व्यक्तमापन्नं विद्यासर्गं वदन्ति तम्।

महान्तं चाप्यहङ्कारमविद्यासर्गमेव च॥२२॥

The Manifest is created from the Unmanifest. This is called by the learned the Creation of Knowledge. The creation of (Virat) and Consciousness, by Hiranyagarbha, is the Creation of Ignorance.

अविधिश्च विधिश्चैव समुत्पन्नौ तथैकतः।

विद्याविद्येति विख्याते श्रुतिशास्त्रार्थचिन्तकैः॥२३॥

Allotment of attributes and the destruction thereof, called respectively by the names of Ignorance and Knowledge by persons learned in the Shrutis, then arose, referring to this, that, or the other of the three.

भूतसर्गमहङ्कारात् तृतीयं विद्धि पार्थिव।

अहङ्कारेषु सर्वेषु चतुर्थं विद्धि वैकृतम्॥२४॥

Know, O king, that the creation of the elements from Consciousness is the third. In all the kinds of Consciousness is the fourth creation which originates from modification of the third.

वायुर्ज्योतिरथाकाशमापोऽथ पृथिवी तथा।

शब्दः स्पर्शश्च रूपं च रसो गन्धस्तथैव च॥२५॥

This fourth creation consists of Wind and Light and Ether and Water and Earth, with their properties of sound, touch, form, taste, and scent.

एवं युगपदुत्पन्नं दशवर्गमसंशयम्।

पञ्चमं विद्धि राजेन्द्र भौतिकं सर्गमर्थवत्॥२६॥

This aggregate of ten arose, forsooth, at the same time. The fifth creation, O king, is that which has originated, from combinations of the principal elements.

श्रोत्रं त्वक् चक्षुषी जिह्वा घ्राणमेव च पञ्चमम्।

वाक् च हस्तौ च पादौ च पायुर्मेढूं तथैव च॥२७॥

This comprises the ear, the skin, the eyes, the tongue, and the nose forming the fifth, and speech, and the two hands, and the two legs, and the lower canal, and the organs of generation.

बुद्धीन्द्रियाणि चैतानि तथा कर्मेन्द्रियाणि च।

सम्भूतानीह युगपन्मनसा सह पार्थिव॥२८॥

The first five of those form the organs of knowledge, and the last five the organs of action. All these, with mind, arose simultaneously, O king.

एषा तत्त्वचतुर्विंशः सर्वाकृतिषु वर्तते।

यां ज्ञात्वा नाभिषोचन्ति ब्राह्मणास्तत्त्वदर्शिनः॥२९॥

These form the twenty-four topics that exist in the forms of all living creatures. By understanding these properly. Brahmanas endued with insight into the truth have never to give way to sorrow.

एतद् देहं समाख्यातं त्रैलोक्ये सर्वदेहिषु।

वेदितव्यं नरश्रेष्ठ सदेवनरदानवे॥३०॥

सयक्षभूतगन्धर्वे सकिन्नरमहोरगे।

सचारणपिशाचे वै सदेवर्षिनिशाचरे॥३१॥

सदंशकीटमशके सपुतिकृमिभूषिके।

शुनि श्वाके चैणे ये सचाण्डाले सपुल्कसे॥३२॥

हस्त्यश्वाखरशार्दूले सवृक्षे गवि चैव ह।

यच्च मूर्तिमयं किञ्चित् सर्वत्रैतन्निदर्शनम्॥३३॥

जले भुवि तथाऽऽकाशे नान्यत्रेति विनिश्चयः।

स्थानं देहवतामासीदित्येवमनुशुश्रुम॥३४॥

In the three worlds a combination of these, called body, is possessed by all embodied creatures. Indeed, O king, a combination of those is known as such in gods and men and

Danavas, in Yakshas and spirits and Gandharvas, and Kinnaras and great snakes, and Charanas and Pishachas, in celestial Rishis and Rakshasas, in biting flies, and worms, and gnats, and vermin born of filth and rats, and dogs and Shvapakas and Chaineyas and Chandalas and Pukkasas, in elephants and horse and asses and tigers, and trees, and kine. Whatever other creatures exist in water or ether or on earth, for there is on other place in which creatures exist as we have heard, have this combination.

कृत्स्नमेतावतस्तात क्षरते व्यक्तसंज्ञितम्।

अहन्यहनि भूतात्मा ततः क्षर इति स्मृतः॥३५॥

All these, O sire, included within the class called Manifest, are seen to be destroyed day after day. Hence, all creatures begotten by union of these twenty-four are said to be destructible.

एतदक्षरमित्युक्तं क्षरतीदं यथा जगत्।

जगन्मोहात्मकं प्राहुरव्यक्ताद् व्यक्तसंज्ञकम्॥३६॥

This then is the Indestructible. And since the universe, which is made up of Manifest and Unmanifest, is destroyed, therefore, it is said to be Destructible.

महांश्चैवाग्रजो नित्यमेतत् क्षरनिदर्शनम्।

कथितं ते महाराज यन्मां त्वं परिपृच्छसि॥३७॥

The very Being called Mahan who is the first born is always spoken of as an instance of the Destructible. I have now told you, O king, all that you had asked me.

पञ्चविंशतिमो विष्णुर्निस्तत्त्वस्तत्त्वसंज्ञितः।

तत्त्वसंश्रयणादेतत् तत्त्वमाहुर्मनीषिणः॥३८॥

Above the twenty-four topics already referred to is the twenty-fifth called Vishnu. That Vishnu, on account of the absence of all qualities, is not a topic though as that which permeates all the topics, he has been called so by the wise.

यन्मर्त्यमसृजद् व्यक्तं तत्तन्मूर्त्यधितिष्ठति।

चतुर्विंशतिमोऽव्यक्तो ह्यमूर्तः पञ्चविंशकः॥३९॥

Since that which is destructible has caused all this that is Manifest, therefore, all this is

gifted with form. The twenty-fourth, which is Nature, is said to lord over all this. The twenty-fifth, which is Vishnu, is formless and, therefore, cannot be said to lord over the universe.

स एव हृदि सर्वासु मूर्तिष्वातिष्ठतेऽऽत्मवान्।
केवलश्चेतनो नित्यः सर्वमूर्तिरमूर्तिमान्॥४०॥

It is that Unmanifest, which, when endued with body lives in the hearts of all creatures having body. As regards eternal Consciousness, although he is shorn of attributes and without form, yet he assumes all forms.

सर्गप्रलयधर्मिण्या असर्गप्रलयात्मकः।
गोचरे वर्तते नित्यं निर्गुणं गुणसंज्ञितम्॥४१॥

Uniting with Nature which has the attributes of birth and death, he also assumes the attributes of birth and death. And on account of such union he becomes an object of perception and though in reality shorn of all attributes yet he comes to be invested therewith.

एवमेष महानात्मा सर्गप्रलयकोविदः।
विकुर्वाणः प्रकृतिमानभिमन्यत्यबुद्धिमान्॥४२॥

It is in this way that the Soul, becoming united with Nature and invested with Ignorance, undergoes changes and becomes conscious of Self.

तमः सत्त्वरजोयुक्तस्तासु तास्विह योनिषु।
नियते प्रतिबुद्धित्वादबुद्धजनसेवनात्॥४३॥

Uniting with the qualities of Goodness, Darkness and Ignorance, he becomes at one with various creatures belonging to various orders of Being, on account of his forgetfulness and his waiting upon Ignorance.

सहवासविनाशित्वान्नान्योऽहमिति मन्यते।
योऽहं सोऽहमिति ह्युक्त्वा गुणानेवानुवर्तते॥४४॥

On account of his birth and death originating from the fact of living in union with Nature, he thinks himself to be no other than what he apparently is, Knowing himself as this

or that, he follows the qualities of Goodness, Darkness and Ignorance.

तमसा तामसान् भावान् विविधान् प्रतिपद्यते।
रजसा राजसांश्चैव सात्त्विकान् सत्त्वसंश्रयात्॥४५॥

Under the influence of Ignorance, he comes by various kinds of conditions which are affected by Ignorance. Under the influences of Darkness and Goodness he attains likewise to conditions which are affected by Darkness and Goodness.

शुक्ललोहितकृष्णानि रूपाण्येतानि त्रीणि तु।
सर्वाण्येतानि रूपाणि यानीह प्राकृतानि वै॥४६॥

There are three colours in all viz., White, Red, and Dark. All those colours belong to Nature.

तामसा निरयं यान्ति राजसा मानुषानथ।
सात्त्विका देवलोकाय गच्छन्ति सुखभागिनः॥४७॥

Through Ignorance one goes to hell. Through Darkness one attains to the status of humanity. Through Goodness people ascend to the regions of the gods and partake of great happiness.

निष्कैवल्येन पापेन तिर्यग्योनिमवाप्नुयात्।
पुण्यपापेन मानुष्यं पुण्येनैकेन देवताः॥४८॥

By sticking to sin continuously one sinks into the intermediate order of beings. By acting both virtuously and sinfully one comes by the status of humanity. By acting only righteously, one attains to the status of the gods.

एवमव्यक्तविषयं क्षरमाहुर्मनीषिणः।
पञ्चविंशतिमो योऽयं ज्ञानादेव प्रवर्तते॥४९॥

In this way the twenty-fifth, viz., (the Indestructible), the wise say, by union with the unmanifest, becomes changed into (destructible). By means of knowledge, however, the Indestructible appears in His true nature.

CHAPTER 303

(MOKSHADHARMA PARVA) —
Continued.

The nature of the soul

वसिष्ठ उवाच

एवमप्रतिबुद्धत्वादबुद्धमनुवर्तते।

देहाद् देहसहस्राणि तथा समभिपद्यते॥१॥

Vasistha said—

Thus on account of his forgetfulness the Soul follows Ignorance and acquires thousands of bodies one after another.

तिर्यग्योनिसहस्रेषु कदाचिद् देवतास्वपि।

उपपद्यति संयोगाद् गुणैः सह गुणक्षयात्॥२॥

He attains to thousands of births among the intermediate orders and sometimes among the very gods on account his union with qualities.

मानुषत्वाद् दिवं याति दिवो मानुष्यमेव च।

मानुष्यान्निरयस्थानमानन्त्यं प्रतिपद्यते॥३॥

From the status of humanity he goes to heaven and from heaven he returns to humanity, and from humanity he sinks into hell for many long years.

कोशकारो यथाऽऽत्मानं कीटः समवरुच्यति।

सूत्रतन्तुगुणैर्नित्यं तथायमगुणो गुणैः॥४॥

As the worm that make the cocoon does itself completely on all sides by means of the threads it weaves itself, so the Soul, though in reality above all qualities, invests himself on all sides with qualities.

द्वन्द्वमेति च निर्द्वन्द्वस्तासु तास्विह योनिषु।

शीर्षरोगेऽक्षिरोगे च दन्तशूले गलग्रहे॥५॥

जलोदरे तृषारोगे ज्वरगण्डे विषूचके।

श्चित्रकुष्ठेऽग्निदग्धे च सिध्मापस्मारयोरपि॥६॥

यानि चान्यानि द्वन्द्वानि प्राकृतानि शरीरिषु।

उत्पद्यन्ते विचित्राणि तान्येषोऽप्यभिमन्यते॥७॥

Though above both happiness and misery, it is thus that he subjects himself to happiness and misery. It is thus also that, though above all diseases, the Soul considers himself to be

afflicted by headache, opthalmia, toothache, affections of the throat, abdominal dropsy, burning thirst, enlargement of glands, cholera, vitiligo, leprosy, burns, asthma, phthisis, epilepsy, and various other diseases from which embodied creatures suffer.

तिर्यग्योनिसहस्रेषु कदाचिद् देवतास्वपि।

अभिमन्यत्यभीमानात् तथैव सुकृतान्यपि॥८॥

Considering himself, through error, as born among thousands of creatures in the intermediate orders of being, the sometimes among the gods, he suffer misery and enjoys the fruits of his good deeds.

शुक्लवासाश्च दुर्वासाः शायी नित्यमथस्तथा।

मण्डूकशायी च तथा वीरासनगतस्तथा॥९॥

चौरधारणमाकाशे शयनं स्थानमेव च।

इष्टकाप्रस्तरे चैव कण्टकप्रस्तरे तथा॥१०॥

भस्मप्रस्तरशायी च भूमिशय्या तलेषु च।

वीरस्थानाम्बुपङ्के च शयनं फलकेषु च॥११॥

विविधासु च शय्यासु फलगृद्ध्यान्वितस्तथा।

मुञ्जमेखलनग्नत्वं क्षौमकृष्णाजिनानि च॥१२॥

शाणीवालपरीधानो व्याघ्रचर्मपरिच्छदः।

सिंहचर्मपरीधानः पट्टवासास्तथैव च॥१३॥

फलकं परिधानश्च तथा कण्टकवस्त्रधृक्।

कीटकावसनश्चैव चीरवासास्तथैव च॥१४॥

वस्त्राणि चान्यानि बहून्यभिमन्यत्यबुद्धिमान्।

भोजनानि विचित्राणि रत्नानि विविधानि च॥१५॥

Invested with Ignorance he considers himself as dressed sometimes in white cloth and sometimes in full dress of four pieces, or as lying on floors or with hands and feet contracted like those of frogs, or as seated upright in the position of meditation, or as clad in rags or as lying or sitting under the canopy of heaven or within palaces built of bricks and stone or on rugged stones or on ashes or bare stones or on the naked earth or on beds or on battle-fields or in water or in mire or on wooden planks or on various sorts of beds; or, moved by desire of fruit, he considers himself as clad in a piece of cloth made of grass or as

totally naked or as dressed in silk or in skin of the black antelope or in cloth made of flax or in sheep-skin or in tiger-skin or in lion-skin or in hemp fabric, or in barks of birch or in cloths made of the produce of prickly plants, or in vestures made of threads woven by worms or of tattered rags or in various other sorts of cloth too numerous to mention. The soul considers himself also as wearing various sorts of ornaments and gems, or as eating various sorts of food.

एकरात्रान्तराशित्वमेककालिकभोजनम्।

चतुर्थाष्टमकालश्च षष्ठकालिक एव च॥१६॥

षड्रात्रभोजनश्चैव तथैवाष्टाहभोजनः।

सप्तरात्रदशाहारो द्वादशाहिकभोजनः॥१७॥

मासोपवासी मूलाशी फलाहारस्तथैव च।

वायुभक्षोऽम्बुपिण्याकदधिगोमयभोजनः॥१८॥

गोमूत्रभोजनश्चैव शाकपुष्पाद एव च।

शैवालभोजनश्चैव तथाऽऽवामेन वर्तयन्॥१९॥

वर्तयन् शीर्षपर्णैश्च प्रकीर्णफलभोजनः।

विविधानि च कृच्छ्राणि सेवते सिद्धिकाङ्क्षया॥२०॥

He considers himself as sometimes eating at intervals of one night, or once at the same hour every day, or as at the fourth, the sixty, and the eight hour every day, or as once in six or seven or eight nights, or as once in ten or twelve days, or as once, in a month, or as eating only roots, or fruits, or as living upon air or water alone, or on cakes of sesame husk, or curds or cowdung, or the urine of the cow or potherbs or flowers or moss or raw food, or as living on fallen leaves of trees or fruits that have dropped down and lie scattered on the ground, or various other sorts of food, moved by the desire of acquiring ascetic success.

चान्द्रायणानि विधिवल्लिङ्गानि विविधानि च।

चातुराश्रम्यपन्थानमाश्रयत्यपन्थानपि॥२१॥

उपाश्रमानप्यपरान् पापण्डान् विविधानपि।

विविक्ताश्च शिलाच्छायास्तथा प्रस्त्रवणानि च॥२२॥

पुलिनानि विविक्तानि विविक्तानि वनानि च।

देवस्थानानि पुण्यानि विविक्तानि सरांसि च॥२३॥

विविक्ताश्चापि शैलानां गुहा गृहनिभोपमाः।

विविक्तानि च जप्यानि व्रतानि विविधानि च॥२४॥

नियमान् विविधांश्चापि विविधानि तपांसि च।

यज्ञांश्च विविधाकारान् विधींश्च विविधांस्तथा॥२५॥

The Soul considers himself as following the observance of Chandrayana according to the rites laid down in the scriptures, or various other vows and observances, and the courses of duty laid down for the four modes of life, and even prohibitions of duty, and the duties of other subsidiary modes of life set down the four principal ones, and even various kinds of practices that distinguish the wicked and sinful. The Soul considers himself as enjoying lonely places and the charming shades of mountains and the cool vicinity of springs and fountains, and solitary river banks and secluded forests, and sacred pilgrimages, and lakes and waters remote from the busy haunts of men, and linely mountain caves giving the accommodation that houses and palaces afford. The Soul consider himself as reciting of different kinds of secret Mantras or as observing different vows and rules and various sorts of penances, and sacrifices of many sorts, and rites of diverse sorts.

वणिक्पथं द्विजं क्षत्रं वैश्यशूद्रांस्तथैव च।

दानं च विविधाकारं दीनान्यकृपणादिषु॥२६॥

The Soul considers himself as following sometimes the ways of traders and merchants and the practices of Brahmanas, Kshatriyas, Vaishyas and Shudras, and gifts of various sorts to those who are poor or blind or helpless.

अभिमन्यत्यसम्बोधात् तथैव त्रिविधान् गुणान्।

सत्त्वं रजस्तमश्चैव धर्मार्थौ काम एव च॥२७॥

On account of his being invested with Ignorance, the Soul adopts the different qualities of Goodness, Darkness and Ignorance, and Righteousness and riches and pleasure.

प्रकृत्याऽऽत्मानमेवात्मा एवं प्रविभजत्युतः।

स्वधाकारवषट्कारौ स्वाहाकारनमस्क्रियाः॥२८॥

याजनाध्यापनं दानं तथैवाहुः प्रतिग्रहम्।

यजनाध्ययने चैव यच्चान्यदपि किञ्चन॥२९॥

Under the influence of Nature, the Soul, undergoing changes himself, observes and follows and practises all these and considers himself as such. Indeed, the Soul considers himself as employed in the utterance of the sacred Mantras Svaha, Svadha and Vashat, and in saluting those he considers as his elders; in officiating in the sacrifices and studying the scriptures, and doing all other acts and rites of this sort.

जन्ममृत्युविवादे च तथा विशसनेऽपि च।

शुभाशुभमयं सर्वमेतदाहुः क्रियापथम्॥३०॥

The Soul considers himself as connected with birth and death and quarrels and destruction. All these, the learned say form the path of acts good and bad.

प्रकृतिः कुस्ते देवी भवं प्रलयमेव च।

दिवसान्ते गुणानेतानभ्येत्यैकोऽवतिष्ठते॥३१॥

रश्मिजालमिवादित्यस्तत् तत्काले नियच्छति।

एवमेषोऽसकृत्पूर्वं क्रीडार्थमभिमन्यते॥३२॥

आत्मरूपगुणानेतान् विविधान् हृदयप्रियान्।

एवमेतां विकुर्वाणः सर्गप्रलयवर्णिनीम्॥३३॥

क्रियां क्रियापथे रक्तस्त्रिगुणां त्रिगुणाधिपः।

क्रियां क्रियापथोपेतस्तथा तदिति मन्यते॥३४॥

It is the goddess Nature who causes birth and death. When the time comes for Universal Dissolution, all existent objects and qualities are withdrawn by the Supreme Soul which then exists alone like the Sun withdrawing at evening all his rays; and when the time comes for Creation. He once more creates and spreads them out like the Sun shedding his rays when morning comes. Thus the Soul, for the sake of spot, repeatedly considers himself invested with all these conditions, which are his own forms and qualities infinite in number, and agreeable to himself. It is thus that the Soul, though really above the three qualities, becomes attached to the path of acts and creates by modification nature invested with the conditions of birth and death and at once with all acts and conditions which are

characterised by the three qualities of Goodness, Darkness, and Ignorance. Arrived at the path of action, the Soul considers particular acts as possessing particular characteristics and productive of particular ends.

प्रकृत्वा सर्वमेवेदं जगदधीकृतं विभो।

रजसा तमसा चैव व्याप्तं सर्वमनेकधा॥३५॥

O king, the whole of this universe has been blinded by Nature and all things have been variously overwhelmed (through Nature by the qualities of Darkness and Ignorance).

एवं द्वन्द्वान्यथैतानि समवर्तन्ति नित्यशः।

ममैवैतानि जायन्ते धावन्ते तानि मामिति॥३६॥

It is on account of the Soul being invested by Nature that these pairs of opposites, productive of happiness and woe, again and again come. It is on account of this Ignorance that individual Soul considers these sorrows to be his and imagines them as following him.

निस्तर्तव्यान्यथैतानि सर्वाणीति नराधिप।

मन्यतेऽयं ह्यबुद्धत्वात् तथैव सुकृतान्यपि॥३७॥

भोक्तव्यानि मयैतानि देवलोकगतेन वै।

इहैव चैनं भोक्ष्यामि शुभाशुभफलोदयम्॥३८॥

Indeed, O king, through that Ignorance it is that Individual Soul imagines he should anyhow cross those sorrows, and that he should, going into the regions of the gods, enjoy the happiness that await all his good deeds. It is through Ignorance that he thinks he should enjoy and suffer these delights and these miseries here in this world.

सुखमेव तु कर्तव्यं सकृत् कृत्वा सुखं मम।

यावदन्तं च मे सौख्यं जात्यां जात्यां भविष्यति॥३९॥

Through Ignorance Individual Soul thinks,—I should secure my happiness. By continually doing good deeds, I may enjoy happiness in this life till its close and shall be happy in all future lives.

भविष्यति च मे दुःखं कृतेनेहाप्यनन्तकम्।

महद् दुःखं हि मानुष्यं निरये चापि मज्जनम्॥४०॥

Through, again the evil deeds I do in this life I may suffer unending misery. The status of

humanity is full of great misery, for from it one sinks into hell.

निरयाच्चापि मानुष्यं कालेनैष्याम्यहं पुनः।

मनुष्यत्वाच्च देवत्वं देवत्वात् पौरुषं पुनः॥४१॥

मनुष्यत्वाच्च निरयं पर्यायेणोपगच्छति।

य एवं वेत्ति नित्यं वै निरात्माऽऽत्मगुणैर्वृतः॥४२॥

तेन देवमनुष्येषु निरये चोपपद्यते।

ममत्वेनावृतो नित्यं तत्रैव परिवर्तते॥४३॥

From hell, it will take many long years before I can return to the status of humanity. From humanity I shall attain of the status of the gods. From that superior status I shall have to return to humanity and thence to sink into hell once more.—One who always consider this combination of the principal elements and the senses, with the reflection of consciousness in it, to be thus invested with the characteristics of the Soul, has again and again to walk among gods and human beings and to sink into hell. Being always invested with the idea of mineness, Individual Soul has to go through a round of such births.

सर्गकोटिसहस्राणि मरणान्तासु मूर्तिषु।

य एवं कुरुते कर्म शुभाशुभफलात्मकम्॥४४॥

स एव फलमाप्नोति त्रिषु लोकेषु मूर्तिमान्।

प्रकृतिं कुरुते कर्म शुभाशुभफलात्मकम्।

प्रकृतिश्च तद श्नाति त्रिषु लोकेषु कामगा॥४५॥

तिर्यग्योनिमनुष्यत्वं देवलोकं तथैव च।

त्रीणि स्थानानि चैतानि जानीयात् प्रकृतानि ह॥४६॥

अलिङ्गं प्रकृतिं त्वाहुर्लिङ्गैरनुमिमीमहे।

तथैव पौरुषं लिङ्गमनुमानाद्भि मन्यते॥४७॥

Millions upon millions of births have to be gone through by Individual Soul in the successive forms he assumes, all of which are liable to death. He who does acts in this way, which are all full of good and bad fruits, has in the three worlds to assume successive forms and to enjoy and suffer fruits corresponding therewith. It is Nature that causes good and bad acts; and it is Nature that enjoys and suffers the fruits thereof in the three worlds. Indeed,

Nature follows the course of acts. The status of the intermediate beings, of humanity, and of the gods, all originate from Nature. Nature has been said to be shorn of all qualities. Her existence is proved by her acts.

स लिङ्गान्तरमासाद्य प्राकृतं लिङ्गमव्रणः।

व्रणद्वाराण्यधिष्ठाय कर्मण्यात्मनि मन्यते॥४८॥

श्रोत्रादीनि तु सर्वाणि पञ्चकर्मेन्द्रियाण्यथ।

वागादीनि प्रवर्तन्ते गुणेष्विह गुणैः सह॥४९॥

अहमेतानि वै सर्वं मय्यतानीन्द्रियाणि ह।

निरिन्द्रियो हि मन्येत व्रणवानस्मि निर्घणः॥५०॥

अलिङ्गो लिङ्गमात्मानमकालः कालमात्मनः।

Similarly, Soul, though without attributes himself, has his existence proved by the acts which the body does when it receives his reflection. Although the Soul is not subject to changes of any kind, and is the active principle that sets Nature in motion, yet entering a body which is united with the senses of knowledge and action. He considers all the acts of those senses as his own. The five senses of knowledge beginning with the ear, and those of action beginning with speech, uniting with the qualities of Goodness and Darkness and Ignorance become engaged in numerous objects. Individual Soul imagines that it is he who does the deeds of his life and that the senses of knowledge and action belong to him, although in reality he has no senses. Indeed, though having no body, he imagines that he has a body. Though shorn of qualities, he considers himself as endued therewith, the though above Time, imagines himself to be under Time's control.

असत्त्वं सत्त्वमात्मानमतत्त्वं तत्त्वमात्मनः॥५१॥

अमृत्युर्भृत्युमात्मानमचक्षुरमात्मनः।

Though having no understanding, he still considers himself as endued with it, and though above the four and twenty topics, considers himself as one included among them. Though deathless, he still considers himself as subject

to death, and though motionless regards himself as having motion.

अक्षेत्रः क्षेत्रमात्मानमसर्गः सर्गमात्मनः॥५२॥

अतपास्तप आत्मानमगतिर्गतिमात्मनः।

Though not possessed of a material body, he still considers himself as possessed of one; and though unborn, he still regards himself as having birth. Though above penances, he still considers as engaged in penances, and though he has no end he still considers himself as liable to attain to ends.

अभवो भवमात्मानमभयो भयमात्मनः॥५३॥

अक्षरः क्षरमात्मानमबुद्धिस्त्वभिमान्यते॥५४॥

Though not gifted with motion and birth, he still considers himself as endued with both, and though above fear, still considers himself as subject to fear. Though Indestructible, he still considers himself Destructible. Invested with Ignorance, the Soul thus thinks of himself.

CHAPTER 304

(MOKSHADHARMA PARVA) —
Continued.

Soul's passage through births

वसिष्ठ उवाच

एवमप्रतिबुद्धत्वादबुद्धजनसेवनात्।

सर्गकोटिसहस्राणि पतनान्तानि गच्छति॥१॥

Yudhishtira said—

It is thus, on account of his Ignorance and his association with others who are invested with Ignorance, that Individual Soul passes through millions and millions of births every one of which has dissolution in the end.

धाम्ना धामसहस्राणि मरणान्तानि गच्छति।

तिर्यग्योनिमनुष्यत्वे देवलोके तथैव च॥२॥

On account of his transformation into Intelligence invested with Ignorance, Individual Soul goes to millions of abodes, every one of which is liable to end in destruction, among intermediate beings and men and the gods.

चन्द्रमा इव भूतानां पुनस्तत्र सहस्रशः।

लीयतेऽप्रतिबुद्धत्वादेवमेष ह्यबुद्धिमान्॥३॥

कला पञ्चदशी योनिस्तद्द्वाम प्रतिबुध्यते।

नित्यमेतद् विजानीहि सोमं वै षोडशीं कलाम्॥४॥

On account of Ignorance, Individual Soul like the Moon, has to wax and wane thousands and thousands of times. This is truly the nature of Individual Soul when invested with Ignorance. Know that the Moon has in reality full sixteen portions. Only fifteen of these are subject to increase and decrease. The sixteenth remains constant after the manner of the Moon, Individual Soul too has full appear and disappear. The sixteenth is subject to no change.

कलायां जायतेऽजस्रं पुनः पुनरबुद्धिमान्।

धाम तस्योपयुञ्जति भूय एवोपजायते॥५॥

Invested with Ignorance, Individual Soul repeatedly and continually takes birth in the fifteen portions, named above. With the eternal and immutable portion of Individual Soul the principal elements become united and this union takes place repeatedly.

षोडशी तु कला सूक्ष्मा स सोम उपधार्यताम्।

न तूपयुज्यते देवैर्देवानुपयुनक्ति सा॥६॥

That sixteenth portion is subtle. It should be known as Soma. It is never upheld by the senses. On the other hand, the senses are upheld by it.

एतामक्षपयित्वा हि जायते नृपसत्तम।

सा ह्यस्य प्रकृतिर्दृष्टा तत्क्षयान्मोक्ष उच्यते॥७॥

Since those sixteen portions are the cause of the birth of creatures, creatures can never, O king, take birth without their help. They are called Nature. The destruction of Jiva's liability to be united with nature is called Liberation.

तदेव षोडशकलं देहमव्यक्तसंज्ञकम्।

ममायमिति मन्वानस्तत्रैव परिवर्तते॥८॥

पञ्चविंशो महानात्मा तस्यैवाप्रतिबोधनात्।

विमलस्य विशुद्धस्य शुद्धाशुद्धनिषेवणात्॥९॥

अशुद्ध एव शुद्धात्मा तादृग् भवति पार्थिव।
अबुद्धसेवनाच्चापि बुद्धोऽऽप्यबुद्धतां व्रजेत्॥१०॥

The Principle of Greatness, which is the twenty-fifth, if it regards that body of sixteen portions called the Unmanifest, has to assume it repeatedly. On account of not knowing. That which is stainless and pure, and for its devotion to what is the outcome of a combination of both Pure and Impure, the Soul, which is, in reality, pure, becomes, O king, Impure. Indeed, on account of its devotion to Ignorance, Individual soul though characterised by Knowledge, becomes repeatedly associated with Ignorance.

तथैवाप्रतिबुद्धोऽपि विज्ञेयो नृपसत्तम।

प्रकृतेस्त्रिगुणायास्तु सेवनात् त्रिगुणो भवेत्॥११॥

Though, O king, free from error of every sort, yet on account of its devotion to the three qualities of Nature, it becomes endued with those attributes.

CHAPTER 305

(MOKSHADHARMA PARVA) —

Continued.

Individual soul, Nature and Supreme Soul

जनक उवाच

अक्षरक्षरयोरेष द्वयोः सम्बन्ध इष्यते।

स्त्रीपुंसोर्वापि भगवन् सम्बन्धस्तद्बुध्यते॥१॥

Janaka said—

O holy one, it has been said that the relation between male and female is like that which exists between the Indestructible and the Destructible.

ऋते तु पुरुषं नेह स्त्री गर्भं धारयत्युत।

ऋते स्त्रियं न पुरुषो रूपं निर्वर्तयेत् तथा॥२॥

Without a male, a female can never conceive. Without a female, a male also can never create a form.

अन्योन्यस्याभिसम्बन्धादन्योन्यगुणसंश्रयात्।

रूपं निर्वर्तयत्येतदेवं सर्वासु योनिषु॥३॥

On account of their union with each other, and each depending upon the qualities of the other, forms are seen to spring up. This is the case with all orders of being.

रत्यर्थमभिसम्बन्धादन्योन्यगुणसंश्रयात्।

ऋतौ निर्वर्तयेत् रूपं तद् वक्ष्यामि निदर्शनम्॥४॥

Through each other's union for purposes of (sexual) intercourse, and through each depending upon the qualities of the other, forms (of living creatures) flow in seasons. I shall tell you the indications thereof.

ये गुणाः पुरुषस्येह ये च मातृगुणास्तथा।

अस्थि स्नायुश्च मज्जा च जानीमः पितृणो गुणाः॥५॥

Hear what the qualities are which belong to the father and what those are which belong to mother. Bones, sinews, and marrow, O twice-born one, we know, originate from the father.

त्वङ्मांसं शोणितं चेति मातृजान्यपि शुश्रुम।

एवमेतद् द्विजश्रेष्ठ वेदे शास्त्रे च पठ्यते॥६॥

Skin, flesh, and blood, we hear, originate from the mother. Even this, O foremost of twice-born ones, is what may be read of in the Veda and other scriptures.

प्रमाणं यत् स्ववेदोक्तं शास्त्रोक्तं यच्च पठ्यते।

वेदशास्त्रद्वयं चैव प्रमाणं तत् सनातनम्॥७॥

Whatever is read as said in the Vedas and in other scriptures is considered as authority. The authority, again, of the Vedas and other scriptures, is eternal.

अन्योन्यगुणसंरोधादन्योन्यगुणसंश्रयात्।

एवमेवाभिसम्बन्धौ नित्यं प्रकृतिपूरुषौ॥८॥

पश्यामि भगवंस्तस्मान्मोक्षधर्मो न विद्यते।

अथवानन्तरकृतं किञ्चिदेव निदर्शनम्॥९॥

If Nature and Soul be always united together in this way by each opposing and each depending on the other's qualities, I see, O holy one, that Liberation cannot exist. You, O holy one, are gifted with spiritual vision so that you see all things as if they are present before your eyes. If, therefore, there be any direct evidence of the existence of Liberation, do speak of it to me.

तन्मयाचक्ष्व तत्त्वेन प्रत्यक्षो ह्यसि सर्वदा।
मोक्षकामा वयं चापि काङ्क्षामो यदनामयम्।
अदेहमजरं नित्यमतीन्द्रियमनीश्वरम्॥१०॥

We are desirous of acquiring Liberation. Indeed, we wish to acquire That which is auspicious, bodiless, not subject to decrepitude, eternal, beyond the perception of the senses, and having nothing superior to it.

वसिष्ठ उवाच

यदेतदुक्तं भवता वेदशास्त्रनिदर्शनम्।
एवमेतद् यथा चैतन्निगृह्णाति तथा भवान्॥११॥

Vashishtha said—

What you say about the characteristics of the Vedas and the other scriptures is even so. You understand those marks in the way in which they should be understood.

धार्यते हि त्वया ग्रन्थ उभयोर्वेदशास्त्रयोः।

न च ग्रन्थस्य तत्त्वज्ञो यथातत्त्वं नरेश्वर॥१२॥

O lord of kings, you only understand aright the texts of the Vedas and other scriptures without understanding the true senses or meaning of those texts, remembering them fruitlessly.

यो हि वेदे च शास्त्रे च ग्रन्थधारणतत्परः।

न च ग्रन्थार्थतत्त्वज्ञस्तस्य तद्धारणं वृथा॥१३॥

भारं स वहते तस्य ग्रन्थस्यार्थं न वेत्ति यः।

यस्तु ग्रन्थार्थतत्त्वज्ञो नास्य ग्रन्थागमो वृथा॥१४॥

Indeed, one who remembers a work without understanding their meaning, is said to carry an useless load. He, however, who understands the true meaning of a treatise, is said to have studied that work to purpose.

ग्रन्थस्यार्थस्य पृष्ठः संस्तादृशो वक्तुमर्हति।

यथा तत्त्वाभिगमनादर्थं तस्य स विन्दति॥१५॥

Asked about the meaning of a text, one should communicate that meaning which he has understood by a careful study.

न यः संसत्सु कथयेद् ग्रन्थार्थं स्थूलबुद्धिमान्।

स कथं मन्दविज्ञानो ग्रन्थं वक्ष्यति निर्णयात्॥१६॥

That person of dull intelligence who refuses to explain the meanings of text in the midst of an assemblage of the learned, that person of foolish understanding, never succeeds in explaining the meaning aright.

निर्णयं चापि छिद्रात्मा न तं वक्ष्यति तत्त्वतः।

सोपहासात्पतामेति यस्माच्चैवात्मवानपि॥१७॥

An ignorant wight, going to explain the true meaning of treatises, incurs ridicule. Even those endued with a knowledge of the Soul have to incur ridicule on such occasions.

तस्मात् त्वं शृणु राजेन्द्र यथैतदनुदृश्यते।

याथातथ्ये सांख्येषु योगेषु च महात्मसु॥१८॥

Listen now to me, O king, as to how the subject of Liberation has been explained among the great persons conversant with the Sankhya and the Yoga Systems of Philosophy.

यदेव योगाः पश्यन्ति सांख्यैस्तदनुगम्यते।

एकं सांख्यं च योगं च यः पश्यति स बुद्धिमान्॥१९॥

That which the Yogins behold is exactly what the Sankhyas strive after to attain. He who sees the Sankhya and the Yoga Systems to be one and the same is said to be gifted with intelligence.

त्वङ्मांसं रुधिरं मेदः पित्तं मज्जा च स्नायु च।

अथ चैन्द्रियकं तात तद् भवानिदमाह माम्॥२०॥

Skin, flesh, blood, fat, bile, marrow, and sinews, and these senses, which you were speaking to me, exist.

द्रव्याद् द्रव्यस्य निर्वृत्तिरिन्द्रियादिन्द्रियं तथा।

देहाद् देहमवाप्नोति बीजाद् बीजं तथैव च॥२१॥

Objects originate from objects; the senses from the senses. From body one acquires a body, as a seed is obtained from seed.

निरिन्द्रियस्याबीजस्य निर्द्रव्यस्याप्यदेहिनः।

कथं गुणा भविष्यन्ति निर्गुणत्वान्महात्मनः॥२२॥

When the Supreme Being is without senses, without seed, without matter, without body, He must be divested of all qualities; and on account of His being so, how, indeed, can He have qualities of any kind?

गुणा गुणेषु जायन्ते तत्रैव निविशन्ति च।

एवं गुणाः प्रकृतितो जायन्ते निविशन्ति च॥२३॥

Ether and other qualities originate from the qualities of Goodness, Darkness, and Ignorance, and disappear in the end in them. Thus the qualities arise from Nature and disappear in Nature.

त्वङ्मांसं रुधिरं मेदः पित्तं मज्जास्थि स्नायु च।

अष्टौ तान्यथ शुक्रेण जानीहि प्राकृतानि वै॥२४॥

Skin, flesh, blood, fat, bile, marrow, bones, and sinews,—these eight, that are made of Nature, know, O king, may sometimes be produced by the vital seed alone (of the male).

पुमांश्चैवापुमांश्चैव त्रैलोक्यं प्राकृतं स्मृतम्।

न वापुमान् पुमांश्चैव स लिङ्गीत्यभिधीयते॥२५॥

The Individual Soul and the universe are said to both partake of Nature characterised by the three qualities of Goodness, Darkness, and Ignorance. The Supreme Soul is different from both the Individual Soul and the universe.

अलिङ्गात् प्रकृतिर्लिङ्गैरुपालभ्यति सात्मजैः।

यथा पुष्पफलैर्नित्यमृतवोऽमूर्तयस्तथा॥२६॥

As the seasons, though having no forms, are nevertheless inferred from the appearance of particular fruits and flowers, similarly, Nature, though formless, is inferred from the Principles of Greatness and the rest that originate from it.

एवमप्यनुमानेन ह्यलिङ्गमुपलभ्यते।

पञ्चविंशतिमस्तात लिङ्गेषु नियतात्मकः॥२७॥

Thus, from the existence of Consciousness in body, the Supreme Soul, shorn of all qualities whatever and perfectly stainless, is inferred.

अनादिनिधनोऽनन्तः सर्वदर्शी निरामयः।

केवलं त्वभिमानित्वाद् गुणेषु गुण उच्यते॥२८॥

Without beginning and destruction, without end, the seer of all things, and auspicious, that Soul, only on account of its Oneness with the body and other qualities, comes to be taken as invested with qualities.

गुणा गुणवतः सन्ति निर्गुणस्य कुतो गुणाः।

तस्मादेवं विजानन्ति ये जना गुणदर्शिनः॥२९॥

Those persons who are truly conversant with qualities know that only objects endued with qualities can have attributes but that That which is above all qualities can have none.

यदा त्वेष गुणानेतान् प्राकृतानभिमन्यते।

तदा स गुणहान्यै तं परमेवानुपश्यति॥३०॥

When the Individual Soul conquers all qualities born of Nature and which it assumes under mistake, only then does it see the Supreme Soul.

यत् तद् बुद्धेः परं प्राहुः सांख्या योगाश्च सर्वशः।

बुद्ध्यमानं महाप्राज्ञमबुद्धपरिवर्जनात्॥३१॥

अप्रबुद्धमथाव्यक्तं सगुणं प्राहुरीश्वरम्।

निर्गुणं चेश्वरं नित्यमधिष्ठातारमेव च॥३२॥

प्रकृतेश्च गुणानां च पञ्चविंशतिकं बुधाः।

सांख्ययोगे च कुशला बुध्यन्ते परमैषिणः॥३३॥

Only the highest Rishis conversant with the Sankhya and the Yoga Systems know that Supreme Soul which Sankhyas and Yogins and believers in all other Systems say is beyond the Understanding, which is considered as Knower and endued with the highest wisdom on account of its renouncing all consciousness of identification with nature, which is above the attribute of Ignorance or Error, which is Unmanifest, which is beyond all attributes, which is called the Supreme, which is dissociated from all attributes, which ordains all things, which is Eternal and Immutable, which overrules Nature and all her attributes, and which, getting over twenty-four topics of enquiry, forms the twenty-fifth.

यदा प्रबुद्धा ह्यव्यक्तमवस्थाजन्मभीरवः।

बुद्ध्यमानं प्रबुध्यन्ति गमयन्ति समं तदा॥३४॥

When men of knowledge, who stand in fear of birth, of the several states of living consciousness, and of death, succeed in knowing the Unmanifest, they succeed in understanding the Supreme Soul at the same time.

एतन्निर्दर्शनं सम्यगसम्यगनिर्दर्शनम्।

बुध्यमानाप्रबुद्धानां पृथग्पृथगरिदम्॥३५॥

An intelligent man considers the unity of the Individual Soul with the Supreme Soul as consistent with the scriptures and as perfectly correct; while the man shorn of intelligence considers the two as different from each other. This forms the distinction between the man of intelligence and the man that is shorn of it.

परस्परेणैतदुक्तं क्षराक्षरनिर्दर्शनम्।

एकत्वमक्षरं प्राहुर्नानात्वं क्षरमुच्यते॥३६॥

The Characteristics of both the Destructible and Indestructible have now been said to you. The indestructible is Oneness or Unity, while multiplicity or variety is said to be the Destructible.

पञ्चविंशतिनिष्ठोऽयं यदा सम्यक् प्रवर्तते।

एकत्वं दर्शनं चास्य नानात्वं चाप्यदर्शनम्॥३७॥

When one begins to study and understand property the twenty-five topics of enquiry, one then understands that the oneness of the Soul is consistent with the scriptures and its multiplicity is what is opposed to them.

तत्त्वनिस्तत्त्वयोरेतत् पृथगेव निर्दर्शनम्।

पञ्चविंशतिसर्गं तु तत्त्वमाहुर्मनीषिणः॥३८॥

निस्तत्त्वं पञ्चविंशस्य परमाहुर्निर्दर्शनम्।

सर्गस्य वर्गमाधारं तत्त्वं तत्त्वात् सनातनम्॥३९॥

These are the several characteristics of what is included in the list of topics is beyond that number and forms and twenty-sixth. The study or comprehension of created things according to their aggregates (of five) is the study and comprehension of topics. Above these is That which is eternal.

CHAPTER 306

(MOKSHADHARMA PARVA) —
Continued.

The practices of Yoga and the nature of the Supreme Soul

जनक उवाच

नानात्वैकत्वमित्युक्तं त्वयैतदृषिसत्तम।

पश्याम्येतद्वि संदिग्धमेतयोर्वै निर्दर्शनम्॥१॥

Janaka said—

You have, O foremost of Rishis, said that Unity is the attribute of that which is Indestructible and variety or multiplicity is the attribute of what is known as Destructible. I have not, however, clearly understood the nature of these two. Doubts are still in my mind.

तथा बुद्धप्रबुद्धाभ्यां बुद्धयमानस्य चानघ।

स्थूलबुद्ध्या न पश्यामि तत्त्वमेतन्न संशयः॥२॥

Ignorant men consider the Soul as endued with multiplicity. They, however, who are endued with knowledge and wisdom consider the Soul to be one and the same. I, however, have a very dull understanding. I am, therefore, unable to understand how all this can take place.

अक्षरक्षरयोरुक्तं त्वया यदपि कारणम्।

तदप्यस्थिरबुद्धित्वात् प्रणष्टमिव मेऽनघ॥३॥

I have almost forgotten the causes also that you have attributed to the unity and the multiplicity of the Indestructible and the Destructible on account of the restlessness of my understanding.

तदेतच्छ्रोतुमिच्छामि नानात्वैकत्वदर्शनम्।

बुद्धं चाप्रतिबुद्धं च बुध्यमानं च तत्त्वतः॥४॥

विद्याविद्ये च भगवान्क्षरं क्षरमेव च।

साङ्ख्यं योगं च कात्स्न्येन पृथक् चैवापृथक् च ह॥५॥

I, therefore, wish to hear you once more discourse to me on those subjects of unity and multiplicity, on him who is gifted with knowledge, on what is shorn of knowledge, on Individual Soul, Knowledge, Ignorance,

Indestructible, Destructible, and on the Sankhya and the Yoga systems, in detail and separately and agreeable to the truth.

वसिष्ठ उवाच

हन्त ते सम्प्रवक्ष्यामि यदेतदनुपृच्छसि।
योगकृत्यं महाराज पृथगेव शृणुष्व मे॥६॥

Vashishtha said—

I shall tell you what you ask. Listen, however, to me, O king, as I explain to you the practices of Yoga separately.

योगकृत्यं तु योगानां ध्यानमेव परं बलम्।
तच्चापि द्विविधं ध्यानमाहुर्विद्याविदो जनाः॥७॥

Contemplation, which forms an obligatory practice with Yogins, is their highest power. Those conversant with Yoga say that that Contemplation is of two sorts.

एकाग्रता च मनसः प्राणायामस्तथैव च।
प्राणायामस्तु सगुणो निर्गुणो मनसस्तथा॥८॥

One is the concentration of the mind, and the other is called Pranayama (suppression of vital airs). Pranayama is said to be real; while concentration of mind is unsubstantial to it.

मूत्रोत्सर्गपुरीषे च भोजने च नराधिप।
त्रिकालं नाभियुञ्जीत शेषं युञ्जीत तत्परः॥९॥

Excepting the three times when a man passes urine and stools and eats, one should devote his entire time to contemplation.

इन्द्रियाणीन्द्रियार्थेभ्यो निवर्त्य मनसा शुचिः।
दशद्वादशभिर्वापि चतुर्विंशत् परं ततः॥१०॥

संचोदनाभिर्मतिमानात्मानं चोदयेदथ।
तिष्ठन्तमजरं तं तु यत् तदुक्तं मनीषिभिः॥११॥

Withdrawing the senses from their objects by the help of the mind, one gifted with intelligence, having made oneself pure, should, according to the twenty-two modes of transmitting the Prana breath, unite the Individual Soul with That which is above the four and twentieth topic which is regarded by the wise as living in every part of the body and as above decay and destruction.

तैश्चात्मा सततं ज्ञेय इत्येवमनुशुश्रुमा
व्रतं ह्यहीनमनसो नान्यथेति विनिश्चयः॥१२॥

It is by means of those twenty-two modes that the Soul may always be known. It is certain that this practice of Yoga is his whose mind is never possessed by evil passions. It is not any other person's.

विमुक्तः सर्वसङ्गेश्चो लब्धाहारो जितेन्द्रियः।
पूर्वरात्रेऽपररात्रे धारयित मनोऽऽत्मनि॥१३॥

स्थिरीकृत्येन्द्रियग्रामं मनसा मिथिलेश्वर।

मनो बुद्ध्या स्थिरं कृत्वा पाषाण इव निश्चलः॥१४॥

Freed from all attachments, abstemious in diet, and controlling all the senses, one should fix his mind on the Soul, during the first and the last part of the night, after having, O king of Mithila, stopped the functions of all the senses, quieted the mind by the understanding, and assumed a posture as motionless as that of stone.

स्थाणुवच्चाप्यकम्पः स्याद् गिरिवच्चापि निश्चलः।

बुद्ध्या विधिविधानज्ञास्तदा युक्तं प्रचक्षते॥१५॥

When men of knowledge, conversant with the rules of Yoga, become as fixed as a stake of wood, and as immovable as a mountain, then they are said to be in Yoga.

न शृणोति न चाग्राति न रंस्यति न पश्यति।

न च स्पर्शं विजानाति न संकल्पयते मनः॥१६॥

न चाभिमन्यते किञ्चिन्न न बुध्यति काष्ठवत्।

तदा प्रकृतिमापन्नं युक्तमाहुर्मनीषिणः॥१७॥

When one does not hear, and smell and taste, and see; when one does not feel any touch; when one's mind is perfectly free from every purpose; when one is not conscious of any thing, when one cherishes no thought, when one becomes like a piece of wood, then is he called by the wise to be in perfect Yoga.

निवर्ति हि यथा दीप्यन् दीपस्तद्वत् प्रकाशते।

निर्लिङ्गोऽविचलश्चोर्ध्वं न तिर्यग् गतिमाप्नुयात्॥१८॥

At such a time one shines like a lamp that burns in a place where blows no wind; at such

a time one becomes freed even from his subtle form, and perfectly at one with Brahma. When one acquires such progress, he has no longer to ascend or to fall among intermediate beings.

तदा तमनुपश्येत यस्मिन् दृष्टे न कथ्यते।

हृदयस्थोऽन्तरात्मेति ज्ञेयो ज्ञस्तात मद्भिर्धैः॥१९॥

When persons like ourselves say that there has been a complete identification of Knower, the Known, and Knowledge, then is the Yogin said to see the Supreme Self.

विद्युम इव सप्तार्चिरादित्य इव रश्मिमान्।

वैद्युतोऽग्निरिवाकाशे दृश्यतेऽऽत्मा तथाऽऽत्मनि॥२०॥

While in Yoga, the Supreme Soul shows itself in the Yogin's heart like a burning fire, or like the bright Sun or like the lightning's spark in the firmament.

ये पश्यन्ति महात्मानो धृतिमन्तो मर्नविषिणः।

ब्राह्मणा ब्रह्मयोनिस्था ह्ययोनिममृतात्मकम्॥२१॥

तदेवाहुरणुभ्योऽणु तन्महद्भ्यो महत्तरम्।

तत् तत्त्वं सर्वभूतेषु ध्रुवं तिष्ठन् न दृश्यते॥२२॥

That Supreme Soul which is Unborn and which is the essence of nectar, which is seen by great Brahmanas gifted with intelligence and wisdom and conversant with the Vedas, is subtler than what is subtle and greater than what is great. That Soul, though living in all creatures, is not seen by them.

बुद्धिद्रव्येण दृश्येत मनोदीपेन लोककृत।

महत्तमसस्तात पारे तिष्ठन्नतामसः॥२३॥

The Creator of the worlds, He is seen only by a person gifted with wealth of intelligence when helped by the lamp of the mind. He lives on the other shore of the Darkness and is above the Ishvara.

स तमोनुद इत्युक्तः सर्वज्ञैर्वेदपारगैः।

विमलो वितमस्कश्च निर्लिङ्गोऽलिङ्गसंज्ञितः॥२४॥

Persons conversant with the Vedas and endued with omniscience call Him the remover of Darkness, stainless, above Darkness, and with and without attributes.

योग एष हि योगानां किमन्यद् योगलक्षणम्।

एवं पश्यं प्रपश्यन्ति आत्मानमजरं परम्॥२५॥

This is what is called the Yoga of Yogins. What else is the mark of Yoga? By such practices do Yogins succeed in seeing the Supreme Soul that is above destruction and decay.

योगदर्शनमेतावदुक्तं ते तत्त्वतो मया।

सांख्यज्ञानं प्रवक्ष्यामि परिसंख्यानदर्शनम्॥२६॥

This much that I have told you in detail is about the Science of Yoga. I shall now describe to you that Sankhya philosophy by which the Supreme Soul is seen through the gradual destruction of mistakes.

अव्यक्तमाहुः प्रकृतिं परां प्रकृतिवादिनः।

तस्मान्महत् समुत्पन्नं द्वितीयं राजसत्तमम्॥२७॥

The Sankhyas, whose System is built on Nature, say that Nature, which is Unmanifest, is the foremost. From Nature they say, O king, the second principle called Greatness is produced.

अहङ्कारस्तु महत्सूतीयमिति नः श्रुतम्।

पञ्चभूतान्यहङ्कारादाहुः सांख्यात्मदर्शिनः॥२८॥

We have heard that from Greatness originates the third principle called Consciousness. The Sankhyas blessed with sight of the Soul say that from Consciousness originate the five subtle essences of sound, form, touch, taste, and scent.

एताः प्रकृतयश्चाष्टौ विकाराश्चापि षोडश।

पञ्च चैव विशेषा वै तथा पञ्चेन्द्रियाणि च॥२९॥

All these eight they call by the name of Nature. The changes of these eight are sixteen in number. They are the five gross essences of ether, light, earth, water and wind, and the ten senses of action and of knowledge including the mind.

एतावदेव तत्त्वानां सांख्यमाहुर्मनीषिणः।

सांख्ये विधिविधानज्ञा नित्यं सांख्यपथे रताः॥३०॥

Wise men devoted to the Sankhya path and conversant with all its ordinances, and dispensations consider these twenty-four topics as including the whole range of Sankhya enquiry.

यस्माद् यदभिजायेत तत् तत्रैव प्रलीयते।

लीयन्ते प्रतिलोमानि सृज्यन्ते चान्तरात्मना॥३१॥

What is produced becomes merged in the producing cause. Created by the Supreme Soul one after another, these principles are destroyed in a reverse order.

अनुलोमेन जायन्ते लीयन्ते प्रतिलोमतः।

गुणा गुणेषु सततं सागरस्योर्मयो यथा॥३२॥

At every new Creation, the qualities start into being in the lateral order, and (when Destruction comes) they merge in a reverse order, like the waves of the ocean disappearing in the ocean from which they originate.

सर्गप्रलय एतावान् प्रकृतेर्पसत्तम।

एकत्वं प्रलये चास्य बहुत्वं च यदासृजत्॥३३॥

O best of kings, this is the manner in which the Creation and the Destruction of Nature takes place. The Supreme Being is all that remains when Universal destruction takes place; and it is He who assumes various forms when Creation beings.

एवमेव च राजेन्द्र विज्ञेयं ज्ञानकोविदैः।

अधिष्ठातारमव्यक्तमस्याप्येतन्निर्दर्शनम्॥३४॥

This is evern so, O king, as ascertained by men of knowledge. It is Nature that causes the Over-presiding Soul to thus assume diversity and revert back to unity. Nature also herself has the same marks.

एकत्वं च बहुत्वं च प्रकृतेर्यतत्त्ववान्।

एकत्वं प्रलये चास्य बहुत्वं च प्रवर्तनात्॥३५॥

One fully conversant with the nature of the topics of enquiry knows that Nature also assumes the same sort of diversity and unity, for when Destruction comes she reverts into unity and when Creation takes place she assumes diversity of form.

बहुधाऽऽत्मा प्रकुर्वीत प्रकृतिं प्रसवात्मिकाम्।

तच्च क्षेत्रं महानात्मा पञ्चविंशोऽधिष्ठिति॥३६॥

The soul makes Nature, which contains the principles of production or growth, assume various forms. Nature is called Kshetra (or

soil). Above the twenty-four topics or principles is the Sour which is Great. It presides over that Nature or Kshetra.

अधिष्ठातेति राजेन्द्र प्रोच्यते यतिसत्तमैः।

अधिष्ठानादधिष्ठाता क्षेत्राणामिति नः श्रुतम्॥३७॥

Hence, O great king, the foremost Yatis say that the Soul is the Presider. Indeed, we have heard that on account of the Soul's presiding over all Kshetras. He is called the Presider.

क्षेत्रं जानाति चाव्यक्तं क्षेत्रज्ञ इति प्रोच्यते।

आव्यक्तिके पुरे शेते पुरुषश्चेति कथ्यते॥३८॥

And because, He knows that Unmanifest Kshetra, He is, therefore, also called Kshetrajna. And because also Soul enters into Unmanifest Kshetra (viz., the body), therefore is He called Purusha.

अन्यदेव च क्षेत्रं स्यादन्यः क्षेत्रज्ञ उच्यते।

क्षेत्रमव्यक्तमित्युक्तं ज्ञाता वै पञ्चविंशकः॥३९॥

Kshetra is something quite different from Kshetrajna. Kshetra is Unmanifest. The Soul, which is above the twenty-four principles, is called the Knower.

अन्यदेव च ज्ञानं स्यादन्यज्ज्ञेयं तदुच्यते।

ज्ञानमव्यक्तमित्युक्तं ज्ञेयो वै पञ्चविंशकः॥४०॥

Knowledge and the objects known are different from each other. Knowledge, again, has been said to be Unmanifest while the object of knowledge is the Soul which is above the twenty-four principles.

अव्यक्तं क्षेत्रमित्युक्तं तथा सत्त्वं तथेश्वरः।

अनीश्वरमतत्त्वं च तत्त्वं तत् पञ्चविंशकम्॥४१॥

The Unmanifest is called Kshetra, understanding, and also the supreme Lord; while Purusha, which is the twenty-fifth principle has nothing superior to it and is not a principle.

सांख्यदर्शनमेतावत् परिसंख्यानदर्शनम्।

सांख्याः प्रकुर्वते चैव प्रकृतिं च प्रचक्षते॥४२॥

This much, O king, is an account of the Sankhya philosophy. The Sankhyas call Nature the cause of the universe, and merging all the

grosser principles into the Intelligence beyond the Supreme Soul.

तत्त्वानि च चतुर्विंशत् परिसंख्याय तत्त्वतः।

सांख्याः सह प्रकृत्या तु निस्तत्त्वः पञ्चविंशकः॥४३॥

Rightly studying the twenty-four topics along with Nature, and determining their true nature, the Sankhyas succeed in seeing. That which is the twenty-four topics or principles.

पञ्चविंशोऽप्रकृत्यात्मा बुध्यमान इति स्मृतः।

यदा तु बुध्यतेऽऽत्मानं तदा भवति केवलः॥४४॥

Individual Soul in reality is that very Soul which is above Nature and the four and twenty topics. When he succeeds in knowing that Supreme Soul by dissociating himself from Nature, he then becomes at one with the Supreme Soul.

सम्यग्दर्शनमेतावद् भाषितं तव तत्त्वतः।

एवमेतद् विजानन्तः साम्यतां प्रति यान्युत॥४५॥

I have now told you everything about the Sankhya System truly. Those who are conversant with this philosophy acquire tranquillity.

सम्यग्दर्शनं नाम प्रत्यक्षं प्रकृतेस्तथा।

गुणतत्त्वान्यथैतानि निर्गुणोऽन्यस्तथा भवेत्॥४६॥

Indeed, as men whose understandings are subject to error directly perceive all objects of the senses, so men freed from error have directly known Brahma.

न त्वेवं वर्तमानानामावृत्तिर्विद्यते पुनः।

विद्यतेऽक्षरभावत्वादपरं परमव्ययम्॥४७॥

They who acquire that state have never to return to this world after the dissolution of their bodies; while as regards those who are said to be liberated in this life, power, concentration, and immutability, become theirs, on account of their having attained to the nature of the Indestructible.

पश्येरनैकमतयो न सम्यक् तेषु दर्शनम्।

ते व्यक्तं प्रतिपद्यन्ते पुनः पुनरर्दिम्॥४८॥

They who see this universe as many are said to see incorrectly. These men are blind to

Brahma. O chastiser of enemies, such persons have again and again to return to the world and assume bodies.

सर्वमेतद् विजानन्तो नासर्वस्य प्रबोधनात्।

व्यक्तीभूता भविष्यन्ति व्यक्तस्य वशवर्तिनः॥४९॥

They who are conversant with all that has been said above become endued with omniscient, and accordingly when they pass from this body no longer become subject to the subjection of any more physical frames.

सर्वमव्यक्तमित्युक्तमसर्वः पञ्चविंशकः।

य एनमभिजानन्ति न भयं तेषु विद्यते॥५०॥

All things, have been said to be the result of the Unmanifest. The Soul, which is the twenty-fifth, is above all things. They who know the Soul have no fear of coming back to the world.

CHAPTER 307

(MOKSHADHARMA PARVA) —

Continued.

Description of Vidya (Knowledge) and Avidya (Nescience)

वसिष्ठ उवाच

सांख्यदर्शनमेतावदुक्तं ते नृपसत्तम।

विद्याविद्ये त्विदानीं मे त्वं निबोधानुपूर्वशः॥१॥

Yashishtha said—

I have thus described you the Sankhya Philosophy. Listen now to me as I tell you what is Vidya (Knowledge) and what is Avidya (Nescience), one after the other.

अविद्यामाहुरव्यक्तं सर्गप्रलयधर्मि वै।

सर्गप्रलयनिर्मुक्तां विद्यां वै पञ्चविंशकः॥२॥

The learned say that that Nature which is subject to Creation and Destruction, is called Avidya; while Purusha (Soul), who is freed from the attributes of Creation and Destruction and who is above the twenty-four topics or principles, is called Vidya.

परस्परस्य विद्यां वै त्वं नबोधानुपूर्वशः।

यथोक्तमृषिभिस्तात सांख्यस्याभिनिर्दर्शनम्॥३॥

Listen to me first as I Tell you what is Vidya among success sets of other things, as explained in the Sankhya Philosophy.

कर्मेन्द्रियाणां सर्वेषां विद्यां बुद्धीन्द्रियं स्मृतम्।
बुद्धीन्द्रियाणां च तथा विशेषा इति नः श्रुतम्॥४॥

Among the senses of knowledge and those of action, the senses of knowledge are said to from what is known as Vidya. Of the senses of knowledge and their objects, the former form Vidya.

विशेषाणां मनस्तेषां विद्यामाहुर्मनीषिणः।
मनसः पञ्च भूतानि विद्या इत्यभिचक्षते॥५॥

Of objects of the senses and the mind, the wise have said that the mind forms Vidya. Of mind and the five subtle essences, the five subtle essences form Vidya.

अहङ्कारस्तु भूतानां पञ्चानां नात्र संशयः।
अहङ्कारस्य च तथा बुद्धिर्विद्या नरेश्वर॥६॥

Of the five subtle essences and Consciousness, Consciousness forms vidya. Of Consciousness and Greatness the latter O king, is Vidya.

विद्या प्रकृतिरव्यक्तं तत्त्वानां परमेश्वरी।
विद्या ज्ञेया नरश्रेष्ठ विधिश्च परमः स्मृतः॥७॥

Of all the principles beginning with Greatness, and Nature, it is Nature, which is unmanifest and supreme, that is called Vidya. Of Nature, and that called Creator which is Supreme, the latter should be known as Vidya.

अव्यक्तस्य परं प्राहुर्विद्यां वै पञ्चविंशकम्।
सर्वस्य सर्वमित्युक्तं ज्ञेयं ज्ञानस्य पार्थिव॥८॥

Above Nature is the twenty-fifth (Soul) who should be known as Vidya. Of all Knowledge, that which is the Object of Knowledge has been said to be the Unmanifest, O king.

ज्ञानमव्यक्तमित्युक्तं ज्ञेयो वै पञ्चविंशकः।
तथैव ज्ञानमव्यक्तं विज्ञाता पञ्चविंशकः॥९॥

विद्याविद्यार्थतत्त्वेन मयोक्ता ते विशेषतः।

Again, Knowledge has been said to be Unmanifest, and the Object of knowledge to be what is above the four and twenty. Once more, Knowledge has been said to be Unmanifest, and the Knower is what is above the four and

twenty. I have now told you what is truly the meaning of Vidya and Avidya.

अक्षरं च क्षरं चैव यदुक्तं तन्निबोध मे॥१०॥

उभावेवाक्षरावुक्तावुभावेतानवनक्षरौ।

Listen now to me as I tell you that has been said about the Indestructible and the Destructible. Both Individual Soul and Nature have been said to be Indestructible, and both of them have been said to be Destructible.

कारणं तु प्रवक्ष्यामि याथातथ्यं तु ज्ञानतः॥११॥

अनादिनिधनावेतावुभावेवेश्वरौ मतौ।

I shall tell you the reason of this correctly as I have understood it. Both Nature and Individual Soul are without beginning and without end. Both of them are considered as supreme.

तत्त्वसंज्ञावुभावेतौ प्रोच्येत ज्ञानचिन्तकैः॥१२॥

सर्गप्रलयधर्मत्वादव्यक्तं प्राहुरक्षरम्।

तदेतद् गुणसर्गाय विकुर्वाणं पुनः पुनः॥१३॥

Those who are endued with knowledge say that both are to be called principles. On account of its attributes of Creation and Destruction, the Unmanifest is called Indestructible.

That Unmanifest becomes repeatedly modified for the purpose of creating the principles.

गुणानां महदादीनामुत्पत्तिश्च परस्परम्।

अधिष्ठानात् क्षेत्रमाहुरेतत्तत् पञ्चविंशकम्॥१४॥

And because the principles beginning with Greatness are produced by Purusha (Soul) as well, and because also Purusha and the Unmanifest mutually depend upon each other, therefore is Purusha also, the twenty-fifth, called Kshetra.

यदा तु गुणजालं तदव्यक्तात्मनि संक्षिपेत्।

तदा सह गुणैस्तेस्तु पञ्चविंशो विलीयते॥१५॥

When the Yogin withdraws and merges all the principles into the Unmanifest Soul (or Brahma), then the twenty-fifth (viz., Soul or Purusha) also, with all those principles, disappears into it.

गुणा गुणेषु लीयन्ते तदैका प्रकृतिर्भवेत्।
क्षेत्रज्ञोऽपि यदा तात तत्क्षेत्रे सम्प्रलीयते॥१६॥
तदा क्षरत्वं प्रकृतिर्गच्छते गुणसंश्रिता।
निर्गुणत्वं च वैदेह गुणेष्वप्रतिवर्तनात्॥१७॥

When the principles become merged each into its creator, then the one that remains is Nature. When Soul, too, O son, becomes merged into his own producing cause, then Nature with all the principles in it becomes subject to destruction and attains also to the condition of being without attributes on account of her dissociation from all principles.

एवमेव च क्षेत्रज्ञः क्षेत्रज्ञानपरिक्षेपे।
प्रकृत्या निर्गुणस्त्वेव इत्येवमनुशुश्रुम॥१८॥

Thus it is that Soul, when his knowledge of Soil disappears, becomes, by his nature, shorn of qualities. We have heard it.

क्षरो भवत्येष यदा तदा गुणवतीमथा।
प्रकृतिं त्वभिजानाति निर्गुणत्वं तथाऽऽत्मनः॥१९॥

When he becomes destructible he then assumes attributes. When, however, he gains his own real nature, he then succeeds in understanding his own condition of being really shorn of qualities.

तदा विशुद्धो भवति प्रकृतेः परिवर्जनात्।
अन्योऽहमन्येयमिति यदा बुध्यति बुद्धिमान्॥२०॥

By shaking off Nature and beginning to realise that he is different from her, the intelligent Soul then comes to be regarded as pure and stainless.

तदैव तत्त्वतामेति न चापि मिश्रतां व्रजेत्।
प्रकृत्या चैव राजेन्न मिश्रो ह्यन्यश्च दृश्यते॥२१॥

When Individual Soul ceases to exist in a state of union with Nature, then does he become at one with Brahma. When however, he exists united with Nature, he then, O king, seems to be different from Brahma.

यदा तु गुणजालं तत् प्राकृतं वै जुगुप्सते।
पश्यते च परं पश्यं तदा पश्यन् संत्यजेत्॥२२॥

Indeed, when Individual Soul shows no affection for Nature and her principles, he then succeeds in seeing the Supreme and having

once seen Him wishes not to lose that happiness.

किं मया कृतमेतावद् योऽहं कालमिमं जनम्।
मत्स्यो जालं ह्यविज्ञानादनुवर्तितवानिह॥२३॥

When the Knowledge of truth comes to him, Individual Soul begins to lament thus:—Alas, how foolishly have I acted by falling through ignorance into this frame composed of nature like a fish entangled in a net.

अहमेव हि सम्मोहादन्यमन्यं जनाज्जनम्।
मत्स्यो यथोदकज्ञानादनुवर्तितवानहम्॥२४॥

Alas, through Ignorance, I have migrated from body to body like a fish from water to water thinking that water alone is the element in which it can dwell.

मत्स्योऽन्यत्वं यथाज्ञानादुदकान्नाभिमन्यते।
आत्मानं तद्वदज्ञानादन्यत्वं नैव वेदम्यहम्॥२५॥

Indeed, like a fish that does not know anything else than water to be its element, I also have never known anything else than children and wives to be my own!

ममास्तु धिगबुद्धस्य योऽहं मग्नमिमं पुनः।
अनुवर्तितवान् मोहादन्यमन्यं जनाज्जनम्॥२६॥

Fie on me that, through ignorance, am repeatedly passing from body to body in forgetfulness.

अयमत्र भवेद् बन्धुरनेन सह मे क्षमम्।
साम्यमेकत्वमायातो यादृशस्तादृशस्त्वहम्॥२७॥

The Supreme Soul alone is my friend. I can make friendship with Him. Whatever be my nature and whoever I may be, I am capable to be like Him and can become at one with Him.

तुल्यतामिह पश्यामि सदृशोऽहमनेन वै।
अयं हि विमलो व्यक्तमहमीदृशकस्तथा॥२८॥

I see my similarity with Him. I am, indeed, like Him. He is pure. It is clear that I am of the same nature.

योऽहमज्ञानसम्मोहादज्ञया सम्प्रवृत्तवान्।
ससङ्गस्याहं निःसङ्गः स्थितः कालमिमं त्वहम्॥२९॥

Through Ignorance and stupefaction, I have become associated with Inanimate Nature. Though really shorn of attachments, I have passed this long time in a state of attachment with Nature.

अनयाहं वशीभूतः कालमेतं न बुद्धवान्।

उच्चमध्यमनीचानां तामहं कथमवासे॥३०॥

Alas, by her was I so long controlled without having been able to know it. Various are the forms,—high, middling, and low,—that Nature assumes. Oh, how shall I like in those forms?

समानयानया चेह सह वासमहं कथम्।

गच्छाम्यबुद्धभावत्वादिषेदानीं स्थिरो भवे॥३१॥

How shall I live conjointly with her? On account of my ignorance I repair to her companionship. I shall now be fixed.

सहवासं न यास्यामि कालमेतद्धि वञ्चनात्।

वञ्चितोऽस्म्यनया यद्धि निर्विकारो विकारया॥३२॥

I shall no longer keep her company. For having passed so long a time with her, I should think that I was so long imposed on by her, for myself being really freed from change, how could I keep company with one who is subject to change.

न चायमपराधोऽस्या ह्यपराधो ह्ययं मम।

योऽहमत्राभवं सक्तः परादुःखमुपस्थितः॥३३॥

She cannot be held responsible for this. The responsibility is mine, since turning away from the Supreme Soul became of my own accord attached to her.

ततोऽस्मि बहुरूपासु स्थितो मूर्तिष्वमूर्तिमान्।

अमूर्तश्चापि मूर्तात्मा ममत्वेन प्रधर्षितः॥३४॥

On account of that attachment, myself, though without form in reality, had to live in various forms. Indeed, though without form by nature I become endued with forms on account of my notion of Egoism, and thereby insulted and distressed.

प्राक् कृतेन ममत्वेन तासु तास्विह योनिषु।

निर्ममस्य ममत्वेन किं कृतं तासु तासु च॥३५॥

योनीषु वर्तमानेन नष्टसंज्ञेन चेतसा।

न ममात्रानया कार्यमहंकारकृतात्मया॥३६॥

आत्मानं बहुधा कृत्वा येयं भूयो युनक्ति माम्।

इदानीमेष बुद्धोऽसि निर्ममो निरहंकृतः॥३७॥

On account of my idea of mineness concerning the results of Nature, I am forced to take birth in various orders of Being. Alas, though really shorn of Egoism, yet on account of affecting it, what various evil acts have been perpetrated by me in those orders in which I was born while I remained in them with a soul that had lost all knowledge! I have nothing to do with him who, with essence made up of consciousness, divides himself into many pieces and who tries to unite me with them. It is only now that I have been awakened and have understood that I am by nature without egoism and without that consciousness which creates the forms of Nature that invest me all around.

ममत्वमनया नित्यमहंकारकृतात्मकम्।

अपेत्याहमिमां हित्वा संश्रयिष्ये निरामयम्॥३८॥

Renouncing Egoism which I always have regarding her and whose essence is made up of consciousness, and leaving Nature herself, I shall take refuge in Him, who is auspicious.

अनेन साध्यं यास्यामि नानयाहमचेतया।

क्षेमं मम सहानेन नैकत्वमनया सह॥३९॥

I shall be united with Him, and not will Nature which is inanimate. If I unite with Him, it will do me good. I have no similarity of nature with Nature.

एवं परमसम्बोधात् पञ्चविंशोऽनुबुद्धवान्।

अक्षरत्वं नियच्छेत् त्यक्त्वा क्षरमनामयम्॥४०॥

The twenty-fifth (viz., Individual Soul), when he thus succeeds in understanding the Supreme, becomes able to cast off the Destructible and at one with the Indestructible and which is the essence of all that is auspicious.

अव्यक्तं व्यक्तधर्माणं सगुणं निर्गुणं तथा।

निर्गुणं प्रथमं दृष्ट्वा तादृग् भवति मैथिलः॥४१॥

Shorn of qualities in his true nature and in reality Unmanifest, Individual Soul becomes invested with what is Manifest and assumes qualities. When he succeeds in seeing what is without qualities, and which is the origin of the Unmanifest, he becomes, O king of Mithila, at one with the same.

अक्षरक्षरयोरेतदुक्तं तव निदर्शनम्।

मयेह ज्ञानसम्पन्नं यथाश्रुतिनिदर्शनात्॥४२॥

I have now told you according to what I have heard, as to how knowledge that is subtle, pure and certain, originates. Do you listen to me.

निःसंदिग्धं च सूक्ष्मं च विबुद्धं विमलं यथा।

प्रवक्ष्यामि तु ते भूयस्तन्निबोध यथाश्रुतम्॥४३॥

Now I again speak as I heard about that soul which is so tiny, awakened and pure.

सांख्ययोगौ मया प्रोक्तौ शास्त्रद्वयनिदर्शनात्।

यदेव शास्त्रं सांख्योक्तं योगदर्शनमेव तत्॥४४॥

I have already described to you, what the Sankhya and the Yoga Systems are as expounded in their respective scriptures. Verily, the science that has been explained in Sankhya treatises is at one with what has been laid down in the Yoga scriptures.

प्रबोधनकरं ज्ञानं सांख्यानामवनीपते।

विस्पष्टं प्रोच्यते तत्र शिष्याणां हितकाम्यया॥४५॥

The knowledge, O king, which the Sankhyas preach, is capable of awakening every one. In the Sankhya scriptures, that Knowledge has been explained very clearly for the behoof of disciples.

बृहच्चैवमिदं शास्त्रमित्याहुर्विदुषो जनाः।

अस्मिंश्च शास्त्रे योगानां पुनर्वेदे पुरःसरः॥४६॥

The learned say that this Sankhya System is very extensive. Yogins have respect for that System as also for the Vedas.

पञ्चविंशत् परं तत्त्वं पठ्यते न नराधिप।

सांख्यानां तु परं तत्त्वं यथावदनुवर्णितम्॥४७॥

In the Sankhya System no topic or principle above the twenty-fifth is admitted. That which the Sankhyas consider as their highest principle has been duly described (by me).

बुद्धमप्रतिबुद्धत्वाद् बुध्यमानं च तत्त्वतः।

बुध्यमानं च बुद्धं च प्राहुर्योगनिदर्शनम्॥४८॥

In the Yoga philosophy, it is said that Brahma, which is the essence of knowledge without the second, becomes the Individual Soul only when invested with Ignorance. In the Yoga Scriptures, therefore, both Brahma and Individual Soul are spoken of.

CHAPTER 308

(MOKSHADHARMA PARVA) — Continued.

The Supreme Soul and the Individual Soul

वसिष्ठ उवाच

अथ बुद्धमथाबुद्धमिमं गुणविधिं शृणु।

आत्मानं बहुधा कृत्वा तान्येव प्रविचक्षते॥१॥

Vashishtha said—

Listen now to me as I describe to you the Buddha (Enlightened to the Supreme Self) and Abuddha (Individual Soul) which is the dispensation of the qualities, Assuming many forms the Supreme Soul, becoming Individual Soul, regards all those forms as real.

एतदेवं विकुर्वाणो बुध्यमानो न बुध्यते।

गुणान् धारयते ह्येष सृजत्याक्षिपते तदा॥२॥

On account of such transformations Individual Soul fails to understand the Supreme Soul, for he has the three qualities and creates and withdraws into himself what he creates.

अजस्रं त्विह क्रीडार्थं विकरोति जनाधिप।

अव्यक्तबोधनाच्चैव बुध्यमानं वदन्त्यपि॥३॥

Carelessly for his sport, O king, does Individual Soul undergo changes and because he is capable of understanding the called action of the Unmanifest, therefore he is the Comprehender.

न त्वेव बुध्यतेऽव्यक्तं सगुणं तात निर्गुणम्।

कदाचित् त्वेव खल्वेतदाहुरप्रतिबुद्धकम्॥४॥

The Unmanifest or Nature can at no time comprehend Brahma which is really without

qualities even when it shows itself with qualities. Hence is Nature called Unintelligent.

बुध्यते यदि वाक्यक्तमेतद् वै पञ्चविंशकम्।

बुध्यमानो भवत्येव सङ्गतमक इति श्रुतिः।

अनेनाप्रतिबुद्धेति वदन्त्यव्यक्तमच्युतम्॥५॥

अव्यक्तबोधनाच्चापि बुध्यमानं वदन्त्युत।

There is a declaration of the Shrutis that is ever Nature does succeed in knowing the twenty fifth, she then becomes at one with the Individual Soul who is united with her. On account of this Individual Soul or Purusha, who is not manifest and which in his real nature is not subject to changes, comes to be called as the Unawakened or Ignorant.

पञ्चविंशं महात्मानं न चासावपि बुध्यते॥६॥

षड्विंशं विमलं बुद्धमप्रमेयं सनातनम्।

स तु तं पञ्चविंशं च चतुर्विंशं च बुध्यते॥७॥

Indeed, because the twenty-fifth can comprehend the Unmanifest, he is, therefore, called Comprehender. He cannot, however readily, comprehend the twenty-sixth, which is pure, which is Knowledge without duality, which is immeasurable, and which is eternal. The twenty-sixth, however, can know both the Individual Soul and Nature, numbering the twenty-fifth and the twenty-fourth respectively.

दृश्यादृश्ये ह्यनुगतं स्वभावे महाद्युते।

अव्यक्तमत्र तद् ब्रह्म बुध्यते तात केवलम्॥८॥

O you of great effulgence, only wise men know that Brahma which is Unmanifest, which is in its real nature to all that is seen and unseen, and which, O son, is the one independent essence in the universe.

केवलं पञ्चविंशं च चतुर्विंशं न पश्यति।

बुध्यमानो यदाऽऽत्मानमन्योऽहमिति मन्यते॥९॥

When Individual Soul considers himself different from what he truly is, it is only then that he fails to know the Supreme Soul and himself and Nature with which he is united.

तदा प्रकृतिमानेष भवत्यव्यक्तलोचनः।

बुध्यते च परां बुद्धिं विशुद्धाममलां यदा॥१०॥

When Individual Soul succeeds in understanding Nature then he is said to be restored to his true nature and then does he attain to that high understanding which is pure and stainless.

षड्विंशो राजशार्दूल तथा बुद्धत्वमाव्रजेत्।

ततस्त्यजति सोऽव्यक्तं सर्गप्रलयधर्मि वै॥११॥

When Individual Soul succeeds, O foremost of kings, in attaining to that excellent understanding, he then attains to that Pure Knowledge which is called the twenty-sixth (or Brahma). He then casts off the Unmanifest or Nature which has the attributes of Creation and Destruction.

निर्गुणः प्रकृतिं वेद गुणयुक्तामचेतनाम्।

ततः केवलधर्माऽसौ भवत्यव्यक्तदर्शनात्॥१२॥

When Individual Soul know Nature which is unintelligent and subject to the action of the three qualities of Goodness, Darkness and Ignorance, he then becomes shorn of qualities himself. On account of his thus understanding the Unmanifest, he succeeds in acquiring the nature of the Supreme Soul.

केवलेन समागम्य विमुक्तोऽऽत्मानमाप्नुयात्।

एतत् तु तत्त्वमित्याहुर्निस्तत्त्वमजरामरम्॥१३॥

The Learned say that when he is feed from the qualities and united in nature with the Supreme Soul, then does Individual Soul become at one with that Soul. The Supreme Soul, is called the Real as well as Not Real, and is above decay and destruction.

तत्त्वसंश्रयणादेतत् तत्त्ववन्न च मानद।

पञ्चविंशति तत्त्वानि प्रवदन्ति मनीषिणः॥१४॥

O giver of honours, the Soul, though it has the body for its resting place, yet it cannot be said to have acquired the nature of those principles. The wise say that there are five and twenty principles in all.

न चैष तत्त्ववांस्तात निस्तत्त्वस्त्वेव बुद्धिमान्।

एष मुञ्चति तत्त्वं हि क्षिप्रं बुद्धस्य लक्षणम्॥१५॥

Indeed, O son, the Soul not to be considered as possessed of any of the

principles. Endued with Intelligence, it is above the principles. It renounces quickly even that principle which is the mark of Knowledge.

षड्विंशोऽहमिति प्राज्ञो गृह्यमाणोऽजरामरः।

केवलेन बलेनैव समतां यात्यसंशयम्॥१६॥

When Individual Soul comes to regard himself as the twenty-sixth which is divested of decay and destruction, it is then that, forsooth, he succeeds by his own force in attaining to similarity with the twenty-sixth.

षड्विंशेन प्रबुद्धेन बुध्यमानोऽप्यबुद्धिमान्।

एतन्नातात्वमित्युक्तं सांख्यश्रुतिनिदर्शनात्॥१७॥

Though awakened by the twenty-sixth which is Pure Intelligence, Individual Soul still becomes subject to Ignorance. This is the cause of Jiva's multifariousness as explained in the Shrutis and the Sankhya scriptures.

चेतनेन समेतस्य पञ्चविंशतिकस्य ह।

एकत्वं वै भवत्यस्य यदा बुद्ध्या न बुध्यते॥१८॥

When Individual Soul, who is endued with consciousness, loses all Consciousness of a distinct or individual self, then does he, losing his multifariousness, resume his Oneness.

बुध्यमानोऽप्रबुद्धेन समतां याति मैथिल।

सङ्गधर्मा भवत्येष निःसङ्गात्मा नराधिप॥१९॥

O king, of Mithila, when Individual Soul, who is found to be in union with happiness and misery and who is seldom free from the consciousness of self, becomes identified with the Supreme Soul which transcends understanding, then does he becomes freed from virtue and vice.

निःसङ्गात्मानमासाद्य षड्विंशकमजं विभुम्।

विभुस्त्यजति चाव्यक्तं यदा त्वेतद् विबुध्यते॥२०॥

Indeed, when Individual soul attaining to the twenty-sixth which is Unborn and Powerful and which is shorn of all attachments, succeeds in comprehend it thoroughly, he himself becomes possessed of power and entirely renounces the Unmanifest or Nature.

चतुर्विंशमसारं च षड्विंशस्य प्रबोधनात्।

एष ह्यप्रतिबुद्धश्च बुध्यमानश्च तेऽनघ॥२१॥

प्रोक्तो बुद्धश्च तत्त्वेन यथाश्रुतिनिदर्शनात्।

नानात्वैकत्वमेतावद् द्रष्टव्यं शास्त्रदर्शनात्॥२२॥

For understanding the twenty-sixth, the twenty-four principles seem to Individual soul to be unreal. I have thus told you, O sinless one, according to the indications of the Shrutis the nature of the Unintelligent, and of Individual Soul, as also of that which is Pure knowledge, agreeably to the truth. Guided by the scriptures, variety and oneness are thus to be understood.

मशकोदुम्बरे यद्वदन्यत्वं तद्वदेतयोः।

मत्स्योदके यथा तद्वदन्यत्वमुपलभ्यते॥२३॥

The difference between the gnat and the Udumvara, or that between the fish and water, illustrates the difference between the Individual Soul and the Supreme Soul.

एवमेवावगन्तव्यं नानात्वैकत्वमेतयोः।

एतद्धि मोक्ष इत्युक्तमव्यक्तज्ञानसंहितम्॥२४॥

The Multiplicity and Oneness of these two are to be understood thus. This is called Liberation, viz., this comprehension of oneself as something distinct from Unintelligent or Unmanifest Nature.

पञ्चविंशतिकस्यास्य योऽयं देहेषु वर्तते।

एष मोक्षयित्वयेति प्राहुरव्यक्तगोचरात्॥२५॥

The twenty-fifth, which lives in the bodies of living creatures, should be liberated making him know the Unmanifest or the Supreme Soul which is above the understanding.

सोऽयमेवं विमुच्येत नान्यथेति विनिश्चयः।

परेण परधर्मा च भवत्येष समेत्य वै॥२६॥

Indeed, that twenty-fifth is capable of acquiring Liberation in this way only and not through any other means. Though insooth different from the body in which he lives for the time being, he partakes of the nature of that body on account of his union with it.

विशुद्धधर्मा शुद्धेन बुद्धेन च स बुद्धिमान्।

विमुक्तधर्मा मुक्तेन समेत्य पुरुषर्षभा॥२७॥

Uniting with what is Pure, he becomes Pure. Uniting with the Intelligent, he becomes

Intelligent. By uniting, o foremost of men, with one that is Liberate he becomes Liberated.

वियोगधर्मिणा चैव विमुक्तात्मा भवत्यथा।

विमोक्षिणा विमोक्षश्च समेत्येह तथा भवेत्॥२८॥

By uniting with one who is shorn of all attachments, he becomes freed from all attachments. By uniting with one striving after Liberation, he himself partaking of the nature of his companion, strives after Liberation.

शुचिकर्मा शुचिश्चैव भवत्यमितदीप्तिमान्।

विमलात्मा च भवति समेत्य विमलात्मना॥२९॥

By uniting with one of pure acts, he becomes pure and of pure acts and endued with blazing effulgence. By uniting with one of pure soul, he becomes of pure soul himself.

केवलात्मा तथा चैव केवलेन समेत्य वै।

स्वतन्त्रश्च स्वतन्त्रेण स्वतन्त्रत्वमवाप्नुते॥३०॥

By uniting with the One independent Soul, he becomes One and Independent. Uniting with One that is dependent on One's Own Self, he attains to the same nature and acquires Independence.

एतावदेतत् कथितं मया ते

तथ्यं महाराज यथार्थतत्त्वम्।

अमत्सरत्वं परिगृह्य चार्थं

सनातनं ब्रह्म विशुद्धमाद्यम्॥३१॥

O monarch, I have duly told you all this that is perfectly true. Candidly have I described to you this subject, viz., the Eternal, Pure and Prime Brahma.

नावेदनिष्ठस्य जनस्य राजन्

प्रदेयमेतत् परमं त्वया भवेत्।

विधित्समानाय विबोधकारणं

प्रबोधहेतोः प्रणतस्य शासनम्॥३२॥

You may communicate this high knowledge, capable of awakening the soul, to that person, O king, who though not a master of the Vedas is, nevertheless, humble and has a keen desire for acquiring the knowledge of Brahma.

न देयमेतच्च तथानृतात्मने

शठाय क्लीबाय न जिह्वबुद्धये।

न पण्डितज्ञानपरोपतापिने

देयं तु देयं च निबोध यादृशे॥३३॥

It should never be given to one who speaks falsehood, or one who is cunning or roguish, or one who has no strength of mind, or one who is of crooked understanding, or one who is jealous of men of knowledge, or one who pains others. Listen to me as I say who they are to whom this knowledge may safely be given.

श्रद्धान्वितायाथ गुणान्विताय

परापवादाद् विरताय नित्यम्।

विशुद्धयोगाय बुधाय नित्यं

क्रियावते च क्षमिणे हिताय॥३४॥

विविक्तशीलाय विधिप्रियाय

विवादहीनाय बहुश्रुताय।

विजानते चैव न चाहितक्षमे

दमे च शक्ताय शमे च देयम्॥३५॥

It should be given to one who has faith, or one who has merit, or one who does not speak ill of others, or one who is given to penances from the purest of motives, or one who is endued with knowledge and wisdom, or one who performs sacrifices and other rites laid down in the Vedas, or one who has a forgiving nature, or one who feels compassion on and does good to all creatures; or one who is fond of living in privacy and solitude, or one who is fond of performing all acts laid down in the scriptures, or one who does not like to quarrel, or one who is endued with great learning, or one having wisdom, or one possessed of forgiveness and self-control and tranquillity of soul.

एतैर्गुणैर्हीनतमे न देय-

मेतत् परं ब्रह्म विशुद्धमाहुः।

न श्रेयसा योक्ष्यति तादृशे कृतं

धर्मप्रवक्तारमपात्रदानात्॥३६॥

This high knowledge of Brahma should never be given to one who has not such

qualifications. It has been said that by giving this knowledge to one who is not considered a worthy recipient, no advantage or good fruit can arise.

पृथ्वीमिमां यद्यपि रत्नपूर्णं

दद्यान् देयं त्विदमब्रताया

जितेन्द्रियायैतदसंशयं ते

भवेत् प्रदेयं परमं नरेन्द्र॥३७॥

This great knowledge should never be given, even if he gives in exchange the whole Earth full of gems and riches of every sort, to one that is not observant of any vows and restraints. Forsooth, however, O king, this knowledge should be imparted to one who has conquered his senses.

कराल मा ते भयमस्तु किञ्चि-

देतच्छ्रुतं ब्रह्म परं त्वयाद्य।

यथावदुक्तं परमं पवित्रं

विशोकमत्यन्तमनादिमध्यम्॥३८॥

O Karala, do not entertain any fear since you have heard all this regarding high Brahma from the to-day! I have described to you duly the high and holy Brahma that is without beginning and middle, and that is capable of removing all kinds of sorrow.

अगाधजन्मामरणं च राजन्

निरामयं वीतभयं शिवं च।

समीक्ष्य मोहं त्यज वाद्य सर्व-

ज्ञानस्य तत्त्वार्थमिदं विदित्वा॥३९॥

Seeing Brahma whose sight is capable of doing away with both birth and death, O king, which is full of auspiciousness, which removes all fear, and which yields the highest benefit, and having acquired this essence of all knowledge, renounce all error and stupefaction to-day.

अवाप्तमेतद्धि मया सनातना-

द्धिरण्यगर्भाद् गदतो नराधिप।

प्रसाद्य यत्नेन तमुग्रचेतसं

सनातनं ब्रह्म यथाद्य वै त्वया॥४०॥

पृष्टस्त्वया चास्मि यथा नरेन्द्र

यथा मयेदं त्वयि चोक्तमद्य।

तथावाप्तं ब्रह्मणो मे नरेन्द्र

महाज्ञानं मोक्षविदां परायणम्॥४१॥

I had acquired this knowledge from the eternal Hiranyagarbha himself, O king, who communicated it to me for my having carefully pleased that great Being of very superior Soul. Asked by you to-day, I have, O king, communicated the knowledge of eternal Brahma to you, just as I had myself gained it from my teacher. Indeed, this great knowledge which is the refuge of all persons conversant with Liberation has been given to you exactly as I had it from Brahman himself."

भीष्म उवाच

एतदुक्तं परं ब्रह्म यस्मान्नावर्तते पुनः।

पञ्चविंशो महाराज परमर्षिनिदर्शनात्॥४२॥

Bhishma said—

I have thus told you of high Brahma, just as the great Rishi had said, by attaining to which the Twenty-fifth (Individual Soul) has never to return.

पुनरावृत्तिमाप्नोति परं ज्ञानमवाप्य च।

नावबुध्यति तत्त्वेन बुध्यमानोऽजरामरम्॥४३॥

On account of his knowing truly the Supreme Soul which is not subject to decay and death, Individual Soul is obliged to frequently return to the world. When, however, Individual Soul succeeds in acquiring that high knowledge, he has no longer to return.

एतन्निःश्रेयसकरं ज्ञानं ते परमं मया।

कथितं तत्त्वतस्तात श्रुत्वा देवर्षितो नृप॥४४॥

Having heard it, O king, from the celestial Rishi, I have, O son, given to you that great knowledge which yields the highest good.

हिरण्यगर्भादृषिणा वसिष्ठेन महात्मना।

वसिष्ठादृषिषादूर्लान्नारदोऽवाप्तवानिदम्॥४५॥

This knowledge was acquired from Hiranyagarbha by the great Rishi Vashishtha.

From that foremost of Rishis, viz., Vashishtha, it was acquired by Narada.

नारदाद् विदितं महामेतद् ब्रह्म सनातनम्।

मा शुचः कौरवेन्द्र त्वं श्रुत्वैतत् परमं पदम्॥४६॥

From Narada I have acquired that knowledge which is truly at one with the eternal Brahma. Having heard this discourse of great import, couched in excellent words, do not, O foremost of the Kurus, give way any longer to grief.

येन क्षराक्षरे वित्ते भयं तस्य न विद्यते।

विद्यते तु भयं तस्य यो नैतद् वेत्ति पार्थिव॥४७॥

That man who knows the Destructible and the Indestructible, become freed from fear. He, indeed, O king, is compelled to entertain fear who is shorn of this knowledge.

अविज्ञानाच्च भूदात्मा पुनः पुनरुपाद्भवत्।

प्रेत्य जातिसहस्राणि मरणान्तान्युपाश्रुते॥४८॥

On account of Ignorance, the man of foolish soul hath repeatedly to return to this world. Indeed, after death he has to be born in thousands and thousands of orders of Being, every one of which meets with Death in the end.

देवलोकं तथा तिर्यङ्मनुष्यमपि चाश्रुते।

यदि शुष्यति कालेन तस्मादज्ञानसागरात्॥४९॥

Now in the world of the gods, now among men, and now among intermediate orders of Being, he has to appear again and again. If in course of time he succeeds in crossing that Ocean of Ignorance in which he is sunk, he then succeeds in avoiding completely re-birth and attaining to oneness with the Supreme Soul.

(उत्तीर्णोऽस्मादगाथात् स परमाप्नोति शोभनम्।)

अज्ञानसागरो घोरो ह्यव्यक्तोऽगाथ उच्यते।

अहन्यहनि मज्जन्ति यत्र भूतानि भारता॥५०॥

The Ocean of Ignorance is dreadful. It is bottomless and called the Unmanifest. O Bharata, day after day, creatures are seen to fall and sink in that Ocean.

यस्मादगाथादव्यक्तादुत्तीर्णस्त्वं सनातनात्।

तस्मात् त्वं विरजश्चैव वितमस्कश्च पार्थिव॥५१॥

Since you, O king, have been freed from that eternal and limitless Ocean of Ignorance, you have, therefore, become freed from Darkness and also Ignorance.

CHAPTER 309

(MOKSHADHARMA PARVA) — Continued.

The discourse between Vasuman and the Brahmana about what is of the highest good to a man both in this world and the next

भीष्म उवाच

मृगयां विचरन् कश्चिद् विजने जनकात्मजः।

वने ददर्श विप्रेन्द्रमृषिं वंशधरं भृगोः॥१॥

Bhishma said—

Once on a time a king of Janaka's family while roaming in the uninhabited forest in pursuit of deer, saw a superior Brahmana or Rishi of Bhṛigu's race.

उपासीनमुपासीनः प्रणम्य शिरसा मुनिम्।

पश्चादनुमतस्तेन पप्रच्छ वसुमानिदम्॥२॥

Bowing with his head to the Rishi who was seated at his ease, king Vasuman sat near him and with his permission put to him this question:—

भगवन् किमिदं श्रेयः प्रेत्य चापीह वा भवेत्।

पुरुषस्याश्रुवे देहे कामस्य वशवर्तिनः॥३॥

O holy one, what yields the highest benefit, both in this world and in the next, to man who has an unsuitable body and who is the slave of his desires?

सत्कृत्य परिपृष्टः सन् सुमहात्मा महातपाः।

निजगाद ततस्तस्मै श्रेयस्करमिदं वचः॥४॥

Duly respected by king, and thus questioned, that great Rishi endued with ascetic merit, then said these words to him which were highly beneficial.

ऋषिरुवाच

मनसोऽप्रतिकूलानि प्रेत्य चेह च वाञ्छसि।

भूतानां प्रतिकूलेभ्यो निवर्तस्व यतेन्द्रियः॥५॥

The Rishi said—

If you seek both here and hereafter what is agreeable to your mind, do you then, with controlled senses, abstain from doing what is disagreeable to all creatures.

धर्मं सतां हितः पुंसां धर्मश्चैवाश्रयः सताम्।

धर्माल्लोकास्त्रयस्तात प्रवृत्ताः सचराचराः॥६॥

Virtue is beneficial to them that are good. Virtue is the refuge of the good. From virtue have originated the three worlds with their mobile and immobile creatures.

स्वादुकामुक कामानां वैतृष्यं किं न गच्छसि।

मधु पश्यसि दुर्बुद्धे प्रपातं नानुपश्यसि॥७॥

O you, who are eagerly desirous of enjoying all agreeable objects, how is it that you are not yet satiated with objects or desire? You see the honey, O you of little understanding, but are blind to the fall.

यथा ज्ञाने परिचयः कर्तव्यस्तत्फलार्थिना।

तथा धर्मे परिचयः कर्तव्यस्तत्फलार्थिना॥८॥

As one desirous of acquiring the fruits of knowledge, should busy himself with the acquisition of knowledge, so one desirous of acquiring the fruits of Virtue should be busy with the acquisition of Virtue.

असता धर्मकामेन विशुद्धं कर्म दुष्करम्।

सता तु धर्मकामेन सुकरं कर्म दुष्करम्॥९॥

If a wicked man, from desire of virtue, tries to do a pure and stainless act, the fulfilment of his desire becomes impossible. If, on the other hand, a good man, moved by the desire of acquiring virtue, tries to do an act that is even difficult, its accomplishment becomes easy for him.

वने ग्राम्यसुखाचारो यथा ग्राम्यस्तथैव सः।

ग्रामे वनसुखाचारो यथा वनचरस्तथा॥१०॥

If, while living in the forest, one acts in such a way as to enjoy all the pleasures of living amongst men in towns, one comes to be regarded not as a forest recluse but as an inhabitant of towns. Likewise, if one while living in towns, acts in such a way as to enjoy

the happiness of a forest life, one is regarded not as an inhabitant of towns but as a forest recluse.

मनोवाक्कायिके धर्मे कुरु श्रद्धां समाहितः।

निवृत्तौ वा प्रवृत्तौ वा सम्प्रधार्य गुणागुणान्॥११॥

Ascertaining the merits of the religion of Karma and that of Abstention therefrom, do you, with concentrated senses, be devoted to the practices of virtue in thought, word, and deed.

नित्यं च बहु दातव्यं साधुभ्यश्चानसूयता।

प्रार्थितं व्रतशौचाभ्यां सत्कृतं देशकालयोः॥१२॥

Judging of the propriety of time and place, purified by the observance of vows and other purifying rites, and solicited, do you, without malice, make large gifts to the good.

शुभने विधिना लब्धमर्हाय प्रतिपादयेत्।

क्रोधमुत्सृज्य दद्याच्च नानुतप्येन्न कीर्तयेत्॥१३॥

Acquiring riches by fair means, one should give it away to worthy persons. One should make gifts, renouncing anger; and having made gifts one should never yield to sorrow nor proclaim those gifts with his own mouth.

अनृशंसः शुचिर्दान्तः सत्यवागार्जवे स्थितः।

योनिर्कर्मविशुद्धश्च पात्रं स्याद् वेदविद् द्विजः॥१४॥

The Brahmana who is full of mercy, who is pure, who has his senses under control, who is truthful in speech, who is full of candour, and whose birth is pure, has been considered as a person deserving of gifts.

सत्कृता चैकपत्नी च जात्या योनिरिहेष्यते।

ऋग्यजुः सामगो विद्वान् षट्कर्मा पात्रमुच्यते॥१५॥

A person is said to be pure in birth when he is born of a mother who has only one husband and who is of the same caste with him. Indeed, such a Brahmana, knowing the three Vedas, viz., Rich, Yajush, and Saman, endued with learning, only observant of the six duties, has been considered as deserving of gifts.

स एव धर्मः सोऽधर्मस्तं प्रति नरं भवेत्।

पात्रकर्मविशेषेण देशकालाववेक्ष्य च॥१६॥

Virtue becomes sin and sin becomes virtue, according to the nature of the doer, of time, and of place.

लीलयात्पं यथा गात्रात् प्रमृज्यात् तु रजः पुमान्।

बहुयत्नेन च महत् पापनिर्हरणं तथा॥१७॥

Sin is renounced like the fifth on one's body,—a little with a little exertion, and a great quantity when the exertion is greater.

विरिक्तस्य यथा सम्यग् घृतं भवति भेषजम्।

तथा निर्हतदोषस्य प्रेत्य धर्मः सुखावहः॥१८॥

A person, after clearing his bowels, should take clarified butter, which acts most beneficially on his system. Likewise, when one has freed himself of all faults and busies himself with the acquisition of virtue, that Virtue in the next world, brings on the highest happiness.

मानसं सर्वभूतेषु वर्तते वै शुभाशुभम्।

अशुभेभ्यः सदाऽऽक्षिप्य शुभेष्वेवावतारयेत्॥१९॥

Good and evil thoughts are in the minds of all creatures. Withdrawing the mind from evil thoughts, it should always be bent towards good thoughts.

सर्वं सर्वेण सर्वत्र क्रियमाणं च पूजया

स्वधर्मे यत्र रागस्ते कामं धर्मो विधीयताम्॥२०॥

One should always respect the practices of his own caste. Do you try, therefore, to act in such a way that you may have faith in the practices of your own caste.

अधृतात्मन् धृतौ तिष्ठ दुर्बुद्धे बुद्धिमान् भव।

अप्रशान्तः प्रशम्य त्वमप्राज्ञः प्राज्ञवच्चर॥२१॥

O you who are endued with an impatient soul, follow the practice of patience. O you of a foolish understanding try to be possessed of intelligence. Shorn of tranquillity, try to be tranquil, and shorn of wisdom as you are, try to act wisely.

तेजसा शक्यते प्राप्तुमुपायः सहचारिणा।

इह च प्रेत्य च श्रेयस्तस्य मूलं धृतिः परा॥२२॥

He who is in the company of the righteous, succeeds, by his own energy, in acquiring the means of doing what is beneficial for him both here and hereafter. Verily, the root of that benefit is unflinching firmness.

राजर्षिरधृतिः स्वर्गात् पतितो हि महाभिषः।

ययातिः क्षीणपुण्योऽपि धृत्या लोकानवाप्तवान्॥२३॥

The royal sage Mahabhisha, for want of this firmness, fell from heaven. Yayati, also, though his merits had become exhausted succeeded in regaining regions of happiness through his firmness.

तपस्विनां धर्मवतां विदुषां चोपसेवनात्।

प्राप्त्यसे विपुलां बुद्धिं तथा श्रेयोऽभिपत्त्यसे॥२४॥

You are sure to acquire great intelligence, as also what is for your highest good by seeing virtuous and learned persons endued with ascetic merit.

भीष्म उवाच

स तु स्वभावसम्पन्नस्तच्छ्रुत्वा मुनिभाषितम्।

विनिवर्त्य मनः कामाद् धर्मे बुद्धिं चकार ह॥२५॥

Bhishma continued—

Hearing these words of the sage, king Vasuman, having a good disposition, withdrawing his mind from the pursuits of desire, set it upon the acquisition of virtue.

CHAPTER 310

(MOKSHADHARMA PARVA) —

Continued.

The origin of the principles of the Sankhya System

युधिष्ठिर उवाच

धर्माधर्मविमुक्तं यद् विमुक्तं सर्वसंशयात्।

जन्ममृत्युविमुक्तं च विमुक्तं पुण्यपापयोः॥२॥

यच्छिवं नित्यमभयं नित्यमक्षरमव्ययम्।

शुचि नित्यमनायासं तद् भवान् वक्तुमर्हति॥२॥

Yudhishtira said—

You should, O grandfather, describe to me what is freed from duty and its reverse, what is freed from every doubt, what is above birth and death, as also virtue and sin, what is auspiciousness, what is eternal fearlessness, what is Eternal and Indestructible, and Immutable, what is always Pure, and what is ever free from exertion.

भीष्म उवाच

अत्र ते वर्तयिष्यामि इतिहासं पुरातनम्।

याज्ञवल्क्यस्य संवादं जनकस्य च भारता॥३॥

याज्ञवल्क्यमृषिश्रेष्ठं दैवरातिर्महायशाः।

पप्रच्छ जनको राजा प्रश्नं प्रश्नविदां वरम्॥४॥

Bhishma said—

O Bharata, referring to this matter I shall recite to you the old discourse between Yajnavalkya and Janaka. Once on a time the famous king Daivarati of Janaka's race, truthfully understanding the meaning of all questions, put this question to Yajnavalkya, that foremost of Rishis.

जनक उवाच

कतीन्द्रियाणि विप्रर्षे कति प्रकृतयः स्मृताः।

किमव्यक्तं परं ब्रह्म तस्माच्च परतस्तु किम्॥५॥

प्रभवं चाप्ययं चैव कालसंख्यां तथैव च।

वक्तुमर्हसि विप्रेन्द्र त्वदनुग्रहकाङ्क्षिणः॥६॥

Janaka said—

O regenerate Rishi, how many kinds of senses are there? How many kinds also are there of Nature? What is the Unmanifest and highest Brahma? What is higher than Brahmana? What is Birth and what Death? What are the limits of Age? You should, O foremost of Brahmanas, describe all these subjects to me who seek your favour.

अज्ञानात् परिपृच्छामि त्वं हि ज्ञानमयोनिधिः।

तदहं श्रोतुमिच्छामि सर्वमेतदसंशयम्॥७॥

I am ignorant while you are an Ocean of knowledge. Hence, I ask you. Verily, I wish to hear you describe all these subject.

याज्ञवल्क्य उवाच

श्रूयतामवनीपाल यदेतदनुपृच्छसि।

योगानां परमं ज्ञानं सांख्यानं च विशेषतः॥८॥

Yajnavalkya said—

Hear, O king, what I say in answer to these questions of yours. I shall give you the high knowledge which Yogins prize, and especially that which is possessed by the Sankhyas.

न तवाविदितं किञ्चिन्मां तु जिज्ञासते भवान्।

पृष्टेन चापि वक्तव्यमेष धर्मः सनातनः॥९॥

Nothing is unknown to you. Still you ask me. One, however, who is questioned, should answer. This is the eternal practice.

अष्टौ प्रकृतयः प्रोक्ता विकाराश्चापि षोडश।

तत्र तु प्रकृतीरष्टौ प्राहुरध्यात्मचिन्तकाः॥१०॥

Eight principles have been called by the name of Nature, while sixteen have been called changes. Of Manifest, there are seven. These are of views of those persons who are conversant with the spiritual science.

अव्यक्तं च महान्तं च तथाहङ्कार एव च।

पृथिवी वायुराकाशमापो ज्योतिश्च पञ्चमम्॥११॥

एताः प्रकृतयस्त्वष्टौ विकारानपि मे शृणु।

श्रोत्रं त्वक्चैव चक्षुश्च जिह्वा घ्राणं च पञ्चमम्॥१२॥

शब्दः स्पर्शश्च रूपं च रसो गन्धस्तथैव च।

वाक् च हस्तौ च पादौ च पायुर्मेंद्रं तथैव च॥१३॥

The Unmanifest, Greatness, Consciousness and the five subtile elements of Earth, Wind, Ether, water, and Light,—these eight are known by the name of Nature. Listen now to the enumeration of those called changes. They are the ear, the skin, the eye, the tongue' and the nose; and sound, touch, form, taste, and scent, as also speech, the two arms, the two feet, the lower duct (within the body), and the organ of pleasure.

एते विशेषा राजेन्द्र महाभूतेषु पञ्चसु।

बुद्धीन्द्रियाण्यथैतानि सविशेषाणि मैथिल॥१४॥

The ten commencing with sound, and originating from the five great principles, are called Vishesha. The five senses of knowledge are called Savishesha, O king of Mithila.

मनः षोडशकं प्राहुरध्यात्मगतिचिन्तकाः।

त्वं चैवान्ये च विद्वांसस्तत्त्वबुद्धिविशारदाः॥१५॥

Persons conversant with the spiritual science consider the Mind as the sixteenth. This is agreeable to your own views as also to those of other learned men well acquainted with the truths about principles.

अव्यक्ताच्च महानात्मा समुत्पद्यति पार्थिव।

प्रथमं सर्गमित्याहुरेतद् बुधाः॥१६॥

From the Unmanifest, O king, originates the Greatness. The learned say this to be the first creation relating to Nature.

महतश्चाप्यहङ्कार उत्पन्नो हि नराधिप।

द्वितीयं सर्गमित्याहुरेतद् बुद्ध्यात्मकं स्मृतम्॥१७॥

From Greatness, O king of men, originates Consciousness. This has been designated the second creation having the Understanding for its essence.

अहङ्काराच्च सम्भूतं मनो भूतगुणात्मकम्।

तृतीयः सर्ग इत्येष आहङ्कारिक उच्यते॥१८॥

From Consciousness has originated the Mind which is the essence of sound and the others that are the qualities of ether and the rest. This is the third creation, relating to Consciousness.

मनसस्तु समुद्भूता महाभूता नराधिप।

चतुर्थं सर्गमित्येतन्मानसं विद्धि मे मतम्॥१९॥

From Mind have originated the great elements, O king! This is the fourth creation called mental.

शब्दः स्पर्शश्च रूपं च रसो गन्धस्तथैव च।

पञ्चमं सर्गमित्याहुर्भौतिकं भूतचिन्ताकाः॥२०॥

Persons conversant with the principal elements hold that Sound and Touch and Form and Taste and Scent are the fifth creation, relating to the Great elements.

श्रोत्रं त्वक् चैव चक्षुश्च जिह्वा घ्राणं च पञ्चमम्।

सर्गं तु षष्ठमित्याहुर्बहुचिन्तात्मकं स्मृतम्॥२१॥

The creation of the Ear, the Skin, the Eye, the Tongue, and the Scent, forms the sixth and is considered as having for its essence multiplicity of thought.

अथः श्रोत्रेन्द्रियग्राम उत्पद्यति नराधिप।

सप्तमं सर्गमित्याहुरेतदैन्द्रियकं स्मृतम्॥२२॥

The senses that come after the Ear and the others then originate, O king. This is called seventh creation and relates to the senses of knowledge.

ऊर्ध्वं स्रोतस्तथा तिर्यगुत्पद्यति नराधिप।

अष्टमं सर्गमित्याहुरेतदार्जवकं स्मृतम्॥२३॥

Then, O king, come the vital air that rises upwards and those that go downwards. This is the eighth creation and called Arjiva (straight).

तिर्यक्स्रोतस्त्वथः स्रोत उत्पद्यति नराधिप।

नवमं सर्गमित्याहुरेतदार्जवकं बुधाः॥२४॥

Then come those vital airs which move transversely in the lower parts of the body and also that called Apana passing downwards. This, the ninth creation, is also called Arjjava, O king.

एतानि नव सर्गाणि तत्त्वानि च नराधिप।

चतुर्विंशतिरुक्तानि यथाश्रुतिनिदर्शनात्॥२५॥

These nine kinds of creation, and these principles, O king, which are twenty-four in number, are described to you according to what has been laid down in the scriptures.

अत ऊर्ध्वं महाराज गुणस्यैतस्य तत्त्वतः।

महात्मभिरनुश्रुतां कालसंख्यां निबोध मे॥२६॥

After this, O king, listen to me as I tell you the durations of time as said by the learned regarding these principles or attributes.

CHAPTER 311

(MOKSHADHARMA PARVA) —
Continued

The duration of time of the Supreme Purusha

याज्ञवल्क्य उवाच

अव्यक्तस्य नरश्रेष्ठ कालसंख्यां निबोध मे।

पञ्चकल्पसहस्राणि द्विगुणान्यहरुच्यते॥१॥

Jajnavalkya said—

Listen to me, O foremost of men, as I tell you what the duration of time is about the Supreme Purusha. Ten thousand Kalpas are said to form a single day of his.

रात्रिरेतावती चास्य प्रतिबुद्धो नराधिप।

सृजत्योषधिमेवाग्रे जीवनं सर्वदेहिनाम्॥२॥

The duration of his night is equal. When his night passes, he awakes, O king, and first

creates herbs and plants which form the sustenance of all embodied creatures.

ततो ब्रह्माणमसृजद्विरण्याण्डसमुद्भवम्।

सा मूर्तिः सर्वभूतानामित्येवमनुशुश्रुम॥३॥

He then creates Brahman who originates from a golden egg. That Brahman is the form of all created things, as we have heard.

संवत्सरपुषित्वाण्डे निष्कप्य च महामुनिः।

संदधे स महीं कृत्स्नां दिवपूर्ध्वं प्रजापतिः॥४॥

Having lived for one whole year within that egg, the great ascetic Brahman, called also Prajapati came out of it and created the whole Earth, and the Heaven above.

द्यावापृथिव्योरित्येष राजन् वेदेषु पठ्यते।

तयोः शकलयोर्यध्यमाकाशमकरोत् प्रभुः॥५॥

The lord then, it is seen in the Vedas, O king, placed the sky between Heaven and Earth.

एतस्यापि च संख्यानं वेदवेदाङ्गपारगैः।

दशकल्पसहस्राणि पादोनान्यहरुच्यते॥६॥

The wise men, conversant in the study of Vedas said that it is seven thousand and five hundred Kalpas that form the day of Brahman.

रात्रिमेतावतीं चास्य प्राहुरध्यात्मचिन्तकाः।

सृजत्यहङ्कारमृषिर्भूतं दिव्यात्मकं तथा॥७॥

Persons conversant with spiritual science hold that his night also is of an equal duration. Brahman, called Great, then creates Consciousness called element and endued with excellent essences.

चतुश्चापरान् पुत्रान् देहात् पूर्वं महानृषिः।

ते वै पितॄणां पितरः श्रूयन्ते राजसत्तम॥८॥

Before creating any physical bodies out of the ingredients called the chief elements, Mahan or Brahma, endued with penances created four others called his sons. They are the fathers of the original fathers, O best of kings as we have heard.

देवाः पितॄणां च सुता देवलौकाः समावृताः।

चराचरा नश्चेष्ट इत्येवमनुशुश्रुम॥९॥

We have also heard, O king, that the senses (of knowledge) along with the four inner

faculties, have originated from the Pitris, and that the entire universe of mobile and immobile Beings has been filled with those Great elements.

परमेष्ठी त्वहङ्कारः सृजन् भूतानि पञ्चथा।

पृथिवी वायुराकाशमापो ज्योतिश्च पञ्चमम्॥१०॥

The powerful Consciousness created the five elements. These are Earth, Wind, Ether, Water, and Light as the fifth.

एतस्यापि निशामाहुस्तृतीयमिह कुर्वतः।

पञ्चकल्पसहस्राणि तावदेवाहरुच्यते॥११॥

This Consciousness from whom originates the third creation, has five thousand Kalpas for his night, and his day is of equal duration.

शब्दः स्पर्शश्च रूपं च रसो गन्धस्तथैव च।

एते विशेषा राजेन्द्र महाभूतेषु पञ्चसु॥१२॥

Sound, Touch, Form, Taste, and Scent,—these five are called Vishesha. They inhere into the five great elements.

यैराविष्टानि भूतानि अहन्यहनि पार्थिव।

अन्योन्यं स्पृहयन्त्येते अन्योन्यस्य हिते रताः॥१३॥

अन्योन्यमतिवर्तन्ते अन्योन्यस्पर्धिनस्तथा।

ते वध्यमाना ह्यन्योन्यं गुणैर्हार्भिरभ्यव्ययैः॥१४॥

इहैव परिवर्तन्ते तिर्यग्योनिप्रवेशिनः।

All creatures, O king, continually permeated by these five, seek one another's companionship, become subservient to one another, and challenging one another, get over one another; and actuated by those immutable and seductive principles, creatures kill one another and rove in this world, entering into numerous intermediate orders of Being.

त्रीणि कल्पसहस्राणि एतेषामहरुच्यते॥१५॥

रात्रिरेतावती चैव मनसश्च नराधिप।

मन्थरति राजेन्द्र चारितं सर्वमिन्द्रियैः॥१६॥

न चेन्द्रियाणि पश्यन्ति मन एवानुपश्यति।

Three thousands of Kalpas form their day. Their night also is the same. The Mind roves over all things, O king, guided by the Senses. The Senses do not perceive anything. It is the Mind that perceives through them.

चक्षुः पश्यति रूपाणि मनसा तु न चक्षुषा॥१७॥

मनसि व्याकुले चक्षुः पश्यन्नपि न पश्यति।

The Eye sees forms when helped by the Mind is distracted, the Eye cannot see fully even the object before it.

तथेन्द्रियाणि सर्वाणि पश्यन्तीत्यभिचक्षते॥१८॥

न चेन्द्रियाणि पश्यन्ति मन एवात्र पश्यति।

It is commonly said that the Senses perceive. This is not true, for it is the Mind that perceives through the Senses.

मनस्युपरते राजन्निन्द्रियोपरमो भवेत्॥१९॥

न चेन्द्रियव्युपरमे मनस्युपरमो भवेत्।

एवं मनःप्रधानानि इन्द्रियाणि प्रभावयेत्॥२०॥

When the activity of the Mind, is stopped, the activity of the Senses is also stopped. One should thus consider the Senses to be under the control of the Mind.

इन्द्रियाणां तु सर्वेषामीश्वरं मन उच्यते।

एतद् विशन्ति भूतानि सर्वाणीह महायशः॥२१॥

Indeed, the Mind is said to be the Lord of all the Senses. O you of great fame, these are all the twenty elements in the Universe.

CHAPTER 312

(MOKSHADHARMA PARVA) — Continued.

The destruction of the universe

याज्ञवल्क्य उवाच

तत्त्वानां सर्वसंख्या च कालसंख्या तथैव च।

मया प्रोक्ताऽऽनुपूर्व्येण संहारमपि मे शृणु॥१॥

Yajnavalkya said—

I have, one after another, told you the order of the creation, with their total number, of the various principles, as also the extent of the duration of each. Hear as I tell you of their destruction.

यथा संहरेते जन्तून् ससर्ज च पुनः पुनः।

अनादिनिधनो ब्रह्मा नित्यश्चाक्षर एव च॥२॥

Listen to me how Brahman, who is eternal and undeteriorating, and who is without

beginning and without end, repeatedly creates and destroys all created objects.

अहःक्षयमथो बुद्ध्वा निशि स्वप्नमनास्तथा।

चोदयामास भगवानव्यक्तोऽहंकृतं नरम्॥३॥

When his day expires and night comes, he seeks sleep. At such a time the unmanifest and holy one moves the Being called Maharudra, who is conscious of his great powers.

ततः शतसहस्रांशुरव्यक्तेनाभिचोदितः।

कृत्वा द्वादशधाऽऽत्मानमादित्यो ज्वलदग्निवत्॥४॥

Urged by the unmanifest, that Being, assuming the form of the Sun of hundreds of thousands of rays, divides himself into a dozen parts each resembling a burning fire.

चतुर्विधं महीपाल निर्दहत्याशु तेजसा।

जरायुजाण्डजस्वेदजोद्भिज्जं च नराधिप॥५॥

He then consumes with his energy, O king, without any loss of time, the four sorts of created beings, viz., viviparous, oviparous, filth-born, and vegetable.

एतदुन्मेषमात्रेण विनष्टं स्थाणु जङ्गमम्।

कूर्मपृष्ठसमा भूमिर्मवत्यथ समन्ततः॥६॥

Within, the twinkling of the eye all mobile and immobile creatures being thus destroyed, the Earth becomes on all sides, bare as a tortoise shell.

जगद् दध्वापितबलः केवलां जगतीं ततः।

अम्भसा बलिना क्षिप्रमापूरयति सर्वशः॥७॥

Having burnt everything on the face of the Earth, Rudra of incomparable might, then quickly fills the bare Earth with Water, possessed of great force.

ततः कालाग्निमासाद्य तदम्भो याति संक्षयम्।

विनष्टेऽम्भसि राजेन्द्र जाज्वलत्यनलो महान्॥८॥

He then creates the cycle-fire which dries up that Water. The Water disappearing, the great element of Fire continues to blaze dreadfully.

तमप्रमेयोऽतिबलं ज्वलमानं विभावसुम्।

ऊर्ध्वाणं सर्वभूतानां सप्तार्चिषमथाज्जसा॥९॥

भक्षयामास भगवान् वायुरष्टात्पको बली।

विचरन्नमितप्राणस्तिर्यगूर्ध्वमधस्तथा॥१०॥

Then comes the powerful Wind of immeasurable force, in his eight forms, who devours speedily that blazing fire of transcendent force, possessed of seven flames, and at one with the heat that exists in every creature. Having devoured that fire, the Wind passes in every direction, upwards, downwards and transversely.

तमप्रतिबलं भीममाकाशं ग्रसतेऽऽत्मना।

आकाशमप्यभिनन्दन्मनो ग्रसति चाधिकम्॥११॥

Then Space of immeasurable existent devours that Wind of transcendent power. Then mind cheerfully devours that immeasurable Space.

मनो ग्रसति भूतात्मा सोऽहंकारः प्रजापतिः।

अहंकारं महानात्मा भूतभव्यभविष्यवित्॥१२॥

Then that Lord of all creatures, viz., Consciousness, who is the Soul of everything, devours the Mind. Consciousness in his turn, is devoured by the Great Soul who is conversant with the Past, the Present, and the Future.

तमप्यनुपमात्मानं विश्वं शम्भुः प्रजापतिः।

अणिमा लघिमा प्राप्तिरीशानो ज्योतिरव्ययः॥१३॥

The incomparable Universe is then devoured by Shambhu, that Lord of all things in whom exist the lordly powers of Anima, Laghima, Prapti, etc., and who is considered as Supreme and pure Effulgence that is Immutable.

सर्वतःपाणिपादान्तः सर्वतोऽक्षिशिरोमुखः।

सर्वतःश्रुतिमौल्योके सर्वमावृत्य तिष्ठति॥१४॥

His hands and feet extend over every part his eyes and head and face are everywhere, his cars reach every places, and he exists possessing all things.

हृदयं सर्वभूतानां पर्वणाकुष्ठमात्रकः।

अथ ग्रसत्यनन्तो हि महात्मा विश्वमीश्वरः॥१५॥

He is the heart of all creatures. He measures a digit of the thumb. That Infinite and Supreme Soul that Lord of all, thus devours the Universe.

ततः समभवत् सर्वमक्षयाव्ययमव्रणम्।

भूतभव्यभविष्याणां स्रष्टारमनघं तथा॥१६॥

After this, what remains is the Undeteriorating and the Immutable One who is without shortcoming of any sort, who is the Creator of the Past, the Present, and the Future; and who is perfectly faultless.

एषोऽप्ययस्ते राजेन्द्र यथावत् समुदाहृतः।

अध्यात्ममधिभूतं च अधिदैवं च श्रूयताम्॥१७॥

I have thus, O king, duly told you of Destruction. I shall now describe to you the subject of Adhyatma (Spiritual), Adhibhuta (Eternal) and Adhidaivata (Accidental).

CHAPTER 313

(MOKSHADHARMA PARVA) — Continued.

The spiritual element and accidental

याज्ञवल्क्य उवाच

पादावध्यात्ममित्याहुर्ब्राह्मणास्तत्त्वदर्शिनः।

गन्तव्यमधिभूतं च विष्णुस्तत्राधिदैवतम्॥१॥

Yajnavalkya said—

Brahmanas well read in the subjects of enquiry speak of the two feet as Spiritual, the act of walking as Elemental and Vishnu as Accidental.

पायुरध्यात्ममित्याहुर्यथा तत्त्वार्थदर्शिनः।

विसर्गमधिभूतं च मित्रस्तत्राधिदैवतम्॥२॥

The lower duct is Spiritual; its function of throwing out the excreta is Elemental, and Mitra (Surya) is the Accidental.

उपस्थोऽध्यात्ममित्याहुर्यथा योगप्रदर्शिनः।

अधिभूतं तथाऽऽनन्दो दैवतं च प्रजापतिः॥३॥

The organ of generation is called Spiritual. Its agreeable function is called Elemental and Prajapati is its Accidental.

हस्तावध्यात्ममित्याहुर्यथा संख्यानदर्शिनः।

कर्तव्यमधिभूतं तु इन्द्रस्तत्राधिदैवतम्॥४॥

The hands are Spiritual; their function as represented by acts is Elemental; and Indra is the Accident of those limbs.

वागध्यात्ममिति प्राहुर्यथा श्रुतिनिदर्शिनः।

वक्तव्यमधिभूतं तु वह्निस्तत्राधिदैवतम्॥५॥

The organs of speech are spiritual; the words uttered by them are Elemental; and Agni is their Accidental.

चक्षुरध्यात्ममित्याहुर्यथा श्रुतिनिदर्शिनः।

रूपमत्राधिभूतं तु सूर्यश्चाप्यधिदैवतम्॥६॥

The eye is Spiritual; vision or form is its Elemental, and Surya is the Accidental of that organ.

श्रोत्रमध्यात्ममित्याहुर्यथा श्रुतिनिदर्शिनः।

शब्दस्तत्राधिभूतं तु दिशश्चात्राधिदैवतम्॥७॥

The ear is Spiritual; sound is Elemental; and the points of the compass are its Accidental.

जिह्वामध्यात्ममित्याहुर्यथा श्रुतिनिदर्शिनः।

रस एवाधिभूतं तु आपस्तत्राधिदैवतम्॥८॥

The tongue is Spiritual; taste is its Elemental; and Water is its Accidental.

घ्राणमध्यात्ममित्याहुर्यथा श्रुतिनिदर्शिनः।

गन्ध एवाधिभूतं तु पृथिवी चाधिदैवतम्॥९॥

The sense of scent is Spiritual; odor is its elemental; and Earth is its Accidental.

त्वगध्यात्ममिति प्राहुस्तत्त्वबुद्धिविशारदाः।

स्पर्शमेवाधिभूतं तु पवनश्चाधिदैवतम्॥१०॥

The skin is Spiritual; touch is its Elemental; and Wind is its Accidental.

मनोऽध्यात्ममिति प्राहुर्यथा शास्त्रविशारदाः।

मन्तव्यमधिभूतं तु चन्द्रमाश्चाधिदैवतम्॥११॥

Mind has been called Spiritual that with which the Mind is employed is Elemental; and the moon is its Accidental.

अहंकारिकमध्यात्ममाहुस्तत्त्वनिदर्शिनः।

अभिमानोऽधिभूतं तु रुद्रश्चात्राधिदैवतम्॥१२॥

Ahankara is Spiritual; that which is to be vanity is its Elemental; and Rudra is its Accidental.

बुद्धिरध्यात्ममित्याहुर्यथावदभिदर्शिनः।

बोद्धव्यमधिभूतं तु क्षेत्रज्ञश्चाधिदैवतम्॥१३॥

Buddhi is Spiritual; that which is to be understood is its Elemental; and Soul is its Accidental.

एषा ते व्यक्तितो राजन् विभूतिरनुदर्शिता।

आदौ मध्ये तथान्ते च यथातत्त्वेन तत्त्ववित्॥१४॥

I have thus truly expounded to you, O king, with its details taken individually. The power of the supreme in the beginning, the middle, and the end, O you, who are fully conversant with the nature of the original principles.

प्रकृतिर्गुणान् विकुस्ते स्वच्छन्देनात्मकाम्यथा।

क्रीडार्थे तु महाराज शतशोऽथ सहस्रशः॥१५॥

Nature, cheerfully and of her own accord, as if for sport, O king produces, by undergoing changes herself, thousands and thousands of combinations of her original qualities.

यथा दीपसहस्राणि दीपान्मर्त्याः प्रकुर्वते।

प्रकृतिस्तथा विकुस्ते पुरुषस्य गुणान् बहून्॥१६॥

As men can light thousands of lamps from but a single lamp, similarly Nature, by change, multiplies into thousands of existent objects the (three) qualities of Purusha.

सत्त्वमानन्द उद्रेकः प्रीतिः प्राकाश्यमेव च।

सुखं शुद्धित्वमारोग्यं संतोषः श्रद्धानता॥१७॥

अकार्पण्यमसंरम्भः क्षमा धृतिरहिंसता।

समता सत्यमानृण्यं मार्दवं ह्रीरचापलम्॥१८॥

शौचमार्जवमाचारमलौल्यं हृद्यसम्प्रमः।

इष्टानिष्टवियोगानां कृतानामविकल्पना॥१९॥

दानेन चात्मग्रहणमस्पृहत्वं परार्थता।

सर्वभूतदया चैव सत्त्वस्यैते गुणाः स्मृताः॥२०॥

Patience, joy, prosperity, satisfaction, brightness of all faculties, happiness, purity, health, contentment, faith, liberality, mercy, forgiveness, firmness, benevolence, equanimity, truth, satisfaction of obligations, mildness, modesty, calmness, external purity, simplicity, observance of obligatory rites, dispassionateness, fearlessness of heart, disregard for good and evil as also for pristine deeds,—appropriation of objects only when acquired by gift, the absence of cupidity,

regard for the interests of others, mercy for all creatures,—these have been said to be the characteristics of the quality of Goodness.

रजोगुणानां संघातो रूपमैश्वर्यविग्रहौ।

अत्यागित्वमकारुण्यं सुखदुःखोपसेवनम्॥२१॥

परापवादेषु रतिर्विवादानां च सेवनम्।

अहंकारमसत्कारश्चिन्ता वैरोपसेवनम्॥२२॥

परितापोऽभिहरणं ह्रीनाशोऽनार्जवं तथा।

भेदः परुषता चैव कामः क्रोधो मदस्तथा॥२३॥

दर्पो द्वेषोऽतिवाद्भ्य एते प्रोक्ता रजोगुणाः।

तामसानां तु संघातं प्रवक्ष्याम्युपधार्यताम्॥२४॥

The characteristics of the quality of Darkness are pride of personal beauty, assertion of supremacy, war, disinclination to give, absence of mercy, enjoyment and enduring of happiness and misery, pleasure in speaking ill of others, habit of quarrelling, pride, discourtesy, anxiety, hostilities, sorrow, appropriation of others' properties, shamelessness, crookedness, disunion, roughness, lust, anger, pride, assertion of superiority, malice and calumny. These originate from the quality of Darkness. I shall now tell you of qualities which originate Ignorance.

मोहोऽप्रकाशस्तामिस्रमन्धतामिस्रसंज्ञितम्।

मरणं चान्धतामिस्र तामिस्रं क्रोध उच्यते॥२५॥

They are stupefaction of judgement, obscuration of every faculty, darkness, blind darkness. Darkness means death, and blind darkness means anger.

तमसो लक्षणानीह भक्षणाद्यभिरोचनम्।

भोजनानामपर्याप्तिस्तथा पेयेष्वतृप्तता॥२६॥

गन्धवासो विहारेषु शयनेष्वासनेषु च।

दिवास्वप्नेऽतिवादे च प्रामदेषु च वै रतिः॥२७॥

नृत्यवादित्रगीतानामज्ञानाच्छ्रद्धानता।

द्वेषो धर्मविशेषाणामेते वै तामसा गुणाः॥२८॥

Besides these, the other marks of Ignorance are greediness for food, ceaseless appetite for both food and drink, taking pleasure in scents

and dresses and sports and beds and seats and sleep during the day and calumny and all sorts of acts proceeding from carelessness, taking pleasure, in dancing and instrumental and vocal music, and aversion for every sort of religion. These, indeed, are the characteristics of Ignorance.

CHAPTER 314

(MOKSHADHARMA PARVA) —

Continued.

The three qualities of Nature

याज्ञवल्क्य उवाच

एते प्रधानस्य गुणास्त्रयः पुरुषसत्तम।

कृत्स्नस्य चैव जगतस्तिष्ठन्त्यनपगाः सदा॥१॥

Yajnavalkya said—

These three, O foremost of men, are the qualities of Nature. These belong to all things of the universe.

अव्यक्तरूपो भगवान् शतधा च सहस्रधा।

शतधा सहस्रधा चैव तथा शतसहस्रधा॥२॥

कोटिशश्च करोत्येष प्रत्यगात्मानमात्मना।

The unmanifest Purusha endued with the six Yoga qualities transforms himself by himself into hundreds and thousands and millions and millions of forms.

सात्त्विकस्योत्तमं स्थानं राजसस्येह मध्यमम्॥३॥

तामसस्याधमं स्थानं प्राहुरध्यात्मचिन्तकाः।

Those that are conversant with the spiritual science say that to the quality of Sattva is assigned a high, to Rajas a middling, and to Tamas, a low place in the universe.

केवलेनेह पुण्येन गतिमूर्ध्वामवाप्नुयात्॥४॥

पुण्यपापेन मानुष्यमधर्मेणाप्यधोगतिम्।

By the help of unmixed virtue one acquires a high end. Through virtue mixed with sin one acquires the status of humanity. While through unmixed sin one is visited by a vile end.

द्वन्द्वमेषां त्रयाणां तु संनिपातं च तत्त्वतः॥५॥

सत्त्वस्य रजसश्चैव तमसश्च शृणुष्व मे।

Listen now to me, O king, as I speak to you of the intermixture of the three qualities of Sattva, Rajas and Tamas.

सत्त्वस्य तु रजो दृष्टं रजसश्च तमस्तथा॥६॥

तमसश्च तथा सत्त्वं सत्त्वस्याव्यक्तमेव च।

Sometimes Rajas is seen mixed with Sattva Tamas also exists with Rajas. With Tamas may also be seen Sattva. Also Sattva and Rajas and Tamas may be seen existing together and in equal parts. They then form the Nature.

अव्यक्तः सत्त्वसंयुक्तो देवलोकमवाप्नुयात्॥७॥

रजःसत्त्वसमायुक्तो मानुषेषु प्रपद्यते।

रजस्तमोभ्यां संयुक्तस्तिर्यग्योनिषु जायते॥८॥

राजसैस्तामसैः सत्त्वैर्युक्तो मानुषमाप्नुयात्।

When the Purusha becomes endued with only Sattva, he acquires the region of the gods. Endued with both Sattva and Rajas, he is born as a man. Endued with Rajas and Tamas, he is born the intermediate order of Being. Endued with all three, viz., Sattva and Rajas and Tamas, he becomes a man.

पुण्यपापवियुक्तानां स्थानमार्हुर्महात्मनाम्।

शाश्वतं चाव्ययं चैवमक्षयं चामृतं च तत्॥९॥

Those great persons who are above both virtue and sin, attain, it is said, to that place which is eternal, immutable, undecaying, and immortal.

ज्ञानिनां सम्भवं श्रेष्ठं स्थानमव्रणमच्युतम्।

अतीन्द्रियमबीजं च जन्ममृत्युतमोनुदम्॥१०॥

Men of knowledge go by very superior births and their place is faultless and undecaying, transcending the perception of the senses, free from ignorance above birth and death, and full of light that removes all sorts of darkness,

अव्यक्तस्थं परं यत् तत् पृष्टस्तेऽहं नराधिप।

स एष प्रकृतिस्थो हि तत्स्थ इत्यभिधीयते॥११॥

You had asked me about the nature of the supreme living in the Unmanifest, Purusha. I shall tell you. He is said to live in His own nature without partaking of the nature of Prakriti.

अचेतना चैव मता प्रकृतिश्चापि पार्थिव।

एतेनाधिष्ठिता चैव सृजते संहरत्यपि॥१२॥

Nature, O king, is inanimate and unintelligent. When presided over by Purusha (Soul) then only can she create and destroy.

जनक उवाच

अनादिनिधनावेतावुभावेव महामते।

अमूर्तिमन्तावचलावप्रकम्यगुणागुणौ॥१३॥

Janaka said—

Both Nature and Soul, O you of great intelligence, are without beginning and without end. Both of them are without end. Both of them are without form. Both of them are undeteriorating.

अग्राह्यावृषिशार्दूल कथमेको ह्यचेतनः।

चेतनावांस्तथा चैकः क्षेत्रज्ञ इति भाषितः॥१४॥

Both of them, again, cannot be comprehended. How then, O foremost of Rishis, can it be said that one of them is inanimate and unintelligent? How, is the other said to be animate and intelligent? And why is the latter called Kshetrajna (Soul).

त्वं हि विप्रेन्द्र कात्स्न्येन मोक्षधर्ममुपासते।

साकल्यं मोक्षधर्मस्य श्रोतुमिच्छामि तत्त्वतः॥१५॥

You, O foremost of Brahmanas, are a master of the entire religion of Liberation. I wish to hear fully of the religion of Liberation.

अस्तित्वं केवलत्वं च विनाभावं तथैव च।

दैवतानि च मे ब्रूहि देहं यान्याश्रितानि वै॥१६॥

तथैवोक्तामिणः स्थानं देहिनो वै विपद्यतः।

कालेन यद्धि प्राप्नोति स्थानं तत् प्रब्रवीहि मे॥१७॥

Do you describe to me then the existence and Oneness of Soul, of his separateness from Nature, of the gods which attach to the body, of the place to which embodied creatures go when they die, and that place to which they may ultimately, in course of time, be able to go.

सांख्यज्ञानं च तत्त्वेन पृथग्योगं तथैव च।

अरिष्टानि च तत्त्वानि वक्तुमर्हसि सत्तम।

विदितं सर्वमेतत् ते पाणावामलकं यथा॥१८॥

Tell me, also, of the Knowledge expounded in the Sankhya system, and of the Yoga system separately. You also speak of the predicaments of death, O best of men. All these subjects are well known to you even as an embolic myrobalan in your hand.

CHAPTER 315

(MOKSHADHARMA PARVA) — Continued.

What is with qualities and what is without qualities

याज्ञवल्क्य उवाच

न शक्यो निर्गुणस्तात गुणीकर्तुं विशाम्यते।
गुणवांश्चाप्यगुणवान् यथातत्त्वं निबोध मे॥१॥

Yajnavalkya said—

That which is without qualities, O son, can never be explained by assigning qualities to it. Listen, however, to me as I explain to you what is endued with qualities and what is devoid of them.

गुणैर्हि गुणवानेन निर्गुणश्चागुणस्तथा।
प्राहुरेवं महात्मानो मुनयस्तत्त्वदर्शिनः॥२॥

Great Munis conversant with the truth about principles say that when Soul seizes qualities like a crystal catching the reflection of a red flower, he is said to be possessed of qualities; but when freed from qualities like the crystal freed from reflection, he is seen in his real nature, which is as above all qualities.

गुणस्वभावस्त्वव्यक्तो गुणान् नैवातिवर्तते।
उपयुक्ते च तानेव स चैवाज्ञः स्वभावतः॥३॥

Unmanifest Nature is by her nature endued with qualities. She cannot transcend them. Shorn of intelligence by nature she becomes attached to qualities.

अव्यक्तस्तु न जानीते पुरुषो ज्ञः स्वभावतः।
न मत्तः परमोऽस्तीति नित्यमेवाभिमन्यते॥४॥

Unmanifest Nature cannot know anything, while Purusha, by his nature, is endued with knowledge.—There is nothing higher than myself, the Soul is always conscious of it.

अनेन कारणेनैतदव्यक्तं स्यादचेतनम्।
नित्यत्वाच्चाक्षरत्वाच्च क्षरत्वान्न तदन्यथा॥५॥

Therefore the unmanifest Nature, although by nature inanimate and unintelligent, still becomes animate and intelligent on account of her union with the Soul who is Eternal and Indestructible instead of remaining in her own nature owing to her destructibility.

यदाज्ञानेन कुर्वीत गुणसर्गं पुनः पुनः।

यदाऽऽत्मानं न जानीते तदाऽऽत्मापि न मुच्यते॥६॥

When Soul, through ignorance, repeatedly becomes associated with qualities, he fails to understand his own real nature and therefore he fails to acquire Liberation.

कर्तृत्वाच्चापि सर्गाणां सर्गधर्मा तथोच्यते।

कर्तृत्वाच्चापि योगानां योगधर्मा तथोच्यते॥७॥

कर्तृत्वात् प्रकृतीनां च तथा प्रकृतिधर्मिता॥८॥

On account of the Soul's Supremacy over the principles that originate from Nature he is said to partake of the nature of those principles. On account also of his agency in the matter of creation, he is said to possess the quality of creation. On account of his agency in the matter of Yoga, he is said to possess the quality of Yoga. For his Supremacy over those particular principles know by the name of Nature, he is said to possess the character of Nature.

कर्तृत्वाच्चापि बीजानां बीजधर्मा तथोच्यते।

गुणानां प्रसवत्वाच्च प्रलयत्वात् तथैव च॥९॥

For his agency in the matter of creating the seeds, he is said to partake of the nature of those seeds. And because he causes the several principles or qualities to come into being, he is, therefore, said to be subject to decay and destruction.

उपेक्षत्वादनन्यत्वादभिमानाच्च केवलम्।

मन्यन्ते यतयः सिद्धा अध्यात्मज्ञा गतज्वराः।

अनित्यं नित्यमव्यक्तं व्यक्तमेतद्धि शुश्रुम॥१०॥

On account, again, of his being the witness of everything, and on account, also of there being nothing else than he, as also for his consciousness of oneness with Nature, Yatis

endued with ascetic success, conversant with the spiritual science, and freed from fever of every sort, consider him as existing by himself without a second, immutable, unmanifest, unstable, and manifest.

अव्यक्तैकत्वमित्याहुर्नानात्वं पुरुषे तथा।

सर्वभूतदयावन्तः केवलं ज्ञानमास्थिताः॥११॥

This is what we have heard. Those Sankhyas, however, that depend upon Knowledge only and the practice of mercy for all creatures, say that it is Nature which is One but souls are many.

अन्यः स पुरुषोऽव्यक्तस्त्वष्टुवो ध्रुवसंज्ञकः।

यथा मुञ्ज इषीकाणां तथैवैतद्धि जायते॥१२॥

As a matter of fact, Soul is different from Nature which though unstable, still appears as stable. As a blade of reed is different from its outer cover, so is Soul different from Nature.

अन्यच्च मशकं विद्यादन्यच्चोदुम्बरं तथा।

न चोदुम्बरसंयोगैर्मशकस्तत्र लिप्यते॥१३॥

Indeed, the worm that lies within the Udumvara should be known as different from the Udumvara, Though existing with the Udumvara, the worm is not to be considered as forming a part of the Udumvara.

अन्य एव तथा मत्स्यस्तदन्यदुदकं स्मृतम्।

न चोदकस्य स्पर्शेन मत्स्यो लिप्यति सर्वशः॥१४॥

The fish is separate from the water in which it lives, and the water is separate from the fish that lives in it. Though the fish and water exist together, yet it is never drenched by water.

अन्यो ह्यग्निरुखाप्यन्या नित्यमेवमवेहि भोः।

न चोपलिप्यते सोऽग्निरुखासंस्पर्शनिन वै॥१५॥

The fire that lies in an earthen saucepan is separate from the earthen saucepan, and the saucepan is separate from the fire it contains. although the fire exists in and with the saucepan, yet it is not to be considered as constituting any part of it.

पुष्करं त्वन्यदेवात्र तथान्यदुदकं स्मृतम्।

न चोदकस्य स्पर्शेन लिप्यते तत्र पुष्करम्॥१६॥

The lotus-leaf that lies afloat on a piece of water is separate from the piece of water on which it floats. Because it exists with water it does not form a portion of the water.

एतेषां सहवासं च निवासं चैव नित्यशः।

याथातथ्येन पश्यन्ति न नित्यं प्राकृता जनाः॥१७॥

The eternal existence of those objects in and with those mentioned, is never correctly understood by ordinary mortals.

ये त्वन्यथैव पश्यन्ति न सम्यक् तेषु दर्शनम्।

ते व्यक्तं निरयं घोरं प्रविशन्ति पुनः पुनः॥१८॥

They who see Nature and Soul in any other light are said to possess an incorrect vision. It is certain that they have repeatedly to sink into dreadful hell.

सांख्यदर्शनमेतत् ते परिसंख्यानमुत्तमम्।

एवं हि परिसंख्याय सांख्याः केवलतां गताः॥१९॥

I have thus told you the philosophy of the Sankhyas, that excellent science by which all things have been correctly determined. Ascertaining the nature of Soul and Nature in this way, the Sankhyas acquire Liberation.

ये त्वन्ये तत्त्वकुशलास्तेषामेतन्निदर्शनम्।

अतः परं प्रवक्ष्यामि योगानामनुदर्शनम्॥२०॥

I have also told of the systems of those others who are conversant with the great principles of the universe. I shall now describe to you the science of the Yogins.

CHAPTER 316

(MOKSHADHARMA PARVA) —
Continued.

The science of the Yogins

याज्ञवल्क्य उवाच

सांख्यज्ञानं मया प्रोक्तं योगज्ञानं निबोध मे।

यथाश्रुतं यथादृष्टं तत्त्वेन नृपसत्तम॥१॥

Yajnavalkya said—

I have already spoken to you of the science of the Sankhyas. Hear now as I truly describe the science of the Yogins as heard and seen by me, O best of kings.

नास्ति सांख्यसमं ज्ञानं नास्ति योगसमं बलम्।

तावुभावेकचर्यौ तावुभावनिधनौ स्मृतौ॥१॥

There is no Knowledge like that of the Sankhyas. There is no power like that of Yoga. These two prescribe the same practices, and both are considered as capable of leading to Liberation.

पृथक् पृथक् प्रपश्यन्ति येऽप्यबुद्धिरता नराः।

वयं तु राजन् पश्याम एकमेव तु निश्चयात्॥३॥

Those men who are not blest with intelligence consider the Sankhya and the Yoga systems to be different from each other. We, however, O king, regard them as one and the same, according to the conclusion to which we have arrived.

यदेव योगाः पश्यन्ति तत् सांख्यैरपि दृश्यते।

एकं सांख्यं च योगं च यः पश्यति स तत्त्ववित्॥४॥

What the Yogins have in view is the very same which the Sankhyas also have in view. He who sees both the Sankhya and the Yoga systems to be one and the same is to be considered as truly conversant with the principles that ordain the universe.

रुद्रप्रधानानपरान् विद्धि योगानरिदम्।

तेनैव चाथ देहेन विचरन्ति दिशो दश॥५॥

Know, O king, that the vital airs and the senses are the chief instruments for practising Yoga. By only regulating those vital airs and the senses, Yogins go everywhere at their will.

यावद्धि प्रलयस्तात सूक्ष्मेणाष्टगुणेन ह।

योगेन लोकान् विचरन् सुखं संन्यस्य चानघ॥६॥

When the gross body is destroyed, Yogins, gifted with subtle bodies possessed of the eight Yoga powers wander over the universe, enjoying all sorts of happiness, O sinless one.

वेदेषु चाष्टगुणिनं योगमाहुर्मनीषिणः।

सूक्ष्ममष्टगुणं प्राहुर्नेतरं नृपसत्तम॥७॥

The wise have, in the scriptures, spoken of Yoga as giving eight sorts of power. They have spoken of Yoga as gifted with eight limbs.

द्विगुणं योगकृत्यं तु योगानां प्राहुस्तमम्।

सगुणं निर्गुणं चैव यथा शास्त्रनिर्दर्शनम्॥८॥

Indeed, O king, they have not spoken of any other sort of Yoga. It has been said that the practices of Yogins, excellent as those are of two sorts. Those two sorts, according to the characteristics described in the scriptures, are practices endued with attributes and those freed from attributes.

धारणं चैव मनसः प्राणायामश्च पार्थिव।

एकाग्रता च मनसः प्राणायामस्तथैव च॥९॥

The concentration of the mind together with the regulation of the vital airs. O king, is one sort. The concentration of the mind along with subjugation of the senses, is of another sort. The first kind of Yoga is said to be that possessed of qualities; the second kind is said to be that freed from qualities.

प्राणायामो हि सगुणो निर्गुणं धारयेन्मनः।

यद्यदृश्यति मुञ्चन् वै प्राणान् मैथिलसत्तम।

वाताधिक्यं भवत्येव तस्मात् तं न समाचरेत्॥१०॥

The, again, Regulation of the Vital air is Yoga with qualities. In Yoga without qualities, the mind, freed from its functions, should be fixed. Only the regulation of the vital air which is said to be endued with qualities should, in the first instance, be practised, for, O king of Mithila, if the vital air be exhaled without mentally thinking upon a definite image, the wind in the neophyte's system will increase to his great injury.

निशायाः प्रथमे यामे चोदना द्वादश स्मृताः।

मध्ये स्वप्नात् परे यामे द्वादशैव तु चोदनाः॥११॥

In the first period of the night, twelve ways of suppressing the vital air are recommended. After sleep, in the last period of the night, other twelve ways of doing the same have been laid down.

तदेवमुपशान्तेन दान्तेनैकान्तशीलिना।

आत्मारामेण बुद्धेन योक्तव्योऽऽत्मा न संशयः॥१२॥

Forsooth, one endued with tranquillity, of controlled senses, living in retirement, rejoicing in one's own self, and fully conversant with the meaning of the scriptures, should fix his Soul.

पञ्चानामिन्द्रियाणां तु दोषानाक्षिप्य पञ्चधा।

शब्दं रूपं तथा स्पर्शं रसं गन्धं तथैव च॥१३॥

प्रतिभामपवर्गं च प्रतिसंहत्य मैथिल।

इन्द्रियग्राममखिलं मनस्यभिनिवेश्य ह॥१४॥

Removing the five faults of the five sense, viz., (withdrawing them from their objects of) sound, form, touch, taste, and scent, and removing those conditions called Pratibha and Apavanga, O king, of the Mithilas, all the senses should be fixed upon the mind.

मनस्तथैवाहंकारे प्रतिष्ठाप्य नराधिप।

अहंकार तथा बुद्धौ बुद्धिं च प्रकृतावपि॥१५॥

The mind should then be fixed on Consciousness, O king; Consciousness should next be fixed on Intelligence, and Buddhi should then be fixed on Nature.

एवं हि परिसंख्याय ततो ध्यायन्ति केवलम्।

विरजस्कमलं नित्यमनन्तं शुद्धमव्रणम्॥१६॥

तस्थुषं पुरुषं नित्यमभेद्यमजरामरम्।

शाश्वतं चाव्ययं चैव ईशानं ब्रह्मं चाव्ययम्॥१७॥

Thus merging these one after another, Yogins meditate on the Supreme Soul which is One, which is freed from Darkness, which is Immutable and Infinite and Pure and without defect, and without blemish, who is Eternal Soul, who is unchangeable, who is Indivisible, who is without decay and death, who is everlasting who is above decrease, and which is Immutable Brahma.

युक्तस्य तु महाराज लक्षणान्युपधारय।

लक्षणं तु प्रसादस्य यथा तप्तः सुखं स्वपेत्॥१८॥

Listen, now, O king, to the marks of one that is Yoga. All the marks of cheerful contentment that are his who is sleeping in contentment are seen in the person, that is in Samadhi.

निवर्ति तु यथा दीपो ज्वलेत् स्नेहसमन्वितः।

निश्चलोर्ध्वशिखस्तद्वद युक्तमाहुर्मनीषिणः॥१९॥

The person in contemplation, the wise hold looks like the fixed and upward flame of a lamp that is full of oil and that burns in a spot where there is no air.

पाषाण इव मेघोत्थैर्यथा बिन्दुभिराहतः।

नालं चालयितुं शक्यस्तथा युक्तस्य लक्षणम्॥२०॥

He is like a rock which is incapable of being moved in the last by even a heavy downpour from the clouds.

शङ्खदुन्दुभिनिर्घोषैर्विविधैर्गीतवादितैः।

क्रियमाणैर्न कम्पेत युक्तस्यैतन्निदर्शनम्॥२१॥

He is incapable of being moved by the sound of couches and drums, or by songs, or the sound of hundreds of musical instruments beat or blown together. Even this is the characteristic of one in contemplation.

तैलपात्रं यथा पूर्णं कराभ्यां गृह्य पुरुषः।

सोपानमारुहेद् भीतस्तर्ज्यमानोऽसिपाणिभिः॥२२॥

संयतात्मा भयात् तेषां न पात्राद् बिन्दुमुत्सृजेत्।

तथैवोत्तरमागम्य एकाग्रमनस्तथा॥२३॥

स्थिरत्वादिन्द्रियाणां तु निश्चलत्वात् तथैव च।

एवं युक्तस्य तु मुनेर्लक्षणान्युपलक्षयेत्॥२४॥

As a man of cool courage and determination, while going up a flight of steps with a vessel full of oil in his hands, does not spill even a drop of the liquid if terrified and threatened by person armed with weapons, so the Yogin, when his mind has been concentrated and when he sees the Supreme Soul in contemplation, does not, of account of the entire stoppage of the functions of his senses at such a time, move in the slightest degree. Even these should be known to be the marks of the Yogin while he is in contemplation.

स्वयुक्तः पश्यते ब्रह्म यत् तत्परममव्ययम्।

महतस्तमसो मध्ये स्थितं ज्वलनसंनिभम्॥२५॥

While in contemplation, the Yogin sees Brahma which is Supreme and Immutable, and which is situated like a burning Effulgence in the midst of thick Darkness.

एतेन केवलं याति त्यक्त्वा देहमसाक्षिकम्।

कालेन महता राजञ्श्रुतिरेषां सनातनी॥२६॥

It is by this means that he acquires, after many years, Liberation after renouncing this inanimate body. Even this is what the eternal Shruti says.

एतद्धि योगं योगानां किमन्यद् योगलक्षणम्।

विज्ञाय तद्धि मन्यन्ते कृतकृत्या मनीषिणः॥२७॥

This is called the Yoga of the Yogins. What else is it? Knowing it, they who are gifted with wisdom consider themselves as crowned with success.

CHAPTER 317

(MOKSHADHARMA PARVA) —
Continued.

The places to which the dead go

याज्ञवल्क्य उवाच

तथैवोक्तममाणं तु शृणुष्ववहितो नृप।

पद्भ्यामुत्क्रममाणस्य वैष्णवं स्थानमुच्यते॥१॥

Jajnavalkya said—

Listen now to me, with attention, O king, as to what the places are to which those who die have to go. If the Individual soul escapes through the feet, it is said that the man goes to the region of Vishnu.

जङ्घाभ्यां तु वसून् देवानापुयादिति न श्रुतम्।

जानुभ्यां च महाभागान् साध्यान् देवानवाप्नुयात्॥२॥

If through the calves, it has been heard by us that the man goes to the regions of the Vasus. If through the knees, he acquires the companionship of those gods who are called Sadhyas.

पायुनोत्क्रममाणस्तु मैत्रं स्थानमवाप्नुयात्।

पृथिवीं जघनेनाथ उरुभ्यां च प्रजापतिम्॥३॥

If through the lower duct, the man acquires the regions of Mitra. If through the posteriors, the man returns of the Earth, and if through the things to the region of Patriarch.

पार्श्वभ्यां मरुतो देवान् नाभ्यामिन्द्रत्वमेव च।

बाहुभ्यामिन्द्रमेवाहुररसा रुद्रमेव च॥४॥

If through the flanks, the man acquires the regions of the Maruts, and if through the nostrils, to the region of the Moon. If through the arms, the man goes to the region of Indra, and if through the chest, to that of Rudra.

ग्रीवया तु मुनिश्रेष्ठं नरमाप्नोत्यनुत्तमम्।

विश्वेदेवान् मुखेनाथ दिशः श्रोत्रेण चाप्नुयात्॥५॥

If through the neck, the man goes to the excellent region of that foremost of ascetics known as Nara. If through the mouth, the man acquires the region of the Vishvedevas, and if through the ears, to the region of the gods presiding over the several points of the horizon.

घ्राणेन गन्धवहनं नेत्राभ्यामग्निमेव च।

भूभ्यां चैवाश्विनौ देवौ ललाटेन पितृन्था॥६॥

If through the nose, the man acquires the region of the Wind-god; and if through the eyes, to the region of Agni. If through this brows, the man goes to the region of the Ashvins; and if through the forehead, to that of the departed manes.

ब्रह्माणमाप्नोति विभुं मूर्ध्ना देवाग्रजं तथा।

एतान्युत्क्रमणस्थानान्युक्तानि मिथिलेश्वर॥७॥

If through the crown of the head, the man goes to the region of the powerful Brahman, that foremost of the gods. I have thus told you, O king of Mithila, the several places to which men go according to the manner in which their individual souls escape from their bodies.

अरिष्टानि प्रवक्ष्यामि विहितानि मनीषिभिः।

संवत्सरवियोगस्य सम्भवन्ति शरीरिणः॥८॥

I shall now tell you the presaging marks, as laid down by the wise, of those who have but one year to live.

योऽरुन्धतीं न पश्येत दृष्टपूर्वां कदाचन।

तथैव ध्रुवमित्याहुः पूर्णेन्दुं दीपमेव च॥९॥

खण्डाभासं दक्षिणतस्तेऽपि संवत्सरायुषः।

One who, having previously seen the fixed star called Arandhati, cannot see it, or that other star called Dhruva, or one that sees the full Moon or the flame of a burning lamp to be broken towards the south, has but one year to live.

परचक्षुषि चात्मानं ये न पश्यन्ति पार्थिव॥१०॥

आत्मच्छायाकृतीभूतं तेऽपि संवत्सरायुषः।

Those men, O king, who can no longer behold their own images reflected in the eyes of others, have but one year to live.

अतिद्युतिरतिप्रज्ञा अप्रज्ञा चाद्युतिस्तथा॥११॥

प्रकृतेर्विक्रियापत्तिः षण्मासान्मृत्युलक्षणम्।

One who being gifted with lustre loses it, or being endued with wisdom loses it,—indeed, one whose inward and outward nature is thus metamorphosed,—has but six months more to live.

दैवतान्यवजानाति ब्राह्मणैश्च विरुद्ध्यते॥१२॥

कृष्णश्यावच्छविच्छायः षण्मासान्मृत्युलक्षणम्।

He who disregards the gods, or falls out with the Brahmanas, or one who being naturally of a dark colour become pale of hue, has but six months more to live.

ऊर्णनाभेर्यथा चक्रं छिद्रं सोमं प्रपश्यति॥१३॥

तथैव च सहस्रांशुं सप्तरात्रेण मृत्युभाक्।

One who sees the lunar disc full of holes like spider's web, or one who sees the solar disc to have similar holes, has but one week more to live.

श्वगन्धमुपाग्राति सुरभिं प्राप्य योः नरः॥१४॥

देवतायतनस्थस्तु सप्तरात्रेण मृत्युभाक्।

One who, when smelling sweet scents in places of worship, perceives them to be as offensive as the smell of dead bodies, has but one week more to live.

कर्णनासावनमनं दन्तदृष्टिविरागिता॥१५॥

संज्ञालोपो निरुष्णत्वं सद्योमृत्युनिदर्शनम्।

The depression of the nose or of the ears, the discolour of the teeth or of the eyes, the loss of all consciousness, and the loss also of all animal magnetism, are symptoms indicating death that very day.

अकस्माच्च स्रवेद् यस्य वामपक्षि नराधिप॥१६॥

मूर्धतश्चोत्पतेद् धूमः सद्योमृत्युनिदर्शनम्।

If, without any ostensible cause tears suddenly flow from one's left eye, and if vapours be seen to issue from his head, it is a sure mark that the man will die before that day is over.

एतावन्ति त्वरिष्टानि विदित्वा मानवोऽऽत्मवान्॥१७॥

निशि चाहनि चात्मानं योजयेत् परमात्मनि।

Knowing all these presaging symptoms, the man of purified soul should day and night unite his soul with the Supreme Soul.

प्रतीक्षमाणस्तत्कालं यत्कालं प्रेतता भवेत्॥१८॥

अथास्य नेष्टं मरणं स्थातुमिच्छेदिमां क्रियाम्।

सर्वगन्धान् रसांश्चैव धारयीत नराधिप॥१९॥

Thus should he go on till the day comes for his death. If, however, instead of wishing to die he wishes to live in this world, he renounces all enjoyments,—O king, and lives on in abstinence. He thus conquers death by uniting his Soul with the Supreme Soul.

ससांख्यधारणं चैव विदितात्मा नरर्षभ।

यजेच्च मृत्युं योगेन तत्परेणान्तरात्मना॥२०॥

Indeed, the man who is gifted with knowledge of the Soul, O king, follows the practises recommended by the Sankhyas and conquers death by uniting his Soul with Supreme Soul.

गच्छेत् प्राप्याक्षयं कृत्स्नमजन्म शिवमव्ययम्।

शाश्वतं स्थानमचलं दुष्प्रापमकृतात्मभिः॥२१॥

At last, he acquires what is entirely indestructible, which is without birth, which is auspicious, and immutable, and eternal, and stable, and which is incapable of being acquired by men of impure souls.

CHAPTER 318

(MOKSHADHARMA PARVA) —

Continued.

Yajnavalkya's attainment of knowledge.
He describes the manifest and unmanifest

याज्ञवल्क्य उवाच

अव्यक्तस्थं परं यत् तत् पृष्टस्तेऽहं नराधिप।

परं गुह्यमिमं प्रश्नं शृणुष्वान्वितो नृप॥१॥

Yajnavalkya said—

You have asked me, O king, of that Supreme Brahma which lives in the Unmanifest. Your question relates to a deep mystery. Listen to me with rapt attention, O king.

यथाऽऽर्षेणेह विधिना चरतावनतेन ह।

मयाऽऽदित्यादवाप्तानि यजूंषि मिथिलाधिपा॥१॥

Having behaved humbly according to the ordinances laid down by the Rishis I obtained the Yajushes, O king, from the Sun-god.

महता तपसा देवस्तपिष्णुः सेवितो मया।

प्रीतेन चाहं विभुना सूर्येणोक्तस्तदानघा॥३॥

वरं वृणीष्व विप्रर्षे यदिष्टं ते सुदुर्लभम्।

तत् ते दास्यामि प्रीतात्मा मत्प्रसादो हि दुर्लभः॥४॥

With the hardest penances I formerly adored the heat-giving god. O sinless one, pleased with me, the powerful Sun, addressed me, saying,—O regenerate Rishi, pray for the boon you covet, however difficult it may be of acquisition. I shall, with cheerful mind, grant it to you. It is very difficult to make me grant grace.

ततः प्रणम्य शिरसा मयोक्तस्तपतां वरः।

यजूंषि नोपयुक्तानि क्षिप्रमिच्छामि वेदितुम्॥५॥

Bowing to him with my head, I addressed that foremost of heat-giving luminaries thus,—I have no knowledge of the Yajushes. I wish to know them forthwith.

ततो मां भगवानाह वितरिष्यामि ते द्विज।

सरस्वतीह वाग्भूता शरीरं ते प्रवेक्ष्यति॥६॥

The holy one, thus solicited, told me,—I shall grant you the Yajushes. Made up of the essence of speech, the goddess of learning Sarasvati will enter into your person.

ततो मामाह भगवानास्यं स्वं विवृतं कुरु।

विवृतं च ततो मेऽऽस्यं प्रविष्टा च सरस्वती॥७॥

The god then ordered me to open my mouth. I did as I was commanded. The goddess Sarasvati then entered into my body, O sinless one.

ततो विदह्यमानोऽहं प्रविष्टोऽम्भस्तदानघ।

अविज्ञानादमर्षाच्च भास्करस्य महात्मनः॥८॥

At this, I began to burn. Unable to suffer the pain I plunged into a river. Not understanding what the great Sun had done for

me for my well-being, I became even angry with him.

ततो विदह्यमानं मामुवाच भगवान् रविः।

मुहूर्तं सह्यतां दाहस्ततः शीतीभविष्यति॥९॥

While I was burning with the energy of the goddess, the holy Sun told me.—Do you suffer this burning sensation for only a little time. That will soon come to an end and you will be cool.

शीतीभूतं च मां दृष्ट्वा भगवानाह भास्करः।

प्रतिष्ठास्यति ते वेदः सखिलः सोत्तरो द्विज॥१०॥

Indeed, I became cool. Beholding me restored to ease, the Maker of light said to me,—The whole Vedas, with its appendix, together with the Upanishads, will appear in you by inward light, O twice-born one.

कस्मिन् शतपथं चैव प्रणेष्यसि द्विजर्षभा

तस्यान्ते चापुनर्भावे बुद्धिस्तव भविष्यति॥११॥

You will also edit the entire Satapathas, O foremost of twice-born ones. After that, your understanding will turn to the path of Liberation.

प्राप्यसे च यदिष्टं तत् सांख्ययोगेप्सितं पदम्।

एतावदुक्त्वा भगवानस्तमेवाभ्यवर्तत॥१२॥

You will also acquire that end which is desirable and which is coveted by both Sankhyas and Yogins. Having said so, the divine Sun proceeded to the setting hills.

ततोऽनुव्याहृतं श्रुत्वा गते देवे विभावसौ।

गृहमागत्य संहृष्टोऽचिन्तयं वै सरस्वतीम्॥१३॥

Hearing his last words, and after he had departed from where I was, I came home in joy and then remembered the goddess Sarasvati.

ततः प्रवृत्तातिशुभा स्वरव्यञ्जनभूषिता।

ओङ्कारमादितः कृत्वा मम देवी सरस्वती॥१४॥

Thought of by me, the auspicious Sarasvati appeared immediately before my eyes, adorned with all the vowels and the consonants and having placed the syllable OM in the van.

ततोऽहमर्घ्यं विधिवत् सरस्वत्यै न्यवेदयम्।

तपतां च वरिष्ठाय निषण्णस्तत्परायणः॥१५॥

I then, according to the ordinance, offered to the goddess the usual Arghya, and dedicated another to the Sun, that foremost of all heat-giving gods. Doing this duty I took my seat, devoted to both those gods.

ततः शतपथं कृत्स्नं सरहस्यं ससंग्रहम्।
चक्रे सपरिशेषं च हर्षेण परमेण ह॥१६॥

Thereupon the entire Satapatha Brahmanas, with all their mysteries and with all their abstracts as also their appendices, appeared of themselves before my mind's-eye, at which I became filled with great joy.

कृत्वा चाध्ययनं तेषां शिष्याणां शतमुत्तमम्।
विप्रियार्थं सशिष्यस्य मातुलस्य महात्मनः॥१७॥

I then taught them to a hundred competent disciples and thereby did what was disagreeable to my great maternal uncle (Vaishampayana) with the disciples round him.

ततः सशिष्येण मया सूर्येणैव गभस्तिभिः।
व्यस्तो यज्ञो महाराज पितुस्तव महात्मनः॥१८॥

Then, shining in the midst of my disciples like the Sun himself with his rays, I took the management of the Sacrifice, of your noble father, O king.

मिषतो देवलस्यापि ततोऽर्धं हृतवानहम्।
स्ववेददक्षिणायार्थं विमर्दे मातुलेन ह॥१९॥

In that Sacrifice, a quarrel arose between me and my maternal uncle as to who should be allowed to take the sacrificial fee that was paid for the recitation of the Vedas. In the very presence of Deval, I took half of that fee.

सुमन्तुनाथ पैलेन तथा जैमिनिना च वै।
पित्रा ते मुनिभिश्चैव ततोऽहमनुमानितः॥२०॥

Your father and Sumanta and Paila and Jaimini and other ascetics all agreed to that arrangement.

दश पञ्च च प्राप्तानि यजूंष्यर्कान्मयानघ।
तथैव रोमहर्षेण पुराणमवधारितम्॥२१॥

I had thus got from the Sun the five times ten Yajushes, O king. I then studied the Puranas with Romaharshan.

बीजमेतत् पुरस्कृत्य देवीं चैव सरस्वतीम्।
सूर्यस्य चानुभावेन प्रवृत्तोऽहं नराधिप॥२२॥
कर्तुं शतपथं चेदमपूर्वं च कृतं मया।

यथाभिलषितं मार्गं तथा तच्चोपपादितम्॥२३॥

Keeping before me those Mantras and the goddess Sarasvati, I then, O king, helped by the inspiration of the Sun, set myself to compile the excellent Satapatha Brahmanas, and succeeded in performing the task never before undertaken by any one else. That path which I have wished to take, has been taken by me and I have also taught it to my disciples.

शिष्याणामखिलं कृत्स्नमनुज्ञातं ससंग्रहम्।
सर्वे च शिष्याः शुचयो गताः परमहर्षिताः॥२४॥

Indeed I gave to my disciples the whole of those Vedas with their abstracts. Pure in mind and body, all those disciples have, on account of my instructions, become filled with joy.

शाखाः पञ्चदशेमास्तु विद्या भास्करदेशिताः।
प्रतिष्ठाप्य यथाकामं वेद्यं तदनुचिन्तयम्॥२५॥

Having established this knowledge consisting of fifty branches which I had acquired from the Sun, I now meditate on the great object of that knowledge (viz., Brahma).

किमत्र ब्रह्मण्यमृतं किं च वेद्यमनुत्तमम्।
चिन्तयं स्तत्र चागत्य गन्धर्वो मामपृच्छत॥२६॥

विश्वामसुस्ततो राजन् वेदान्तज्ञानकोविदः।
चतुर्विंशस्ततोऽपृच्छत् प्रश्नान् वेदस्य पार्थिव॥२७॥

पञ्चविंशतिमं प्रश्नं प्रपृच्छान्वीक्षिकीं तदा।

विश्वामिश्रं तथाश्वाश्वं मित्रं वरुणमेव च॥२८॥

The Gandharva Vishvavasu, a master of the Vedanta Shastra, desirous, O king, of ascertaining what is good for the Brahmanas in this knowledge and what truth is in it, and what is the excellent object of this knowledge, once catechised me. He put to me altogether twenty-four questions, O king, regarding the Vedas. Finally, he put to me a question, numbered twenty-fifth which relates to ratioscination. These questions are as follow:— What is universe and what is non-universe? What is Ashva and what Ashva? What is Mitra? What is Varuna?

ज्ञानं ज्ञेयं तथा ज्ञोऽज्ञः कस्तपा अतपास्तथा।
सूर्यातिसूर्य इति च विद्याविद्ये तथैव च॥२९॥
वेद्यावेद्यं तथा राजन्नचलं चलमेव च।

अपूर्वमक्षयं क्षयमेतत् प्रश्नमनुत्तमम्॥३०॥

What is Knowledge? What is the Object of knowledge? What is Unintelligent? What is Intelligent? Who is Ka? Who is endued with the principle of change? Who is not endued with the same? What is he that devours the Sun and what is the Sun? What is Vidya and what is Avidya? What is Vedyā and Avedya? What is Immobile and Mobile? What is without beginning, what is indestructible, and what is Destructible? These were the transcendental questions put to me by that foremost of Gandharvas.

अथोक्तश्च महाराज राजा गन्धर्वसत्तमः।

पृष्टवाननुपूर्वेण प्रश्नमर्थविदुत्तमम्॥३१॥

After king Vishvavasu, that foremost of Gandharvas, had asked me these questions one after another, I answered them duly.

पुहूर्तमुष्यतां तावद् यावदेवं विचिन्तये।

बाढमित्येव कृत्वा च तूष्णीं गन्धर्व आस्थितः॥३२॥

At first, however, I told him,—Wait for a short time, till I reflect on your questions!—the Gandharva agreed to it, and sat in silence.

ततोऽनुचिन्तयमहं भूयो देवीं सरस्वतीम्।

मनसा स च मे प्रश्नो दध्मो घृतमिवोद्धतम्॥३३॥

I then thought once again of the goddess Sarasvati in my mind. The replies then to those questions naturally originated in my mind like butter from curds.

तत्रोपनिषदं चैव परिशेषं च पार्थिव।

मश्नामि मनसा तात दृष्ट्वा चान्वीक्षिकीं पराम्॥३४॥

Keeping in view the high science of inferential ratioscination, I churned with my mind, O Monarch, the Upanishads and the supplementary works relating to the Vedas.

चतुर्थी राजशार्दूल विद्यैषा साम्परायिकी।

उदीरिता मया तुभ्यं पञ्चविंशदधिष्ठिता॥३५॥

I then expounded to him the fourth science that deals with Liberation, O foremost of kings, and on which I have already discoursed to thee,

and which is based upon the twenty-fifth, viz., Individual Soul.

अथोक्तस्तु मया राजन् राजा विश्वावसुस्तदा।

श्रूयतां यद् भवानस्मान् प्रश्नं सम्पृष्टवानिह॥३६॥

Having said all this, O king, to king Vishvavasu, I then addressed him, saying,—Listen now to the answers that I give to your several questions.

विश्वाविश्वेति यदिदं गन्धर्वेन्द्रानुपृच्छसि।

विश्वाव्यक्तं परं विद्याद् भूतभव्यभयंकरम्॥३७॥

I now dealt with the question which, O Gandharva, you ask, viz.,—what is Universe and what is Not-universe?—The Universe is Unmanifest and original Nature endued with the principles of birth and death which are terrible.

त्रिगुणं गुणकर्तृत्वादविश्वो निष्कलस्तथा।

अश्वश्चाश्व च मिथुनमेवमेवानुदृश्यते॥३८॥

अव्यक्तं प्रकृतिं प्राहुः पुरुषेति च निर्गुणम्।

तथैव मित्रं पुरुषं वरुणं प्रकृतिं तथा॥३९॥

It is, besides, possessed of the three qualities on account of its producing principles all of which are fraught with those attributes. That which is Not-universe is Purusha shorn of all attributes. By Ashva and Ashva are meant the female and the male. Similarly, Mitra is Soul, the Varuna is Nature.

ज्ञानं तु प्रकृतिं प्राहुर्ज्ञेयं निष्कलमेव च।

अज्ञश्च ज्ञश्च पुरुषस्तस्मान्निष्कल उच्यते॥४०॥

Knowledge, again, is said to be Nature, while the object to be know is called Soul. The Ignorant and the Knowing or Intelligent and both Soul without attributes.

कस्तपा अतपाः प्रोक्तः कोऽसौ पुरुष उच्यते।

तपास्तु प्रकृतिं प्राहुरतपा निष्कलः स्मृतः॥४१॥

You have asked what is Kah, who is endued with change, and who is unendued therewith. I answer, Kah is Soul. That which is endued with change is Nature. He who is not endued therewith is Soul.

तथैवावेद्यमव्यक्तं वेद्यः पुरुष उच्यते।

चलाचलमिति प्रोक्तं त्वया तदपि मे शृणु॥४२॥

Likewise is called the unknowable is Nature; and that which is called Knowable is Soul.

चलां तु प्रकृतिं प्राहुः कारणं क्षयसर्गयोः।

आक्षेपसर्गयोः कर्ता निश्चलः पुरुषः स्मृतः॥४३॥

You have asked me about the Mobile and the Immobile. Hear my answer That which is mobile is Nature, which, undergoing changes, forms the cause of Creation and Destruction. The Immobile is Soul, for without himself undergoing changes he assists at Creation and Destruction.

तथैव वेद्यमव्यक्तमवेद्यः पुरुषस्तथा।

अज्ञावुभौ ध्रुवौ चैव अक्षयौ चाप्युभावपि॥४४॥

अजौ नित्यावुभौ प्राहुरध्यात्मगतनिश्चयाः॥४५॥

What is Knowable is Nature; while what is Unknowable is Soul. Both Nature and Soul are said to be unintelligent, stable, indestructible, unborn and eternal, according to the decision of the philosophers who know the spiritual science.

अक्षयत्वात् प्रजनने अजमत्राहुरव्ययम्।

अक्षयं पुरुषं प्राहुः क्षयो ह्यस्य च विद्यते॥४६॥

On account of the indestructibility of Nature in the matter of Creation, Prakriti, which is unborn, is considered as not subject to decay or destruction. Soul, again, is indestructible and unchangeable.

गुणक्षयत्वात् प्रकृतिः कर्तृत्वादक्षयं बुधाः।

एषा तेऽऽन्वीक्षिकी विद्या चतुर्थी साम्प्रायिकी॥४७॥

The qualities of Nature are destructible, but not Nature herself. The learned, therefore, call Nature indestructible. By undergoing changes Nature works as the cause of Creation. The results appear and disappear, but not original Nature. Hence also is Nature called indestructible. Thus have I told you the conclusions of the fourth Science based on the principles of inference and having Liberation for its end.

विद्योपेतं धनं कृत्वा कर्मणा नित्यकर्मणि।

एकान्तदर्शना वेदाः सर्वे विश्वावसो स्मृताः॥४८॥

Having acquired, by the science of inference and by serving preceptors, the Richs, the Samans, and the Yajushes, all the

obligatory rites should be observed and all the Vedas read with reverence, O Vishnavasu.

जायन्ते च म्रियन्ते च यस्मिन्नेते यतश्च्युताः।

वेदार्थं ये न जानन्ति वेद्यं गन्धर्वसत्तम॥४९॥

साङ्गोपाङ्गनपि यदि यश्च वेदानधीयते।

वेदवेद्यं न जानीते वेदभारवहो हि सः॥५०॥

O foremost of Gandharvas, they who study the Vedas with all their branches from which all things originate and into which all things merge when destruction sets in, and which is the one object whose knowledge the Vedas seek to preach,—indeed, they who have no acquaintance with what the Vedas seek to establish,—study the Vedas uselessly and carry their burthen of such study in vain.

यो घृतार्थं खरीक्षीरं मधेद् गन्धर्वसत्तम।

विद्यां तत्रानुपश्येत न मण्डं न च वै घृतम्॥५१॥

If a person seeking butter churns the milk of the she-ass, without finding what he seeks he simply finds a substance of foul smell like ordure.

तथा वेद्यमवेद्यं च वेदविद्यो न विन्दति।

स केवलं मूढमतिर्ज्ञानभारवहः स्मृतः॥५२॥

Similarly if one, having read the Vedas, fails to know what is Nature and what is Soul, one only proves his own foolishness of understanding and carries a useless load.

द्रष्टव्यौ नित्यमेवैते तत्परेणान्तरात्मना।

तथास्य जन्मनिधने न भवेतां पुनः पुनः॥५३॥

One should, with devoted attention, think on both Nature and Soul, so that he may avoid repeated birth and death.

अजस्रं जन्मनिधनं चिन्तयित्वा त्रयीयिमाम्।

परित्यज्य क्षयमिह अक्षयं धर्ममास्थितः॥५४॥

Thinking upon the incident of one's repeated births and deaths and avoiding the religion of acts which merely yield destructible results, one should follow the eternal religion of Yoga.

यदानुपश्यतेऽत्यन्तमहन्यहनि काश्यप।

तदा स केवलीभूतः षड्विंशमनुपश्यति॥५५॥

O Kashyapa, if one continuously reflects on the nature of the Individual Soul and its connection with the Supreme Soul, he then succeeds in divesting him of all attributes and in seeing the Supreme Soul.

अन्यश्च शाश्वतोऽव्यक्तस्तथान्यः पञ्चविंशकः।

तस्य द्वावनुपश्येतां तमेकमिति साधवः॥५६॥

The Eternal and Unmanifest Supreme Soul is considered by men of foolish understandings as distinct from the Individual Soul. They are really wise who see both these as truly one and the same.

ते नैतन्नाभिनन्दन्ति पञ्चविंशकमच्युतम्।

जन्ममृत्युभयाद् योगाः सांख्याश्च परमैषिणः॥५७॥

Frightened at repeated births and deaths, the Sankhyas and Yogins consider the Individual Soul and the Supreme Soul to be one and the same.

विश्ववसुरुवाच

पञ्चविंशं यदेतत् ते प्रोक्तं ब्राह्मणसत्तम।

तथा तन्न तथा चेति तद् भवान् वक्तुमर्हति॥५८॥

Vishvavasu then said—

You have, O foremost of Brahmanas, said that Individual Soul is indestructible and truly undistinguished from the Supreme Soul. This, however, is difficult to understand. You should once more explain this subject to me.

जैगीषव्यस्यासितस्य देवलस्य मया श्रुतम्।

पराशरस्य विप्रर्वैर्वाषण्यस्य धीमतः॥५९॥

भृगोः पञ्चशिखस्यास्य कपिलस्य शुकस्य च।

गौतमस्याष्टिषेणस्य गर्गस्य च महात्मनः॥६०॥

नारदस्यासुरेश्चैव पुलस्त्यस्य च धीमतः।

सनत्कुमारस्य ततः शुकस्य च महात्मनः॥६१॥

कश्यपस्य पितृश्चैव पूर्वमेव मया श्रुतम्।

तदनन्तरं च रुद्रस्य विश्वरूपस्य धीमतः॥६२॥

दैवतेभ्यः पितृभ्यश्च दैतेयेभ्यस्ततस्ततः।

प्राप्तमेतन्मया कृत्स्नं वेद्यं नित्यं वदन्त्युत॥६३॥

I have heard discourses on this subject from Jaigishavya, Asita, Devala, the regenerate sage

Parashara, the intelligent Varshaganya, Bhṛigu, Panchashikha, Kapila, Shuka, Gautama, Arishtisena, the great Garga, Narada, Asuri, the intelligent Paulastya, Sanatkumara, the great Shukra, and my father Kashyapa. Subsequently I heard this from Rudra and the intelligent Vishvarupa several of the gods, the Pitris, and the Daityas. I have gained all that they say, for they generally describe that eternal object of all knowledge.

तस्मात् तद् वै भवदबुद्ध्या श्रोतुमिच्छामि ब्राह्मण।

भवान् प्रबर्हः शास्त्राणां प्रगल्भश्चातिबुद्धिमान्॥६४॥

I wish, however, to hear what you say on those subjects with the help of your intelligence. You are the foremost of all persons, and a learned lecturer on the scriptures, and gifted with great intelligence.

न तवाविदितं किञ्चिद् भवाञ्श्रुतिनिधिः स्मृतः।

कथ्यते देवलोके च पितृलोके च ब्राह्मण॥६५॥

There is nothing which you do not know. You are an ocean of the Shrutis, as described, O Brahmana, in the world of both the gods and the departed manes.

ब्रह्मलोकगताश्चैव कथयन्ति महर्षयः।

पतिश्च तपतां शश्वदादित्यस्तव भाषिता॥६६॥

The great Rishi living in the region of lords and who is said to be eternal lord of all luminaries, is your preceptor.

सांख्यज्ञानं त्वया ब्रह्मन्वाप्तं कृत्स्नमेव च।

तथैव योगशास्त्रं च याज्ञवल्क्य विशेषतः॥६७॥

O Yajnavalkya, you have acquired the entire science, O Brahmana, of the Sankhyas, as also the scriptures of the Yogins in particular.

निःसंदिग्धं प्रबुद्धस्त्वं बुध्यमानश्चराचरम्।

श्रोतुमिच्छामि तज्ज्ञानं घृतं मण्डमयं यथा॥६८॥

Forsooth, you are enlightened, fully conversant with the mobile and immobile universe. I wish to hear you describe that knowledge, which is compared to clarified butter having solid grains.

याज्ञवल्क्य उवाच

कृत्स्नधारिणमेव त्वां मन्ये गन्धर्वसत्तम।

जिज्ञाससे च मां राजंस्तन्निबोध यथाश्रुतम्॥६९॥

Yajnavalkya said—

You are, O foremost of Gandharvas, capable of comprehending every knowledge. As, however, you ask me, do you hear me then explain to you according as I myself have obtained it from my preceptor.

अबुध्यमानां प्रकृतिं बुध्यते पञ्चविंशकः।

न तु बुध्यति गन्धर्व प्रकृतिः पञ्चविंशकम्॥७०॥

Nature, which is unintelligent, is apprehended by Individual Soul, however, cannot be apprehended by Nature, O Gandharva.

अनेन प्रतिबोधेन प्रधानं प्रवदन्ति तत्

सांख्ययोगाश्च तत्त्वज्ञा यथाश्रुतिनिदर्शनात्॥७१॥

In consequence of Individual Soul being reflected in Nature, the latter is called Pradhana by Sankhyas and Yogins conversant with the original principles as laid down in the Shrutis.

पश्यंस्तथैव चापश्यन् पश्यत्यन्यः सदानघ।

षड्विंशं पञ्चविंशं च चतुर्विंशं च पश्यति॥७२॥

O sinless one, the other, seeing, sees the Nature and the Soul; not seeing, it sees the Supreme Soul.

न तु पश्यति पश्यंस्तु यश्चैनमनुपश्यति।

पञ्चविंशोऽभिमन्येत नान्योऽस्ति परतो मम॥७३॥

The Souls thinks that there is nothing higher than itself. In sooth, however, though seeing it does not see the Supreme Self which sees it.

न चतुर्विंशको ग्राह्यो मनुजैर्ज्ञानदर्शिभिः।

मत्स्यश्चोदकमन्वेति प्रवर्तेत प्रवर्तनात्॥७४॥

The wise should never think that the Nature is at one with the Soul which has a real and independent existence. The fish live in water. It goes there impelled by its own nature.

यथैव बुध्यते मत्स्यस्तथैवोऽप्यनुबुध्यते।

स स्नेहात् सहवासाच्च साभिमानाच्च नित्यशः॥७५॥

स निमज्जति कालस्य यदैकत्वं न बुध्यते।

उन्मज्जति हि कालस्य समत्वेनाभिसंवृतः॥७६॥

As the fish, though living in the water, is to be considered as separate from it, similarly is the Soul to be apprehended, i.e., though the Soul exists in a state of contact with the Nature, it is, however, in its real nature, separate form, and independent of Nature. When overwhelmed with the consciousness of Self, and when unable to understand its identity with the Supreme Soul, on account of the illusion that covers it, of its co-existence with Nature, and of its own manner of thinking, the Individual Soul always sinks down, but when freed from such consciousness it goes upwards.

यदा तु मन्यतेऽन्योऽहमन्य एष इति द्विजः।

तदा स केवलीभूतः षड्विंशमनुपश्यति॥७७॥

When the Individual Soul succeeds in apprehending that it is one, and Nature with which it lives is another, then only does it, O twice-born one, succeed in seeing the Supreme Soul and attaining to the condition of Oneness with the universe.

अन्यश्च राजन्नवरस्तथान्यः पञ्चविंशकः।

तत्स्थानाच्चानुपश्यन्ति एक एवेति साधवः॥७८॥

The Supreme is one, O king, and the Individual Soul is another. On account of the Supreme overlying the Individual Soul, the wise consider both to be one and the same.

ते नैतन्नाभिन्दन्ति पञ्चविंशकमच्युतम्।

जन्ममृत्युमयाद् भीता योगाः सांख्याश्च काश्यपा॥७९॥

षड्विंशमनुपश्यन्तः शुचयस्तत्परायणाः।

यदा स केवलीभूतः षड्विंशमनुपश्यति।

तदा स सर्वविद् विद्वान् न पुनर्जन्म विन्दति॥८०॥

एवमप्रतिबुद्धश्च बुध्यमानश्च तेऽनघ।

बुद्धश्चोक्तो यथातत्त्वं मया श्रुतिनिदर्शनात्॥८१॥

पश्यापश्यं यो न पश्येत् क्षेम्यं तत्त्वं च काश्यप।

केवलाकेवलं चाद्यं पञ्चविंशं परं च यत्॥८२॥

For these reasons, Yogins and followers of the Sankhya system of philosophy, terrified by birth and death, blessed with sight of the

Supreme Soul, pure in body and mind, and devoted to the Supreme Soul, do not welcome the Individual Soul as indestructible. When one sees the Supreme Soul and losing all consciousness of individuality becomes at one with the Supreme, he then becomes omniscient, and possessed of such omniscience he becomes freed from the obligation of re-birth. I have thus described to you truly, O sinless one, about Nature which is unintelligent, and Individual Soul which is gifted with intelligence, and the Supreme Soul which is gifted with omniscience, according to the marks laid down in the Shrutis. That man who does not see any difference between the knower and the known, and between knowledge and the known, is both Kevala and not-Kevala, is the original cause of the universe, is both Individual Soul and the Supreme Soul.

विश्वावसुस्वाच

तथ्यं शुभं चैतदुक्तं त्वया विभो
सम्यक् क्षेम्यं दैवताद्यं यथावत्।
स्वस्त्यक्षयं भवतश्चास्तु नित्यं
बुद्ध्या सदा बुद्धियुक्तं मनस्तो॥८३॥

Vishvavasu said—

O powerful one, you have duly and adequately expounded what is the origin of all the gods and which produces Liberation. You have said what is true and excellent. May you enjoy inexhaustible blessings, and may your mind be ever united with intelligence.

याज्ञवल्क्य उवाच

एवमुक्त्वा सम्प्रयातो दिवं स
विभ्राजन् वै श्रीमता दर्शिनः।
दृष्ट्वा तुष्ट्या परयाभिनन्द्य
प्रदक्षिणं मम कृत्वा महात्मा॥८४॥

Yajnavalkya said—

Having said those words, the king of Gandharvas proceeded towards heaven, shining in resplendence of beauty. Before leaving me, the great one duly honoured me by going round my body, and I found him, highly pleased.

ब्रह्मादीनां खेचराणां क्षितौ च

ये चाधस्तात् संवरान्ते नरेन्द्र।

तत्रैव तद्दर्शनं दर्शयन् वै

सम्यक् क्षेम्यं ये पथं संश्रिता वै॥८५॥

He inculcated the science he had learnt from me to those celestials that live in the regions of Brahman and other gods, unto those who live on Earth, to also the dwellers of the nether regions, and to them who had adopted the path of Liberation, O king.

सांख्याः सर्वे सांख्यधर्मे रताश्च

तद्वद् योगा योगधर्मे रताश्च।

ये चाप्यन्ये मोक्षकामा मनुष्या-

स्तोषामेतद्दर्शनं ज्ञानदृष्टम्॥८६॥

The Sankhyas are devoted to the practices of their system. The Yogins are devoted to the practices of their system. There are others who are desirous of acquiring Liberation. To these latter this science yields palpable fruits.

ज्ञानान्मोक्षो जायते राजसिंह

नास्त्यज्ञानादेवमाहुर्नरेन्द्र।

तस्माज्ज्ञानं तत्त्वतोऽन्वेषितव्यं

येनात्मानं मोक्षयेज्जन्ममृत्योः॥८७॥

O foremost of kings, Liberation originates from Knowledge. Without Knowledge it can never be acquired. The wise have said it, O king. Hence, one should try his best for acquiring true Knowledge in all its particulars, by which one may succeed in freeing oneself from birth and death.

प्राप्य ज्ञानं ब्राह्मणात् क्षत्रियाद् वा

वैश्याच्छूद्रादपि नीचादभीक्षणम्।

श्रद्धातव्यं श्रद्धानेन नित्यं

न श्रद्धिनं जन्ममृत्युं विशेषताम्॥८८॥

Acquiring knowledge from a Brahmana or a Kashtriya or Vaishya or even a Shudra who is of low birth, one having faith should always show respect for such knowledge. Birth and death cannot attack one who has faith.

सर्वे वर्णा ब्राह्मणा ब्रह्मजाश्च

सर्वे नित्यं व्याहरन्ते च ब्रह्मा।

तत्त्वं शास्त्रं ब्रह्मबुद्ध्या ब्रवीमि

सर्वं विश्वं ब्रह्म चैतत् समस्तम्॥८९॥

All orders of men are Brahmanas. All originate from Brahman. All men utter Brahma. Helped by an understanding that is derived from and directed to Brahma, I preach this science treating of Nature and Soul. Indeed this whole universe is Brahma.

ब्रह्मास्यतो ब्राह्मणाः सम्प्रसूता

बाहुभ्यां वै क्षत्रियाः सम्प्रसूताः।

नाभ्यां वैश्याः पादतश्चापि शूद्राः।

सर्वे वर्णा नान्यथा वेदितव्याः॥९०॥

From the mouth of Brahman originated the Brahmanas; from his arms, arose the Kshatriyas; from his navel, the Vaishyas; and from his feet, the Shudras. All the orders should be considered as differing from one another.

अज्ञानतः कर्मयोनिं भजन्ते

तां तां राजंस्ते तथा यान्यभावम्।

तथा वर्णा ज्ञानहीनाः पतन्ते

घोरादज्ञानात्प्राकृतं योनिजालम्॥९१॥

Actuated by Ignorance, all men meet with death and go, O king, by birth which is the cause of acts. Shorn of Knowledge, all orders of men, dragged by terrible Ignorance, fall into varied orders of being on account of the principles that originate from Nature.

तस्माज्ज्ञानं सर्वतो मार्गितव्यं

सर्वत्रस्थं चैतदुक्तं मया ते।

तत्स्थो ब्रह्मा तस्थिवांश्चापरो य-

स्तस्मै नित्यं मोक्षमाहुर्नरेन्द्र॥९२॥

Therefore, all should, by every means, try to acquire Knowledge. I have told you that every person is entitled to look for its acquisition. One who is endued with Knowledge, as a Brahmana. Others, are possessed of knowledge. Hence, this science of

Liberation is always open to them all. The Wise, O king, have said this.

यत् ते पृष्टं तन्मया चोपदिष्टं

याथातथ्यं तद्विशोको भवस्व।

राजन् गच्छस्वैतदर्थस्य पारं

सम्यक् प्रोक्तं स्वस्ति ते त्वस्तु नित्यम्॥९३॥

The questions you had put to me, have all been answered by me according to the truth. Do you, therefore, renounce all grief. Go you to the other end of this enquiry. Your questions were good. Blessings on your head for ever.

भीष्म उवाच

स एवमनुशास्तस्तु याज्ञवल्क्येन धीमता।

प्रीतिमानभवद् राजा मिथिलाधिपतिस्तदा॥९४॥

Bhishma said—

Thus instructed by the intelligent Yajanavalkya, the king of Mithila became filled with joy.

गते मुनिवरे तस्मिन् कृते चापि प्रदक्षिणम्।

दैवरातिर्नरपतिरासीनस्तत्र मोक्षवित्॥९५॥

गोकोटिं स्पर्शयामास हिरण्यं तु तथैव च।

रत्नाञ्जलिमथैकं च ब्राह्मणेभ्यो ददौ तदा॥९६॥

The king honoured that foremost of ascetics by going round his body. Dismissed by the king, he left his court. King Daivarati, having acquired the knowledge of the religion of Liberation, took his seat, and touching a million kine and a quantity of gold, of gems and jewels, gave them away to a number of Brahmanas.

विदेहराज्यं च तदा प्रतिष्ठाप्य सुतस्य वै।

यतिधर्ममुपासंश्चाप्यवसन्मिथिलाधिपः॥९७॥

Installing his son in the sovereignty of the Videhas, the old king began to lead the life of a Yati.

सांख्यज्ञानमधीयानो योगशास्त्रं च कृत्स्नशः।

धर्माधर्मं च राजेन्द्र प्राकृतं परिगृह्यन्॥९८॥

Taking no notice of all ordinary duties, the king began to study the science of the Sankhyas and the Yogins in full.

अनन्त इति कृत्वा स नित्यं केवलमेव च।

धर्माधर्मौ पुण्यपापे सत्यासत्ये तथैव च॥१९॥

जन्ममृत्यू च राजेन्द्र प्राकृतं तदचिन्तयत्।

व्यक्ताव्यक्तस्य कर्मेदमिति नित्यं नराधिप॥१००॥

Considering himself to the Infinite, he began to reflect on only the Eternal and Independent One. He renounced all ordinary duties, Virtue and Vice, Truth and Falsehood, Birth and Death, and all other things relating to the principles produced by Nature.

पश्यन्ति योगाः सांख्याश्च स्वशास्त्रकृतलक्षणाः।

इष्टानिष्टविमुक्तं हि तस्थौ ब्रह्म परात्परम्॥१०१॥

Both Sankhyas and Yogins, according to the teachings of their sciences, consider this universe as the outcome of the action of the Manifest and the Unmanifest.

नित्यं तदाहुर्विद्वांसः शुचिं तस्माच्छुचिर्भव।

दीयते यच्च लभते दत्तं यच्चानुमन्यते॥१०२॥

The learned say that Brahma is freed from good and evil, is self-dependent, the highest of the high, Eternal, and Pure. Do you, therefore, O king, become Pure.

ददाति च नश्चेष्ट प्रतिगृह्णाति यच्च ह।

ददात्यव्यक्त इत्येतत् प्रतिगृह्णाति तच्च वै॥१०३॥

आत्मा ह्येवात्मनो ह्येकः कोऽन्यस्तास्मात्परो भवेत्।

एवं मन्यस्व सततमन्यथा मा विचिन्तय॥१०४॥

The giver, the receiver of the gift, the gift itself, and that what is ordered to be given away, are all to be deemed as the unmanifest Soul. The Soul is the Soul's possession. Who, therefore, can be a stranger to one? Do you think always in this way. Never think otherwise.

यस्याव्यक्तं न विदितं सगुणं निर्गुणं पुनः।

तेन तीर्थानि यज्ञाश्च सेवितव्या विपश्चिता॥१०५॥

He who does not know what is Nature possessed of qualities and what is Soul transcending qualities, only he, not possessed as he is of knowledge, repairs to sacred waters and celebrates sacrifices.

न स्वाध्यायैस्तपोभिर्वा यज्ञैर्वा कुरुन्दन।

लभतेऽव्यक्तिकं स्थानं ज्ञात्वा व्यक्तं महीयते॥१०६॥

Not by study of the Vedas, not by penances, not by sacrifices, O son of Kuru, can one acquire the status of Brahma. Only when one succeeds in apprehending the Supreme or Unmanifest, he is respected.

तथैव महतः स्थानमाहङ्कारिकमेव च।

अहङ्कारात् परं चापि स्थानानि समवाप्नुयात्॥१०७॥

They who wait upon Mahat acquires the regions of Mahat. They who wait upon Consciousness, go to the spot that belongs to Consciousness. They who wait upon what is higher, acquire higher places.

ये त्वव्यक्तात् परं नित्यं जानते शास्त्रतत्पराः।

जन्ममृत्युविमुक्तं च विमुक्तं सदसच्च यत्॥१०८॥

Those persons learned in the scriptures, who succeed in apprehending eternal Brahma which is higher than Unmanifest nature, can acquire that which is above birth and death, which is free from qualities, and which is both existent and non-existent.

एतन्मयाऽऽप्तं जनकात् पुरस्तात्

तेनापि चाप्तं नृप याज्ञवल्क्यात्।

ज्ञानं विशिष्टं न तथा हि यज्ञा

ज्ञानेन दुर्गं तरते न यज्ञैः॥१०९॥

I got all this knowledge from Janaka. The latter had got it from Yajnavalkya. Knowledge is very superior. Sacrifices cannot compare with it. With the help of Knowledge one succeeds in crossing the world's ocean which is beset with difficulties and dangers. One can never cross that by means of sacrifices.

दुर्गं जन्म निषेधं चापि राजन्

न भौतिकं ज्ञानविदो वदन्ति

यज्ञैस्तपोभिर्नियमैर्व्रतैश्च

दिवं समासाद्य पतन्ति भूमौ॥११०॥

Birth and death, and other obstacles, O king, men of knowledge say, one cannot get over by ordinary exertion. Men acquire heaven through sacrifices, penances, vows, and observances. But they have again to drop down therefrom on the Earth.

तस्मादुपासस्व परं महच्छुचि

शिवं विमोक्षं विमलं पवित्रम्।

क्षेत्रं ज्ञात्वा पार्थिव ज्ञानयज्ञ-

मुपास्य वै तत्त्वमृषिर्भविष्यसि॥१११॥

Do you, therefore, worship with reverence that which is Supreme, most pure, blessed, stainless, and sacred, and which is above all states. By apprehending Soul, O king, and by celebrating the Sacrifice which consists in the acquisition of Knowledge, you will really be wise.

यदुपनिषदमुपाकरोत् तथासौ

जनकनृपस्य पुरा हि याज्ञवल्क्यः।

यदुपगणितशान्मताव्ययंत-

च्छुभममृतत्वमशोकमर्च्छति॥११२॥

In former time, Yajnavalkya did that good to king Janaka which comes from a study of the Upanishads. The Eternal and Immutable Supreme was the subject which the great Rishi had described to the king of Mithila. It enabled him to attain to that Brahma which is auspicious and immortal, and which is above all sorts of sorrows.

CHAPTER 319

(MOKSHADHARMA PARVA) — Continued.

How a man can avoid death and decrepitude. The narrative of Panchashika

युधिष्ठिर उवाच

ऐश्वर्यं वा महत् प्राप्य धनं वा भरतर्षभा

दीर्घमायुरवाप्याथ कथं मृत्युमतिक्रमेत्॥१॥

Yudhishtira said—

Having acquired great power and great riches, and having obtained a long period of life, how many one succeed in shunning death?

तपसा वा सुमहता कर्मणा वा श्रुतेन वा।

रसायनप्रयोगैर्वा कैर्नाप्नोति जरान्तकौ॥२॥

By which of these means viz., penances, or the performance of the various acts, or by knowledge of the Shrutis, or the application of medicines, can one succeed in avoiding decrepitude and death.

भीष्म उवाच

अत्राप्युदाहरन्तीममितिहासं पुरातनम्।

भिक्षोः पञ्चशिखस्येह संवादं जनकस्य च॥३॥

Bhishma said—

Regarding it is cited the old narrative of Panchashikha who was a Bhikshu in his practices and Janaka.

वैदेहो जनको राजा महर्षि वेदवित्तमम्।

पर्यपृच्छत् पञ्चशिखं छिन्नधर्मार्थसंशयम्॥४॥

Once on a time, Janaka, the king of Videhas, questioned the great Rishi Panchashikha, who was the foremost of all persons conversant with the Vedas and who had all his doubts removed about the object and meaning of all duties.

केन वृत्तेन भगवन्नतिक्रामेज्जरान्तकौ।

तपसा वाथ बुद्ध्या वा कर्मणा वा श्रुतेन वा॥५॥

The King said—

By what conduct, O holy one, may one get over Decrepitude and Death? Is it by penances, or by the understanding, or by religious practices, or by study and knowledge of the scriptures.

एवमुक्तः स वैदेहं प्रत्युवाचापरोक्षवित्।

निवृत्तिर्न तयोरस्ति नानिवृत्तिः कथञ्चन॥६॥

Thus addressed by the king of the Videhas the learned Panchashikha, conversant with all invisible things, answered saying, Nothing can prevent two (viz., decrepitude and death); nor is it true that these cannot be prevented under any circumstances.

न ह्यहानि निवर्तन्ते न मासा न पुनः क्षपाः।

सोऽहं प्रपद्यतेऽध्वानं चिराय ध्रुवमध्रुवः॥७॥

Neither days, nor nights, nor months, cease to go on. Only that man who, though transitory, follows the eternal path succeeds in avoiding birth and death.

सर्वभूतसमुच्छेदः स्रोतसेवोह्यते सदा।

ऊह्यमानं निमज्जन्तमप्लवे कालसागरे॥८॥

Destruction overtakes all creatures. All creatures seem to be ceaselessly borne along the endless current of time. Those that are borne along the endless current of time which is without a vessel and which is infested by those two powerful alligators, viz., decrepitude and death, sink down without anybody coming to their help.

जरामृत्युमहाग्राहे न कश्चिदभिपद्यते।

नैवास्य कश्चिद् भवति नासौ भवति कस्यचित्॥९॥

As one is swept along that current, one does not find any friend for help and one does not feel any interest for any one else.

पथि सङ्गतमेवेदं दारैरन्यैश्च बन्धुभिः।

नायमत्यन्तसंवासो लब्धपूर्वो हि केनचित्॥१०॥

One meets with wives and other friends only on his road. One had never before enjoyed this sort of companionship with any one for any length of time.

क्षिप्यन्ते तेन तेनैव निष्टनन्तः पुनः पुनः।

कालेन जाता याता हि वायुनेवाग्नसंचयाः॥११॥

Creatures, as they are carried along the current to time, become again and again are drawn towards one another like clouds moved by the wind meeting one another with loud noise.

जरामृत्यु हि भूतानां खादिदारौ वृकाविव।

बलिनं दुर्बलानां च ह्रस्वानां महतामपि॥१२॥

Like wolves, decrepitude and death are devourers of all creatures. Indeed, they devour the strong and the weak, the short and the tall.

एवंभूतेषु भूतात्मा नित्यभूतोऽध्वेषु च।

कथं हि हव्येज्जातेषु मृतेषु च कथं ज्वरेत्॥१३॥

Among creatures, therefore, which are all so fickle only the Soul exists eternally. Why should he, then, rejoice when creatures are born and why should he grieve when they die.

कुतोऽहमागतः कोऽस्मि क्व गमिष्यामि कस्य वा।

कस्मिन् स्थितः क्व भविता कस्मात्किमनुशोचसि॥१४॥

Whence have I come? Who am I? Where shall I go? Whose am I? Before what do I rest? What shall I be? Why then do you grieve for what?

द्रष्टा स्वर्गस्य कोऽन्योऽस्ति तथैव नरकस्य च।

आगमांस्त्वनतिक्रम्य दद्याच्चैव यजेत च॥१५॥

Who else than you will see heaven or hell? Hence, without throwing aside the scriptures, one should make gifts and celebrate sacrifices.

CHAPTER 320

(MOKSHADHARMA PARVA) — Continued.

The excellence of Liberation; one can acquire it in domestic mode of life. The discourse between Janaka and Sulabha

युधिष्ठिर उवाच

अपरित्यज्य गार्हस्थ्यं कुरुराजर्षिसत्तम।

कः प्राप्नो विनयं बुद्ध्या मोक्षतत्त्वं वदस्व मे॥१॥

Yudhishtira said—

Without giving up the domestic mode of life, O royal sage of Kuru's race, who ever acquired Liberation which is the annihilation of the Understanding? Do tell me this.

संन्यस्यते यथाऽऽत्मायं व्यक्तस्यात्मा यथा च यत्।

परं मोक्षस्य यच्चापि तन्मे ब्रूहि पितामह॥२॥

How may the gross and the subtle form be renounced? Do you also, O grandfather, tell me what the supreme excellence of Liberation is.

भीष्म उवाच

अत्राप्युदाहरन्तीममितिहासं पुरातनम्।

जनकस्य च संवादं सुलभायश्च भारत॥३॥

Bhishma said—

Regarding it is cited the old discourse between Janaka and Sulabha, O Bharata!

संन्यासफलिकः कश्चिद् बभूव नृपतिः पुरा।

मैथिलो जनको नाम धर्मध्वज इति श्रुतः॥४॥

Formerly there was a king of Mithila, of the name of Dharmadhyaja, of Janaka's race. He was given to the religion of Renunciation.

स वेदे मोक्षशास्त्रे च स्वे च शास्त्रे कृतश्रमः।

इन्द्रियाणि समाधाय शशास वसुधामिमाम्॥५॥

He was well conversant with the Veda, with the scriptures on Liberation, and with the scriptures dealing with royal duties. Governing his senses, he ruled this Earth.

तस्य वेदविदः प्राज्ञाः श्रुत्वा तां साधुवृत्ताम्।

लोकेषु स्पृहयन्त्यन्ये पुरुषाः पुरुषेश्वरः॥६॥

Hearing of his good conduct in the world, many wise men, well-conversant with wisdom, O foremost of men, wished to imitate him.

अथ धर्मयुगे तस्मिन् योगधर्ममनुष्ठिता।

महीमनुचचारैका सुलभा नाम भिक्षुकी॥७॥

In the same golden age, a woman by name sulabha, belonging to the mendicant order, practised the duties of Yoga and travelled over the entire Earth.

तया जगदिदं कृत्स्नमटन्त्या मिथिलेश्वरः।

तत्र तत्र श्रुतो मोक्षे कथ्यमानस्त्रिदण्डिभिः॥८॥

In course of her wanderings over the Earth, Sulabha heard from many ascetics of different places that the king of Mithila was given to the religion of Liberation.

सातिसूक्ष्मां कथां श्रुत्वा तथ्यं नेति ससंशया।

दर्शने जातसंकल्पा जनकस्य बभूव ह॥९॥

Hearing this report about king Janaka and desirous of learning whether it was true or not, Sulabha became desirous of seeing Janaka.

तत्र सा विप्रहायाथ पूर्वरूपं हि योगतः।

अबिभ्रदनवद्याङ्गी रूपमन्यदनुत्तमम्॥१०॥

Abandoning, by her Yoga powers, her former body and features, Sulabha assumed the most perfect features and peerless beauty.

चक्षुर्निमेषमात्रेण लघ्वस्त्रगतिगामिनी।

विदेहानां पुरीं सुभूर्जगाम कमलेक्षणा॥११॥

In the twinkling of an eye and with the speed of the quickest arrow the fair browed lady having eyes like lotus-petals went to the capital of the Videhas.

सा प्राप्य मिथिलां रम्यां प्रभूतजनसंकुलाम्।
भैक्ष्यचर्यापदेशेन ददर्श मिथिलेश्वरम्॥१२॥

Arrived at the metropolis of Mithila having a large population, she adopted the guise of a mendicant and appeared before the king.

राजा तस्याः परं दृष्ट्वा सौकुमार्यं वपुस्तदा।

केयं कस्य कुतो वेति बभूवागतविस्मयः॥१३॥

The king, beholding her delicate form, became filled with wonder and enquired who she was, whose she was, and whence she came.

ततोऽस्याः स्वागतं कृत्वा व्यादिश्य च वरासनम्।

पूजितां पादशौचेन वरान्नेनाप्यतर्पयत्॥१४॥

Welcoming her, he assigned her an excellent seat, honoured her by offering water to wash her feet, and pleased her with excellent refreshments.

अथ भुक्तवती प्रीता राजानं मन्त्रिभिर्वृतम्।

सर्वभाष्यविदां मध्ये चोदयामास भिक्षुकी॥१५॥

Refreshed duly and pleased with the rites of hospitality offered to her, Sulabha, the female mendicant, urged the king, who was encircled by his ministers and seated in the midst of learned scholars, (to speak out his fidelity to the religion of Liberation).

सुलभा त्वस्य धर्मेषु मुक्तो नेति ससंशया।

सत्त्वं सत्त्वेन योगज्ञा प्रविवेश महीपतेः॥१६॥

Doubting whether Janaka has succeeded in acquiring Liberation by following the religion of Renunciation, Sulabha, gifted with Yoga-power, entered the understanding of the king by her own understanding.

नेत्राभ्यां नेत्रयोरस्य रश्मीन् संयम्य रश्मिभिः।

सा स्म तं चोदयिष्यन्ती योगबन्धैर्बन्धय ह॥१७॥

Controlling, by means of the rays of light that came out from her own eyes, the rays issuing from the eyes of the king, the lady, desirous of ascertaining the truth, bound up king Janaka with Yoga fetters.

जनकोऽप्युत्सम्यन् राजा भावमस्या विशेषयन्।

प्रतिजग्राह भावेन भावमस्या नृपोत्तम॥१८॥

Priding himself upon his own invincibleness and defeating the intentions of Sulabha, that best of kings seized her resolution with his own resolution.

तदेकस्मिन्नधिष्ठाने संवादः श्रूयतामयम्।

छत्रादिषु विमुक्तस्य मुक्तायाश्च त्रिदण्डके॥१९॥

The king, in his subtle form, had no royal umbrella and sceptre. The lady Sulabha, in hers, was without the threefold stick. Both staying then in the same form, thus conversed with each other. Listen to that conversation as it took place between the king and Sulabha.

जनक उवाच

भगवत्याः क्व चर्येयं कृता क्व च गमिष्यसि।

कस्य च त्वं कुतो वेति पप्रच्छैनां महीपतिः॥२०॥

Janaka said—

O holy lady, to what course of conduct are you given? Whose are you? Whence have you come? After finishing your business here, where will you go?

श्रुते वयसि जातौ च सद्भावो नाधिगम्यते।

एष्वर्थेषुत्तरं तस्मात् प्रवेद्यं मत्समागमे॥२१॥

No one can, without questioning, determine another's proficiency in the scriptures, or age, or order of birth. You should, therefore, answer these questions of mine, when you have come to me.

छत्रादिषु विशेषेषु मुक्तं मां विद्धि तत्त्वतः।

स त्वां सम्पन्नुमिच्छामि मानार्हा हि मतासि मे॥२२॥

Know that I am truly shorn of all vanity about my royal umbrella and sceptre. I wish to know you thoroughly. You are deserving, I think, of my respect.

यस्माच्चैतन्मया प्राप्तं ज्ञानं वैशेषिकं पुरा।

यस्य नान्यः प्रवक्तास्ति मोक्षं तमपि मे शृणु॥२३॥

Do you hear me as I describe to you Liberation, for there is none else who describe to you that subject. Hear me also as I tell you who that person is from whom in days of yore I acquired this distinguishing knowledge.

पराशरसगोत्रस्य वृद्धस्य सुमहात्मनः।

भिक्षोः पञ्चशिखंस्याहं शिष्यः परमसम्मतः॥२४॥

I am the beloved disciple of the great and venerable Panchashikha, belonging to the mendicant order, or Parasara's family.

सांख्यज्ञाने च योगे च महीपालविधौ तथा।

त्रिविधे मोक्षधर्मेऽस्मिन् गतास्वा छिन्नसंशयः॥२५॥

My doubts have been removed and I am fully conversant with the Sankhya and the Yoga systems, and the ordinances about sacrifices and other rites, which form the three well known paths of Liberation.

स यथाशास्त्रदृष्टेन मार्गेणेह परिभ्रमन्।

वार्षिकांश्चतुरो मासान् पुरा मयि सुखोषितः॥२६॥

Wandering over the Earth and following the path that is pointed out by the scriptures, the learned Panchashika formerly lived happily in my abode for four months during the rains.

तेनाहं सांख्यमुख्येन सुदृष्टार्थेन तत्त्वतः।

श्रावितस्त्रिविधं मोक्षं न च राज्याद्धि चालितः॥२७॥

That foremost of Sankhyas described to me, according to the truth, and in an intelligible manner suited to my understanding, the several kinds of means for acquiring Liberation. He did not, however, order me to give up my kingdom.

सोऽहतामखिलां वृत्तिं त्रिविधां मोक्षसंहिताम्।

मुक्तरागश्चराम्येकः पदे परमके स्थितः॥२८॥

Freed from attachments, and fixing my Soul on Supreme Brahma, and unaffected by companionship, I live, practising in all its minute details that threefold conduct which is laid down in treatises on Liberation.

वैश्राग्यं पुनरेतस्य मोक्षस्य परमो विधिः।

ज्ञानादेव च वैराग्यं जायते येन मुच्यते॥२९॥

Renunciation in the highest means prescribed for Liberation. Renunciation, by which one becomes freed, emanate from Knowledge.

ज्ञानेन कुरुते यत्नं यत्नेन प्राप्यते महत्।

महद् द्वन्द्वप्रमोक्षाय सा सिद्धिर्या वयोऽतिगा॥३०॥

From Knowledge originates the endeavour after Yoga, and through that exertion one acquires knowledge of Self. Through

knowledge of Self one gets over joy and grief. That enables one to transcend death and acquire great success.

सेयं परमिका बुद्धेः प्राप्ता निर्द्वन्द्वता मया।

इहैव गतमोहेन चरता मुक्तसङ्गिना॥३१॥

That high intelligence has been acquired by me, and accordingly I have not over all pairs of opposites. Even in this life I have been freed from stupefaction and have got over all attachments.

यथा क्षेत्रं मृदूभूतमद्भिराप्लावितं तथा।

जनयत्यङ्कुरं कर्म नृणां तद्वत् पुनर्भवम्॥३२॥

As a soil, saturated with water and softened thereby, causes the seed to sprout forth, similarly, the acts of men cause rebirth.

यथा चोत्तापितं बीजं कपाले यत्र तत्र वा।

प्राप्याप्यङ्कुरहेतुत्वमबीजत्वात्त्र जायते॥३३॥

तद्वद् भगवतानेन शिखा प्रोक्तेन भिक्षुणा।

ज्ञानं कृतमबीजं मे विषयेषु न जायते॥३४॥

As a seed, fried on a pan or otherwise, becomes unfit to sprout forth although the power for sprouting lies there, similarly my understanding having been freed from the productive principle formed by desire, by the instructions of the holy Panchashikha of the mendicant order, it no longer gives its fruit in the form of attachment to the objects of the senses.

नाभिरज्यति कस्मिंश्चिन्नानर्थे न परिग्रहे।

नाभिरज्यति चैतेषु व्यर्थत्वाद् रागरोषयोः॥३५॥

I never experience love for my wife or hate for my enemies. Indeed, I keep aloof from both, making the fruitlessness of attachment and anger.

यश्च मे दक्षिणं बाहुं चन्दनेन समुक्षयेत्।

सर्व्यं वास्यापि यस्तक्षेत् समावेतावुभौ मया॥३६॥

I regard both person impartially, viz., him who smears my right hand with sandal-paste and him who wounds my left.

सुखी सोऽहमवाप्तार्थः समलोष्टाश्मकाञ्चनः।

मुक्तसङ्गः स्थितो राज्ये विशिष्टोऽन्यैस्त्रिदण्डिभिः॥३७॥

Having attained my object, I am happy, and consider in the same light a clod of earth, a piece of stone, and a lump of gold. I am shorn of all attachments, though am engaged in ruling a kingdom. On account of all this I am better known over all bearers of triple sticks.

योक्षे हि त्रिविधा निष्ठा दृष्टान्यैर्मोक्षवित्तमैः।

ज्ञानं लोकोत्तरं यच्च सर्वत्यागश्च कर्मणाम्॥३८॥

Some foremost of men who are conversant with the Liberation say that Liberation has a triple path. Some consider Knowledge having all things of the world for its object as the means of Liberation. Some hold that the total renunciation of acts is the means thereof.

ज्ञाननिष्ठां वदन्त्येके मोक्षशास्त्रविदो जनाः।

कर्मनिष्ठां तथैवान्ये यतयः सूक्ष्मदर्शिनाः॥३९॥

Another class of persons conversant with the scriptures Liberation say that Knowledge is the only means. Others, viz., Yatis, gifted with subtle vision; hold that acts form the means.

प्रहायोभयमप्येव ज्ञानं कर्म च केवलम्।

तृतीयेयं समाख्याता निष्ठा तेन महात्मना॥४०॥

The great Panchashikha, discarding both the opinion about knowledge and acts, considered the third as the only means or path of Liberation.

यमे च नियमे चैव कामे द्वेषे परिग्रहे।

माने दम्भे तथा स्नेहे सदृशास्ते कुटुम्बिभिः॥४१॥

If house-holders be endued with self-restraint, and control over the senses, they become the equals of Sannyasins. If, on the other hand, Sannyasins be endued with desire and aversion and wives and honour and pride and affection, they become like householders.

त्रिदण्डादिषु यद्यस्ति योक्षो ज्ञानेन कस्यचित्।

छत्रादिषु कथं न स्यात् तुल्यहेतौ परिग्रहे॥४२॥

If one can acquire Liberation by means of knowledge, then may Liberation exist in triple sticks. Why then may Liberation not exist in the umbrella and the sceptre as well, especially when the reason in taking up the triple stick and the sceptre is the same.

येन येन हि यस्मार्थः कारणेनेह कर्मणि।

तत्तदालम्बते सर्वः स्वे स्वे स्वार्थपरिग्रहे॥४३॥

One becomes attached to all those things and acts which are necessary for him for the sake of his own self for particular reasons.

दोषदर्शी तु गार्हस्थ्ये यो व्रजत्याश्रमान्तरे।

उत्सृजन् परिगृह्यं सोऽपि सङ्गन्न मुच्यते॥४४॥

If a person, seeing the faults of the domestic mode of life, renounce it for adopting another mode, he cannot, for such rejection and adoption, be considered as one who is at once freed from all attachments.

आधिपत्ये तथा तुल्ये निग्रहानुग्रहात्मके।

राजभिर्भिक्षुकास्तुल्या मुच्यन्ते केन हेतुना॥४५॥

Sovereignty is fraught with the rewarding and the punishing of others. The life of a mendicant is equally fraught with the same. When, therefore, mendicants are like kings in this respect, why would mendicants only acquire Liberation, and not kings?

अथ सत्याधिपत्येऽपि ज्ञानेनैवेह केवलम्।

मुच्यन्ते सर्वपापेभ्यो देहे परमके स्थिताः॥४६॥

Notwithstanding the possession of sovereignty, therefore, one becomes purged of all sins by means of knowledge alone, living in Supreme Brahma.

काषायधारणं मौण्ड्यं त्रिविष्टयं कमण्डलुम्।

लिङ्गान्युत्पथभूतानि न मोक्षायेति मे मतिः॥४७॥

The putting on of brown cloths shaving of the head, bearing of the triple stick, and the water-pitcher, these are the external signs of one's mode of life. These are useless in helping one to acquire Liberation.

यदि सत्यपि लिङ्गेऽस्मिन् ज्ञानमेवात्र कारणम्।

निर्मोक्षायेह दुःखस्य लिङ्गमात्रं निरर्थकम्॥४८॥

When, despite the adoption of these emblems of a particular mode of life, Knowledge alone becomes the cause of one's Liberation from sorrow, it would appear that the adoption of mere emblems is absolutely useless.

अथवा दुःखशैथिल्यं वीक्ष्य लिङ्गे कृता मतिः।

किं तदेवार्थसामान्यं छत्रादिषु न लक्ष्यते॥४९॥

Or, if, seeing the mitigation of sorrow in it, you have adopted these emblems of Sanyasa, why then should not the mitigation of sorrow be seen in the umbrella and the sceptre which I use.

आकिंचन्ये न मोक्षोऽस्ति किंचन्ये नास्ति बन्धनम्।

किंचन्ये चेतरे चैव जन्तुजनिन मुच्यते॥५०॥

Liberation does not exist in poverty; nor is bondage to be seen in riches. One acquires Liberation through Knowledge only, whether one is poor or rich.

तस्माद् धर्मार्थकामेषु तथा राज्यपरिग्रहे।

बन्धनायतनेष्वेषु विद्वच्चबन्धे पदे स्थितम्॥५१॥

For these reasons, know that I am living in a state of freedom, though outwardly engaged in the enjoyment of religion, wealth, and pleasure, in the form of kingdom and wives, which form a field of bondage.

राज्यैश्वर्यमयः पाशः स्नेहायतनबन्धनः।

मोक्षाश्मनिशिते नेह छिन्नस्त्यागासिना मया॥५२॥

I have cut off the fetters formed by kingdom and riches, and the bondage of attachments, which the sword of Renunciation whetted on the stone of the scriptures describing Liberation.

सोऽहमेवंगतो मुक्तो जातास्थस्त्वयि भिक्षुकि।

अयथार्थं हि ते वर्णं वक्ष्यामि शृणु तन्मम॥५३॥

As regard myself then, I tell you that I have become freed in this way. O mendicant lady, I entertain an affection for you. But that should not prevent me from telling you that your conduct does not tally with the practices of the mode of life, which you have adopted.

सौकुमार्यं तथा रूपं वपुरग्र्यं तथा वयः।

तवैतानि समस्तानि नियमश्चेति संशयः॥५४॥

Under formation of the body is highly delicate. You have beauty. You have an exceedingly shapely form. You are young. You have all these, and you have also subjugation of the senses. I doubt it verily.

यच्चाप्यनुरूपं ते लिङ्गस्यास्य विचेष्टितम्।

मुक्तोऽयं स्यान्न वेति स्याद् धर्षितो मत्परिग्रहः॥५५॥

You have stopped up my body for ascertaining as to whether I am really liberated or not. This act of yours does not tally with that mode of life whose emblems you carry.

न च कामसमायुक्ते युक्तेऽप्यस्ति त्रिदण्डके।

न रक्ष्यते त्वया चेदं न मुक्तस्यास्ति गोपना॥५६॥

The triple stick is unfit for a Yogin who has desire. As regards yourself, you do not adhere to your stick. As regards those who are freed, they should protect themselves from fall.

मत्पक्षसंश्रयाच्चायं शृणु यस्ते व्यतिक्रमः।

आश्रयन्त्याः स्वभावेन मम पूर्वपरिग्रहम्॥५७॥

Listen now to me as to what your transgression has been on account of your contact with me and your having entered into my gross body with the help of your understanding.

प्रवेशस्ते कृतः केन मम राष्ट्रे पुरेऽपि वा।

कस्य वा संनिकर्षात् त्वं प्रविष्टा हृदयं मम॥५८॥

Why have you entered into my kingdom or my palace? At whose sign have you entered into my heart.

वर्णप्रवरमुख्यासि ब्राह्मणी क्षत्रियस्त्वहम्।

नावयोरेकयोगोऽस्मि मा कथा वर्णसंकरम्॥५९॥

You belong to the foremost of all the orders, being, as you are, a Brahmana woman. As regards myself whoever, I am a Kshatriya. There is no union for us two. Do not help to cause an intermixture of races.

वर्तसे मोक्षधर्मेण त्वं गार्हस्थ्येऽहमाश्रमे।

अयं चापि सुष्ठस्ते द्वितीयोऽऽश्रमसंकरः॥६०॥

You follow the duties that lead to Liberation. I am a householder. This act of yours, therefore, is another evil you have committed, for it produces an unnatural union of two opposite modes of life.

सगोत्रां वासगोत्रां वा न वेद त्वां न वेत्थ माम्।

सगोत्रमाविशन्त्यास्ते तृतीयो गोत्रसंकरः॥६१॥

I do not know whether you belong to my own family or do not belong to it. As regards yourself also, you do not know who I am. If you are of my own Gotra, you have by entering into my body, produced another evil,—viz., or unnatural union.

अथ जीवति ते भर्ता प्रोषितोऽप्यथवा क्वचित्।

अगम्या परभार्येति चतुर्थो धर्मसंकरः॥६२॥

If, again, your husband be alive and living in an distant place, your union with me has produced the fourth evil of sinfulness, for you are not one whom I may lawfully marry.

सा त्वमेतान्यकार्याणि कार्यपिक्षा व्यवस्यसि।

अविज्ञानेन वा युक्ता मिथ्याज्ञानेन वा पुनः॥६३॥

Do you commit all these sinful deeds, actuated by the motive of performing a particular object? Do you do these from ignorance or from perverted intelligence.

अथवापि स्वतन्त्रासि स्वदोषेणेह कर्हिचित्।

यदि किञ्चिच्छ्रुतं तेऽस्ति सर्वं कृतमनर्थकम्॥६४॥

If, again, on account of your evil nature you have thus become thoroughly independent or unrestrained in your conduct, I tell you that if you have any knowledge of the scriptures, you will understand that everything you have done has been productive of evil.

इदमन्यच्चतुर्थं ते भावस्पर्शविघातकम्।

दुष्टाया लक्ष्यते लिङ्गं विवृण्वत्याप्रकाशितम्॥६५॥

A third fault touches you on account of these acts of yours, a fault that is destructive of peace of mind. By trying to show your superiority, the indication of a wicked woman is seen in you.

न मय्येवाभिसंधिस्ते जयैषिण्या जये कृतः।

येयं मत्परिषत् कृत्स्ना जेतुमिच्छसि तामपि॥६६॥

Desirous of asserting your victory as you are, it is not myself alone whom you wish to defeat, for it is plain that you wish to win a victory over even the whole of my court.

तथार्हतस्तत्त्वं त्वं दृष्टिं स्वां प्रतिमुञ्चसि।

मत्पक्षप्रतिघाताय स्वपक्षोद्घावनाय च॥६७॥

By looking thus towards all these meritorious Brahmanas, it is clear that you wish to humiliate them all the glorify yourself.

साम स्वेनामर्षजेन त्वमृद्धिमोहेन मोहिता।

भूयः सृजसि योगांस्त्वं विषामृतमिवैकताम्॥६८॥

Stupefied by your pride of Yoga power that has been born of your jealousy, you have caused a union of your understanding with mine and thereby have really mingled together nectar with poison.

इच्छतोऽत्र यो लाभः स्त्रीपुंसोरमृतोपमः।

अलाभश्चापि रक्तस्य सोऽपि दोषो विषोपमः॥६९॥

The union, again, of man and woman, when each seek the other, is sweet as nectar. That association, however, of man and woman when the latter, herself coveting, cannot get an individual of the opposite sex that does not seek her, is, instead of being a merit, only a fault that is as noxious as poison.

मा स्म्राक्षीः साधु जानीष्व स्वशास्त्रमनुपालया।

कृतेयं हि विजिज्ञासा मुक्तो नेति त्वया मम।

Do not continue to touch me. Know that I am righteous. Do you act according to your own scriptures. Your enquiry, viz., whether I am or I am not liberated, has been finished.

एतत् सर्वं प्रतिच्छन्नं मयि नार्हसि गूहितुम्॥७०॥

सा यदि त्वं स्वकार्येण यद्यन्यस्य महीपतेः।

तत् त्वं सत्रप्रतिच्छन्ना मयि नार्हसि गूहितुम्॥७१॥

You should not conceal from me all your secret motives. You should not who thus disguise yourself, conceal from me what your object is, that is, whether this call of yours has been prompted by the desire of accomplishing some object of your own or whether you have come for accomplishing the object of some other king.

न राजानं मृषा गच्छेन्न द्विजार्ति कथंचन।

न स्त्रियं स्त्रीगुणोपेतां हन्युर्होति मृषा गताः॥७२॥

One should never appear deceitfully before a king; nor before a Brahmana; nor before his wife when that wife is possessed of every wifely virtue. Those who appear in deceitful

guise before these three very soon meet with destruction.

राज्ञां हि बलमैश्वर्यं ब्रह्म ब्रह्मविदां बलम्।

रूपयौवनसौभाग्यं स्त्रीणां बलमनुत्तमम्॥७३॥

The power of kings consists in their sovereignty. The power of Brahmanas well-versed in the Vedas is in the Vedas. Women hold a high power on account of their beauty and youth and blessedness.

अत एतैर्बलैरेव बलिनः स्वार्थमिच्छता।

आर्जवेनाभिगन्तव्या विनाशाय ह्यनार्जवम्॥७४॥

These are powerful in the possession of these powers. He, therefore, who seeks to accomplish his own object should always approach these three with sincerity and open-mindedness, Insincerity and deceit cannot yield success.

सा त्वं जार्ति श्रुतं वृत्तं भावं प्रकृतिमात्मनः।

कृत्यमागमने चैव वक्तुमर्हसि तत्त्वतः॥७५॥

You should, therefore, inform me of the order to which you belong by birth, of your learning and conduct and disposition and nature, as also of the object with which you have come here.

भीष्म उवाच

इत्येतैरसुखैर्वाक्यैरयुक्तैरसमञ्जसैः।

प्रत्यादिष्टा नरेन्द्रेण सुलभा न व्यकम्पत॥७६॥

Bhishma said—

Though chastised by the king in these unpleasant, improper, and ill-applied words, the lady Sulabha was not at all abashed.

उक्तवाक्ये तु नृपतौ सुलभा चारुदर्शना।

तत्तद्व्यास्तारं वाक्यं प्रचक्रामाथ भाषितुम्॥७७॥

After the king had said these words, the beautiful Sulabha then gave vent to the following words in reply which were more handsome than her person.

सुलभोवाच

नवभिर्नवभिश्चैव दोषैर्वाग्बुद्धिदूषणैः।

अपेतमुपपन्नार्थमष्टादशगुणान्वितम्॥७८॥

Salabha said—

O king, speech should always be free from the nine verbal faults and the nine faults of judgement. It should also, while setting forth the meaning with clearness, be possessed of the eighteen well-known merits.

सौक्ष्म्यं सांख्यक्रमौ चोभौ निर्णयः सप्रयोजनः।

पञ्चैतान्यर्थजातानि वाक्यमित्युच्यते नृप॥७९॥

Ambiguity, determination of the faults and merits of premises and conclusions, weighing the respective strength or weakness of those faults and merits, establishment of the conclusion, and the element of persuasiveness or otherwise that belongs to the conclusion thus arrived at,—these five characteristics belonging to the sense—form the authoritativeness of what is said.

एषामेकैकेशोऽर्थानां सौक्ष्म्यादीनां स्वलक्षणम्।

शृणु संसार्यमाणानां पदार्थपदवाक्यतः॥८०॥

Listen now to the characteristics of these requirements beginning with ambiguity, one after another, as I explain them according to the combinations.

ज्ञानं ज्ञेयेषु भिन्नेषु यदा भेदेन वर्तते।

तत्रातिशायिनी बुद्धिस्तत् सौक्ष्म्यमिति वर्तते॥८१॥

When knowledge rests on difference from one another, and when the understanding rests upon many points one after another, the combination of words is said to be sullied by ambiguity.

दोषाणां च गुणानां च प्रमाणं प्रविभागतः।

कंचिदर्थमभिप्रेत्य सा संख्येत्युपधार्यताम्॥८२॥

By ascertainment called Sankhya, is meant the determination, by elimination, of faults or merits, adopting tentative meanings.

इदं पूर्वमिदं पश्चाद् वक्तव्यं यद् विवक्षितम्।

क्रमयोगं तमप्याहुर्वाक्यं वाक्यविदो जनाः॥८३॥

Krama, or weighing the relative strength or weakness of the faults or merits, consists in settling the propriety of the priority or subsequence of the words used in sentence. This is the meaning of the word Krama as held by person who can explain sentences or texts.

धर्मकामार्थमोक्षेषु प्रतिज्ञाय विशेषतः।

इदं तदिति वाक्यान्ते प्रोच्यते स विनिर्णयः॥८४॥

Conclusion is the final determination after this examination of what has been said on the subject of religion, pleasure, profit, and Liberation, in respect of what it particularly is that has been said in the text.

इच्छाद्वेषाभवेर्दुःखैः प्रकर्षो यत्र जायते।

तत्र या नृपते वृत्तिस्तत् प्रयोजनमिष्यते॥८५॥

The sorrow begotten by wish or hatred multiplies itself greatly. The conduct, O king, that one follows in such a matter is called Prayojanam.

तान्येतानि यथोक्तानि सौक्ष्म्यादीनि जनाधिप।

एकार्थसमवेतानि वाक्यं मम निशामय॥८६॥

Take it for granted, O king, at my word, that these marks of Ambiguity and the others, when occurring together, make a complete and intelligible sentence.

उपेतार्थमभिन्नार्थं न्यायवृत्तं न चाधिकम्।

नाश्लक्ष्णं न च संदिग्धं वक्ष्यामि परमं ततः॥८७॥

न गुर्वक्षरसंयुक्तं पराङ्मुखसुखं न च।

नानृतं न त्रिवर्गेण विरुद्धं नाप्यसंस्कृतम्॥८८॥

न न्यूनं कष्टशब्दं वा विक्रममिहितं न च।

न शेषमनु कल्पेन निष्कारणमहेतुकम्॥८९॥

The words I shall utter will have senses, be free from ambiguity, logical, free from tautology, smooth, certain, free from bombast, agreeable, or sweet truthful, not inconsistent with the three-fold objects of life, refined not elliptical or imperfect, shorn of harshness or difficulty of comprehension, characterised by due order, not far-fetched in sense, corrected with one another as cause and effect, and each having a specific object.

कामात् क्रोधाद् भयाद्दोषाद् दैन्याच्चानार्यकात् तथा।

हीतोऽनुक्रोशतो मानान्न वक्ष्यामि कथंचन॥९०॥

I shall not tell you anything, actuated by desire or anger or fear or cupidity or abjectness or deceit or shame or mercy or pride.

वक्ता श्रोता च वाक्यं च सदा त्वविकलं नृप।

सममेति विवक्षायां तदा सोऽर्थः प्रकाशते॥११॥

When the speaker, the hearer, and the words said, perfectly agree with one another in course of a speech, then does the sense or meaning come out very clearly.

वक्तव्ये तु यदा वक्ता श्रोतारमवमन्य वै।

स्वार्थमाह परार्थं तत् तदा वाक्यं न रोहति॥१२॥

When about what is to be said, the speaker does not care for the understanding of the hearer by uttering words whose meaning is understood by himself, then, however good those words may be, they cannot be comprehended by the hearer.

अथ यः स्वार्थमुत्सृज्य परार्थं प्राह मानवः।

विशङ्का जायते तस्मिन् वाक्यं तदपि दोषवत्॥१३॥

That speaker, again, who, without caring for his own meaning, uses words that are of excellent sound and sense, creates only erroneous impressions in the mind of the hearer. Such words in such matters are certainly faulty.

यस्तु वक्ता द्वयोरर्थमविरुद्धं प्रभाषते।

श्रोतुश्चैवात्मनश्चैव स वक्ता नेतरो नृप॥१४॥

That speaker, however, who uses words that are, while expressing his own meaning, intelligible to the hearer as well, is a true speaker. No other man deserves the name.

तदर्थवदिदं वाक्यमुपेतं वाक्यसम्पदा।

अविक्षिप्तमना राजन्नेकाग्रः श्रोतुमर्हसि॥१५॥

You should, therefore, O king, hear with rapt attention these words of mine, fraught with meaning and endued with wealth of sound.

कासि कस्य कुतश्चेति त्वयाहमभिचोदिता।

तत्रोत्तरमिदं वाक्यं राजन्नेकमनाः शृणु॥१६॥

You have asked me who I am, whose I am, whence I am coming, etc. Listen now to me, O king, with full mind, as I answer these questions of yours.

यथा जतु च काष्ठं च पांसवश्चोदबिन्दवः।

संश्लिष्टानि तथा राजन् प्राणिनामिह सम्भवः॥१७॥

As lac and wood, as grains of dust and drops of water, exist mixed up when brought together, so are the existence of all creatures.

शब्दः स्पर्शो रसो रूपं गन्धः पञ्चेन्द्रियाणि च।

पृथगात्मान आत्मानं संश्लिष्टा जतुकाष्ठवत्॥१८॥

Sound, touch, taste, form, and scent, these, and the senses, though different in their essences, exist yet in a state of unison like lac and wood.

न चैषां चोदना काचिदस्तीत्येष विनिश्चयः।

एकैकस्येह विज्ञानं नास्त्यात्मनि तथा परे॥१९॥

It is again well known that nobody asks any of these, saying, who are you? Each of them also has no knowledge either of itself or of the others.

न वेद चक्षुश्चक्षुष्टं श्रोत्रं नात्मनि वर्तते।

तथैव व्यभिचारेण न वर्तन्ते परस्परम्॥२०॥

The eye cannot see itself. The ear cannot hear itself. The eye, again, cannot satisfy the functions of any of the other senses, or can any of the senses satisfy the functions of any sense except its own.

प्रश्लिष्टं च न जानन्ति यथाऽऽप इव पांसवः।

बाह्यानन्यानपेक्षन्ते गुणांस्तानपि मे शृणु॥२१॥

If all of them even combine together, even then they can not know their own-selves as dust and water mingled together can not know each other though existing together. In order to perform their respective functions, they await the contact of external objects.

रूपं चक्षुः प्रकाशश्च दर्शने हेतवस्त्रयः।

यथैवात्र तथान्येषु ज्ञानज्ञेयेषु हेतवः॥२२॥

The eye, form, and light, form the three requisites of the action called Seeing. The same holds good about the action of the other senses and the ideas which is their result.

ज्ञानज्ञेयान्तरे तस्मिन् मनो नामापरो गुणः।

विचारयति येनायं निश्चये साध्वसाधुनि॥२३॥

Then, again, between the functions of the senses and the ideas which are their result, the mind is an entity quite separate from the senses and is considered to have an action of its own.

With its aid one distinguishes what is existent from what is non-existent for arriving at certainty.

द्वादशस्त्वपरस्तत्र बुद्धिर्नाम गुणः स्मृतः।

येन संशयपूर्वेषु बोद्धव्येषु व्यवस्यति॥१०४॥

With the five senses of knowledge and five senses of action, the mind makes a total of eleven. The twelfth is the Understanding. When doubt originates about what is to be known, the Understanding comes forward and sets at rest all doubts,

अथ द्वादशके तस्मिन् सत्त्वं नामापरो गुणः।

महासत्त्वोऽल्पसत्त्वो वा जनुर्न्येनानुमीयते॥१०५॥

After the twelfth, Sattva is another principle numbering the thirteenth. With its aid creatures are distinguished as possess more of it or less of it in their constitutions.

अहं कर्तेति चाप्यन्यो गुणस्तत्र चतुर्दशः।

ममायमिति येनायं मन्यते न ममेति चा॥१०६॥

After this, Consciousness (of self is an other principle.) It helps one to apprehend self as distinguished from what is not self.

अथ पञ्चदशो राजन् गुणस्तत्रापरः स्मृतः।

पृथक्कलासमूहस्य सामग्र्यं तदिहोच्यते॥१०७॥

गुणस्त्वेवापरस्तत्र संघात इव षोडशः।

प्रकृतिर्व्यक्तिरित्येतौ गुणौ यस्मिन् समाश्रितौ॥१०८॥

Desire is the fifteenth principle, O king, the whole universe. The sixteenth principle is Avidya or nescience. To it are attached the seventeenth and the eighteenth principles called Nature and Manifestation.

सुखासुखे जरामृत्यु लाभालाभौ प्रियाप्रिये।

इति चैकोनविंशोऽयं द्वन्द्वयोग इति स्मृतः॥१०९॥

Happiness and sorrow, decrepitude and death, gain and loss, the agreeable and the disagreeable,— these form the nineteenth principle and are called pairs of opposites.

उर्ध्वं चैकोनविंशत्या कालो नामापरो गुणः।

इतीमं विद्धि विंशत्या भूतानां प्रभवाप्ययम्॥११०॥

Beyond the nineteenth principle is another, viz., Time, called the twentieth. Know that the

births and deaths of all creatures are owing to the action of this twentieth principle.

विशक्श्वैष संघातो महाभूतानि पञ्च च।

सदसद्भावयोगौ तु गुणावन्यौ प्रकाशकौ॥१११॥

इत्येवं विशक्श्वैव गुणाः सप्त च ये स्मृताः।

विधिः शुक्रं बलं चेति त्रय एते गुणाः परे॥११२॥

विंशतिर्दश चैवं हि गुणाः संख्यातः स्मृताः।

समग्रा यत्र वर्तन्ते तच्छरीरमिति स्मृतम्॥११३॥

These twenty exist together, Besides these, the five Great primary elements, and existence and non-existence, bring up the number to twenty-seven. Beyond these, there are three others, named Vidhi, Shukra, and Bala, that make the number thirty. That is which these thirteen principles occur is said to be body.

अव्यक्तं प्रकृतिं त्वासां कलानां कश्चिदिच्छति।

व्यक्तं चासां तथा चान्यः स्थूलदर्शी प्रपश्यति॥११४॥

अन्वक्तं यदि वा व्यक्तं द्वयीमथ चतुष्टयीम्।

प्रकृतिं सर्वभूतानां पश्यन्त्यध्यात्मचिन्तकाः॥११५॥

Whether the Unmanifest or the Manifest be their cause, or whether the two be considered as their cause, or, fourthly, whether the four together be the cause, they that are conversant with spiritual science behold Nature as the cause of all creatures.

येयं प्रकृतिरव्यक्ता कलाभिरव्यक्तां गता।

अहं च त्वं च राजेन्द्र ये चाप्यन्ये शरीरिणः॥११६॥

That Nature which is Unmanifest, becomes manifest in the form of these principles. Myself, yourself, O king, and all others that are gifted with body, are the result of that Nature.

बिन्दुन्यासादयोऽवस्थाः शुक्रशोणितसम्भवाः।

यासामेव निपातेन कललं नाम जायते॥११७॥

Embryonic conditions are due to the mixture of the vital seed and blood. On account of insemination the result which first appears is called by the name of 'Kalala'.

कललाद् बुद्बुदोत्पत्तिः पेशी च बुद्बुदात् स्मृता।

पेश्यास्त्वङ्गाभिनिर्वृत्तिर्नखरोमाणि चाङ्गतः॥११८॥

From 'Kalala' originates bubble. From 'Budbuda' originates what is called 'Peshi.'

From 'Peshi' that stage originates in which the various limbs are seen. From this last stage appear nails and hair.

सम्पूर्णे नवमे मासि जन्तोर्जातस्य मैथिल।

जायते नामरूपत्वं स्त्री पुमान् वेति लिङ्गतः॥११९॥

When the ninth months is gone, O king of Mithila, the creature takes its birth so that, its sex being known, it is called a boy or girl.

जातमात्रं तु तद्रूपं दृष्ट्वा ताम्रनखाङ्गुलि।

कौमारं रूपमापन्नं रूपतो नोपलभ्यते॥१२०॥

When the creature comes out of the womb, the form it presents is such that its nails and fingers seem to be of the colour of burnished copper. The next stage is called infancy, when the form that was seen at the time of birth becomes metamorphosed.

कौमाराद् यौवनं चापि स्थावीर्यं चापि यौवनात्।

अनेन क्रमयोगेन पूर्वं पूर्वं न लभ्यते॥१२१॥

From infancy youth is reached, and from youth, old age. As the creature advances from one stage into another, the form shown in the previous stage becomes changed.

कलानां पृथगर्थानां प्रतिभेदः क्षणे क्षणे।

वर्तते सर्वभूतेषु सौक्ष्म्यात् तु न विभाव्यते॥१२२॥

The constituent elements of the body, which serve various functions in the general economy, undergo change every moment in every creature. Those changes, however, are so minute that they cannot be marked.

न चैवामत्ययो राजल्लक्ष्यते प्रभवो न च।

अवस्थायामवस्थायां दीपस्येवार्चिषो गतिः॥१२३॥

The birth of particles, and their death, in each successive stage, cannot be marked, O king, even as one cannot mark the changes in the flame of a burning lamp.

तस्याप्येवंप्रभावस्य सदृशस्येव धावतः।

अजस्रं सर्वलोकस्य कः कुतो वा न वा कुतः॥१२४॥

कस्येदं कस्य वा नेदं कुतो वेदं न वा कुतः।

सम्बन्धः कोऽस्ति भूतानां स्वैरप्यवयवैरिह॥१२५॥

When such is the state of the bodies of all creatures,—i.e., when what is called the body

is changing continually like the rapid motion of a house of good mettle,— who then has come whence or not whence, or whose is it or whose is it not, or whence does it not arise? What connection does there exist between creatures and their own bodies?

यथाऽऽदित्यान्मणेश्चापि वीरुद्भ्यश्चैव पावकः।

जायन्त्येवं समुदयात् कलानामिव जन्तवः॥१२६॥

As fire is generated from the contact of flint with iron, or from two sticks of wood when rubbed against each other, so are creatures created from combination of the (thirty) principles already named.

आत्मन्येवात्मनाऽऽत्मानं यथा त्वमनुपश्यसि।

एवमेवात्मनाऽऽत्मानमन्यस्मिन् किं न पश्यसि॥१२७॥

Indeed, as you yourself see your own body in your body and as you yourself see your soul in your own soul, why is it that you do not see your own body and your own soul in the bodies and souls of others.

यद्यात्मनि परस्मिन् समतामध्यवस्यसि।

अथ मां कासि कस्येति किमर्थमनुपृच्छसि॥१२८॥

If it is true that you see an identity with yourself and others, why then did you ask me who I am and whose?

इदं मे स्यादिदं नेति द्वन्द्वैर्मुक्तस्य मैथिल।

कासि कस्य कुतो वेति वचनैः किं प्रयोजनम्॥१२९॥

If it is true that you have, O King, been freed from the knowledge of duality which says— this is mine and this other is not mine,— then what use is there with such questions as Who are you, whose are you, and whence do you come?

रिपौ मित्रेऽथ मध्यस्थे विजये संधिविग्रहे।

कृतवान् यो महीपालः किं तस्मिन् मुक्तलक्षणम्॥१३०॥

What marks of Liberation can be said to take place in that king who acts as others act towards enemies and allies and neutrals and in victory and trace and war?

त्रिवर्गं सप्तधा व्यक्तं यो न वेदेह कर्मसु।

सङ्गान् यस्त्रिवर्गेण किं तस्मिन् मुक्तलक्षणम्॥१३१॥

What marks of Liberation are in him who do not know the true nature of the three-fold objects of life as shown in seven ways in all acts and who, on that account, is attached to that three-fold objects?

प्रिये वाप्यप्रिये वापि दुर्बले बलवत्पि।

यस्य नास्ति समं चक्षुः किं तस्मिन् मुक्तलक्षणम्॥१३२॥

What marks of Liberation exist in him who cannot look impartially on the agreeable, on the weak, and the strong? Unworthy as you are of it, your pretence to Liberation should be suppressed by your counsellors.

तदयुक्तस्य ते मोक्षे योऽभिमानी भवेन्नृप।

सुहृद्भिः संनिवार्यस्तेऽविरक्तस्येव भेषजम्॥१३३॥

This your attempt to acquire Liberation is like the use of medicine by a patient who indulges in all sorts of forbidden food and practices.

तानि तानि तु संचिन्त्य सङ्गस्थानान्यरिदम।

आत्मनाऽऽत्मनि सम्पश्येत् किमन्यमुक्तलक्षणम्॥१३४॥

O chastiser of enemies, thinking of wives and other sources of attachment, one should see these in his own soul. What else can be considered as the indication of Liberation.

इमान्यन्यानि सूक्ष्माणि मोक्षमाश्रित्य कानिचित्।

चतुरङ्गवृत्तानि सङ्गस्थानानि मे शृणु॥१३५॥

Listen now to me as I speak fully of these and certain other minute sources of attachment belonging to the four-well-known acts to which you are still fettered though you profess yourself to have adopted the religion of Liberation.

य इमां पृथिवीं कृत्स्नामेकच्छत्रां प्रशस्ति ह।

एक एव स वै राजा पुरमध्यावसत्युत॥१३६॥

That man who has to rule the entire world must, indeed, be a single king without a second. He is obliged to live in only a single palace.

तत्पुरे चैकमेवास्य गृहं यदधिष्ठिति।

गृहे शयनमप्येकं निशायां यत्र लीयते॥१३७॥

In that palace he has again only one sleeping room. In that room he has, again, only one bed on which at night he is to lie down.

शय्यार्थं तस्य चाप्यत्र स्त्रीपूर्वमधिष्ठिति।

तदनेन प्रसङ्गेन फलेनैवेह युज्यते॥१३८॥

Half that bed again he is obliged to give to his Queen. This may serve as an example of how little the king's share is of all he is said to possess.

एवमेवोपभोगेषु भोजनाच्छादनेषु च।

गुणेषु परिमेयेषु निग्रहानुग्रहं प्रति॥१३९॥

This is the case with his objects of enjoyment, with the food he eats, and with the dresses he puts on. He is thus attached to a very limited share of all things. He is, again, attached to the duties of rewarding and punishing.

परतन्त्रः सदा राजा स्वल्पेष्वपि प्रसज्यते।

संधिविग्रहयोगे च कुतो राज्ञः स्वतन्त्रता॥१४०॥

The king always depends on others. He enjoys a very small share of all he is supposed to possess, and to that small share he is compelled to be attached. In the matter also of peace and war, the king is not independent?

स्त्रीषु क्रीडाविहारेषु नित्यमस्यास्वतन्त्रता।

मन्त्रे चामात्यसमितौ कुतस्तस्य स्वतन्त्रता॥१४१॥

In the matter of women, of sports and other sports of enjoyment, the king's inclinations are greatly limited. In the matter of taking advice and in the assembly of his councillors what independence can the king be said to have.

यदा ह्यज्ञापयत्यन्यांस्तत्रास्योक्ता स्वतन्त्रता।

अवशः कार्यं ते तत्र तस्मिन्तस्मिन् क्षणे स्थितः॥१४२॥

When, indeed, he passes orders on other men, he is said to be perfectly independent. But the moment after, in the several matters of his orders, his independence is limited by the very men whom he has ordered.

स्वप्नकापो न लभते स्वप्नं कार्यार्थिभिर्जनैः।

शयने चाप्यनुज्ञातः सुप्त उत्थाप्यतेऽवशः॥१४३॥

If the king wishes to sleep, he cannot satisfy his desire, resisted by those who have something to do with him. He must sleep when allowed, and while sleeping he is compelled to wake up for attending to those who have urgent business with him.

स्नाह्यालभ पिब प्राश जुहुध्यग्नीन् यजेत्यपि।
ब्रवीहि शृणु चापीति विवशः कार्यते परैः॥१४४॥

Bathe, touch, drink, eat, pour libations on the fire, celebrate sacrifices, speak, hear,—these are the words which kings have to hear from others and hearing them have to serve those that utter them.

अभिगम्याभिगम्यैवं याचन्ते सततं नराः।

न चाप्युत्सहते दातुं वित्तरक्षी महाजनान्॥१४५॥

Men come in numbers to the king and pray to him for gifts. Being, however, the protector of the general treasury, he cannot make gifts even to the most worthy.

दाने कोषक्षयोऽप्यस्य वैरं चास्याप्रयच्छतः।

क्षणेनास्योपवर्तन्ते दोषा वैराग्यकारकाः॥१४६॥

If he makes gifts, the treasury becomes exhausted. If he does not, disappointed solicitors regard him inimically. He becomes vexed and as the outcome of this, misanthropy possesses his mind.

प्राज्ञाञ्जुरास्तथैवाढ्यानेकस्थानपि शङ्कते।

भयमप्यभये राज्ञो यैश्च नित्यमुपास्यते॥१४७॥

If many wise and heroic and rich men live together, the king's mind begins to be filled with distrust. Even when there is no cause of fear, the king fears those who always wait upon and adore him.

तथा चैते प्रदुष्यन्ति राजन् ये कीर्तिता मया।

तथैवास्य भयं तेभ्यां जायते पश्य यादृशम्॥१४८॥

Those I have mentioned, O king, also find fault with him. See, how the king's fears may originate from even them.

सर्वः स्वे स्वे गृहे राजा सर्वः स्वे स्वे गृहे गृही।

निग्रहानुग्रहान् कुर्वन्तुल्यो जनक राजभिः॥१४९॥

Then again all men are kings in their own houses. All men, again, in their own houses are householders. Like kings, O Janaka, all men in their own houses punish and reward.

पुत्रा दारास्तथैवात्मा कोशो मित्राणि संचयाः।

परैः साधारणा ह्येते तैस्तैरेवास्य हेतुभिः॥१५०॥

Like kings others also have sons and wives and their own selves and treasuries and friends and stores. In these respects the king does not differ from other men.

हतो देशः पुरं दग्धं प्रधानः कुञ्जरो मृतः।

लोकसाधारणेष्वेव मिथ्याज्ञानेन तप्यते॥१५१॥

The country is ruined,—the city is burnt by fire,— the foremost of elephants is dead, at all this the king grieves like others, little thinking that these impressions are all owing to ignorance and mistake.

अमुक्तो मानसैर्दुःखैरिच्छाद्वेषभयोद्धवैः।

शिरोरोगादिभी रोगैस्तथैवाभिनियन्तुभिः॥१५२॥

The king is seldom freed from mental sorrows caused by desire and aversion and fear. He is generally afflicted also by headaches and various other diseases.

द्वन्द्वैस्तैस्त्वपहतः सर्वतः परिशङ्कितः।

बहुप्रत्यर्थिकं राज्यमुपास्ते गणयन्निशाः॥१५३॥

The king is afflicted by all pairs of opposites. He is alarmed at everything. Indeed, beset with enemies and obstacles as kingdom is, the king, while he enjoys it, passes sleepless nights.

तदल्पसुखमत्यर्थं बहुदुःखमसारवत्।

तृणाग्निज्वलनप्रख्यं फेनबुद्बुदसंनिभम्॥१५४॥

Sovereignty, therefore, is blessed with a small share of happiness. The misery with which it is full is very great. It is as unreal as burning flames fed by straw or the bubbles of froth seen on the surface of water.

को राज्यमभिपद्येत प्राप्य चोपशमं लभेत्।

ममेदमिति यच्चेदं पुरं राष्ट्रं च मन्यसे॥१५५॥

Who is there that would like to obtain sovereignty, or having acquired sovereignty can hope to acquire tranquillity? You know this kingdom and this palace as yours.

बलं कोशममात्यांश्च कस्यैतानि न वा नृप।

मित्रामात्यपुरं राष्ट्रं दण्डः कोशो महीपतिः॥१५६॥

सप्ताङ्गस्यास्य राज्यस्य त्रिदण्डस्येव तिष्ठतः।

अन्योन्यगुणयुक्तस्य कः केन गुणतोऽधिकः॥१५७॥

You think also this army, this treasury, and these counsellors as yours. Whose, however, in sooth are they, and whose are they not? Allies, ministers, capital, provinces, punishment, treasury, and the king,—these seven which form the limbs of a kingdom exist, depending upon one another, like three sticks standing with one another's help. The merits of each are shown by the merits of the others. Which of them can be said to be superior to the rest?

तेषु तेषु हि कालेषु तत्तदङ्गं विशिष्यते।

येन यत् सिध्यते कार्यं तत् प्राधान्याय कल्पते॥१५८॥

Some particular ones are regarded as superior to the rest when some important purpose is served through their agency. Superiority, for the time being, is said to belong to that one whose efficacy is thus seen.

सप्ताङ्गश्चैव संघातस्त्रयश्चान्ये नृपोत्तम।

सम्भूय दशवर्गोऽयं भुङ्क्ते राज्यं हि राजवत्॥१५९॥

The seven limbs already mentioned, O best of kings, and the three others, forming ten, supporting one another, are said to enjoy the kingdom like the king himself.

यश्च राजा महोत्साहः क्षत्रधर्मे रतो भवेत्।

स तुष्येद् दशभागेन ततस्त्वन्यो दशावरैः॥१६०॥

That king who is gifted with great energy and who is firmly attached to Kshatriya duties, should be satisfied with only a tenth part of the produce of the subject's field. Other kings are seen to be satisfied with less than a tenth part of such produce.

नास्त्यसाधारणो राजा नास्ति राज्यमराजकम्।

राज्येऽसति कुतो धर्मो धर्मेऽसति कुतः परम्॥१६१॥

There is no one who possessed the kingly office without some one else possessing it in the world, and there is no kingdom without a king. If there be no kingdom, there can be no virtue and if there be no virtue, whence can Liberation arise.

योऽप्यत्र परमो धर्मः पवित्रं राजराज्ययोः।

पृथिवी दक्षिणा यस्य सोऽश्वमेधेन युज्यते॥१६२॥

Merit of the most sacred and the highest order is associated with kings and kingdoms. By ruling a kingdom well, a king acquires the merit of a Horse-sacrifice with the whole Earth given away as sacrificial gift.

साहमेतानि कर्माणि राजदुःखानि मैथिला।

समर्था शतशो वक्तुमथवापि सहस्रशः॥१६३॥

O king of Mithila, I can mention hundreds and thousands of faults like these that belong to kings and kingdoms.

स्वदेहेनाभिषङ्गो मे कुतः परपरिग्रहे।

न मामेवंविधां युक्तामीदृशं वक्तुमर्हसि॥१६४॥

Then, again, when I have no real connection with even my body, how then can I be said to have any connection with the bodies of others? You cannot charge me with having tried to engender an inter-mixture of castes.

ननु नाम त्वया मोक्षः कृत्स्नः पञ्चशिखाच्छ्रुतः।

सोपायः सोपनिषदः सोपासङ्गः सन्निश्चयः॥१६५॥

Have you heard the religion of Liberation in all its bearings from the lips of Panchashikha, together with its means, its methods, its practises, and its conclusion?

तस्य ते मुक्तसङ्गस्य पाशानाक्रम्य तिष्ठतः।

छत्रादिषु विशेषेषु पुनः सङ्गः कथं नृपा॥१६६॥

If you have prevailed over all your bonds and freed yourself from all attachments, may I ask you, O king, why you preserve your connections still with this umbrella and those other appendages of royalty.

श्रुतं ते न श्रुतं मन्ये मृषा वापि श्रुतं श्रुतम्।

अथवा श्रुतसंकाशं श्रुतमन्यच्छ्रुतं त्वया॥१६७॥

I think that you have not listened to the scriptures, or, you have listened to them without any advantage, or, perhaps, you have listened to some other books looking like the scriptures.

अथापीयासु संज्ञासु लौकिकीषु प्रतिष्ठसे।

अभिषङ्गवरोधाभ्यां बद्धस्त्वं प्राकृतो यथा॥१६८॥

It appears that you are endued with only worldly knowledge, and that like an ordinary

man of the world, you are bound by the fetters of touch and wives and mansions and the like.

सत्त्वेनानुप्रवेशो हि योऽयं त्वयि कृतो मया।

किं तवापकृतं यत्र यदि मुक्तोऽसि सर्वशः॥१६१॥

If be true that you have been freed from all fetters, what harm then have I done you by entering your body with only my Intellect?

नियमो ह्येषु वर्णेषु यतीनां शून्यवासिता।

शून्यमावेशयन्त्या च मया किं कस्य दूषितम्॥१७०॥

The practice with Yatis is to live in uninhabited or deserted adodes. What harm then have I done to whom by entering your understanding which is indeed shorn of true knowledge?

न पाणिभ्यां न बाहुभ्यां पादोरुभ्यां च चानघ।

न गात्रावयवैरन्यैः स्पृशामि त्वां नराधिप॥१७१॥

I have not touched you, O king, with my hands, or arms, or feet, or thighs, O sinless One, or with any other part of the body.

कुले महति जातेन ह्रीमता दीर्घदर्शिना।

नैतत्सदसि वक्तव्यं सद्वासद्वा मिथः कृतम्॥१७२॥

You are born in a great family. You have modesty. You have foresight. Whether the act has been good or bad, my entrance into your person has been a private one, concerning us two only. Was it not unfair for you to proclaim that private act before all your ministers.

ब्राह्मणा गुरवश्चेमे तथा मान्या गुरूत्तमाः।

त्वं चाथ गुरुरप्येषामेवमन्योन्यगौरवम्॥१७३॥

All these Brahmanas deserve respect. They are foremost of preceptors. You also are worthy of their respect, being their king. Doing them respect, you are entitled to receive reverence from them.

तदेवमुपसंश्रुय वाच्यावाच्यं परीक्षता।

स्त्रीपुंसोः समवायोऽयं त्वया वाच्यो न संसदि॥१७४॥

Thinking on all this, it was not proper for you to proclaim before these foremost of men the fact of this union between two persons of opposite sexes, if indeed, you are really acquainted with the rules of propriety about speech.

यथा पुष्करपर्णस्थं जलं तत्पर्णमस्पृशत्।

तिष्ठत्यस्पृशती तद्वत् त्वयि वत्स्यामि मैथिल॥१७५॥

O king of Mithila, I am living in you without touching you at all even like a drop of water on a lotus leaf that rests on it without drenching it in the least.

यदि वाप्यस्पृशन्त्या मे स्पर्शं जानासि कञ्चन।

ज्ञानं कृतमबीजं ते कथं तेनेह भिक्षुणा॥१७६॥

If, despite this, you still feel my touch, how can it be believed that through the instructions of the mendicant Panchashika, your knowledge has become disassociated from the sensual objects.

स गार्हस्थ्याच्च्युतश्च त्वं मोक्षं चानाप्य दुर्विदम्।

उभयोरन्तराले वै वर्तसे मोक्षवार्तिकः॥१७७॥

You have, it is evident, deviated from the domestic mode of life, but you have not yet acquired Liberation that is so difficult to acquire. You live between the two, pretending that you have reach the goal of Liberation.

न हि मुक्तस्य मुक्तेन ज्ञस्यैकत्वपृथक्त्वयोः।

भावाभावसमायोगे जायते वर्णसंकरः॥१७८॥

The contact of one that is liberated with another that has been so, or of Soul with Nature, cannot lead to an intermingling which you fear.

वर्णाश्रमाः पृथक्त्वेन दृष्टार्थस्यापृथक्त्वेनः।

नान्यदन्यदिति ज्ञात्वा नान्यदन्यत्र वर्तते॥१७९॥

Only those who consider the Soul to be at one with the body, and who think the several orders and modes of life to be really different from one another, commit the mistake of supposing an intermingling to be possible. My body is different from yours. But my soul is not different from your soul. When I am able to realise this, I have not the least doubt that my understanding is really not living in yours, though I have entered into you by Yoga.

पाणौ कुण्डं तथा कुण्डे पयः पयसि मक्षिका।

आश्रिताश्रययोगेन पृथक्त्वेनाश्रिताः पुनः॥१८०॥

A pot is carried in the hand. In the pot there is milk. On the milk is a fly. Though the hand

and pot, the pot and milk, and the milk and the fly, exist together, yet they are all different from each other.

न तु कुण्डे पयोभाजः पयश्चापि न मक्षिका।

स्वयमेवाप्नुवन्त्येते भावा ननु पराश्रयम्॥१८१॥

The pot does not assume the nature of the milk. Nor does the milk partake the nature of the fly. The condition of each is in dependent of itself, and can never be changed by the condition of that other with which it may for the time being exist.

पृथक्त्वादाश्रमाणां च वर्णान्यत्वे तथैव च।

परस्परपृथक्त्वाच्च कथं ते वर्णसंकरः॥१८२॥

Similarly, colour and practices, though they may exist together with and in a person that is liberated, do not really belong to him. How then can an intermingling of orders be possible on account of this union of myself with you.

नास्मि वर्णोत्तमा जात्या न वैश्या नावरा तथा।

तव राजन् सवर्णास्मि शुद्धयोनिरविप्लुता॥१८३॥

Then, again, I am not superior to you in colour. Nor am I a Vaishya, nor a Shudra, I am, O king, of the same caste with you, born of a pure family.

प्रधानो नाम राजर्षिर्व्यक्तं ते श्रोत्रमागतः।

कुले तस्य समुत्पन्नां सुलभां नाम विद्धि माम्॥१८४॥

There was a royal sage named Pradhana. It is clear that you have heard of him. I am born in his family, and my name is Sulabha.

द्रोणश्च शम्भुश्च चक्रद्वारश्च पर्वतः।

मम सत्रेषु पूर्वेषां चिता मघवता सह॥१८५॥

In the sacrifices performed by my ancestors, the foremost of the gods, viz., Indra, used to come, accompanied by Drona, Shataashringa, and Chakradvara.

साहं तस्मिन् कुले जाता भर्तर्यसति मद्विधे।

विनीता मोक्षधर्मेषु चराप्येका मुनिव्रतम्॥१८६॥

Born in such a family, it was found that no fitting husband could be found for me. Instructed then in the religion of Liberation, I wander over the Earth alone, practising asceticism.

नास्मि सत्रप्रतिच्छन्ना न परस्वापहारिणी।

न धर्मसंकरकरी स्वधर्मेऽसि धृतव्रता॥१८७॥

I am not a hypocrite with regard to the life of Renunciation I follow; I am not a thief that appropriates others properties. I am not a confuser of the practices of the different castes. I am firm in the practices of the mode of life I follow.

नास्थिरा स्वप्रतिज्ञायां नासमीक्ष्य प्रवादिनी।

नासमीक्ष्यागता चेह त्वत्सकाशं जनाधिप॥१८८॥

I am firm and steady in my vows. I never utter any word without thinking of its fitness. I did not come to you, without having thought properly, O king!

मोक्षे ते भावितां बुद्धिं श्रुत्वाहं कुशलैषिणी।

तव मोक्षस्य चाप्यस्य जिज्ञासार्थमिहागता॥१८९॥

Having heard that your understanding has been purified by the religion of Liberation, I came here from desire of some good. Indeed, it was for enquiring of you about Liberation that I had come.

न वर्गस्था ब्रवीष्येत् स्वपक्षपरपक्षयोः।

मुक्तो व्यायच्छते यश्च शान्तौ यश्च न शाम्यति॥१९०॥

I do not say so for glorifying myself and humiliating my opponents. But I say it, out of sincerity only. What I say is that he who is liberated never vaunts that intellectual superiority which one shows by logical discussions for the sake of victory. He, on the other hand, is really liberated who devotes himself to Brahma, that sole seat of peace.

यथा शून्ये पुरागारे भिक्षुरेकां निशां वसेत्।

तथाहं त्वच्छरीरेऽस्मिन्निषां वत्स्यामि शर्वरीम्॥१९१॥

As a person of the mendicant order lives for only one night in an empty house, similarly, I shall live for this one night in your body.

साहं मानप्रदानेन वागातिथ्येन चार्चिता।

सुप्ता सुशरणं प्रीता श्रो गमिष्यामि मैथिला॥१९२॥

You have honoured me with both words and other offers that are due from a host to a guest. Having slept this one night in your body, O king of Mithila, which is as it were my own chamber now, tomorrow I shall go.

भीष्म उवाच

इत्येतानि स वाक्यानि हेतुमन्त्यर्थवन्ति च।

श्रुत्वा नाधिजगौ राजा किञ्चिददन्यदतः परम्॥१९३॥

Bhishma said—

Hearing these words fraught with excellent sense and with reason, king Janaka could not replay thereto.

CHAPTER 321

(Mokshadharma Parva)—Continued.

How Sukha was won over to Renunciation

युधिष्ठिर उवाच

कथं निर्वेदमापन्नः शुको वैयासकिः पुरा।

एतदिच्छाम्यहं श्रोतुं परं कौतूहलं हि मे॥१॥

Yudhishtira said—

How was Shuka the son of Vyasa, in days of yore, won over to Renunciation? I wish to hear you recite the story. My curiosity about it is irrepressible.

अव्यक्तव्यक्ततत्त्वानां निश्चयं बुद्धिनिश्चयम्।

वक्तुमर्हसि कौरव्य देवस्याज्ञस्य या कृतिः॥२॥

You should, O you of Kuru's race, describe to me on the conclusions about the Unmanifest, the Manifest, and of the Truth (or Brahma) that is in, but unattached to, them, as also of the acts of self-create Narayana, as they are known to you.

भीष्म उवाच

प्राकृतेन सुवृत्तेन चरन्तमकुतोभयम्।

अध्याप्य कृत्स्नं स्वाध्यायमन्वशाद् वै पिता सुतम्॥३॥

Bhishma said—

Seeing his son Shuka living fearlessly as ordinary men do in practices that are regarded innocent by them, Vyasa taught him the entire Vedas and then discoursed to him one day in following manner.

व्यास उवाच

धर्मं पुत्र निषेवस्व सुतीक्ष्णौ च हिमातपो।

क्षुत्पिपासे च वायुं च जय नित्यं जितेन्द्रियः॥४॥

Vyasa said—

O son, becoming the master of your senses, do you conquer extreme cold and extreme heat, hunger and thirst, and the wind also, and having controlled them, do you practise virtue.

सत्यमार्जवमक्रोधमनसूयां दमं तपः।

अहिंसां चानृशंस्यं च विधिवत् परिपालय॥५॥

Do you duly observe truth and sincerity, and freedom from anger and malice, and self-control and penances, and the duties of benevolence and mercy.

सत्ये तिष्ठ रतो धर्मे हित्वा सर्वमनार्जवम्।

देवतातिथिशेषेण मात्रां प्राणस्य संलिह॥६॥

Rest you on truth, firmly devoted to virtue, renouncing all sorts of insincerity and deceit. Do you support your life on the remnants of food after feeding gods and guests.

फेनमात्रोपमो देहे जीवे शकुनिवत् स्थिते।

अनित्ये प्रियसंवासे कथं स्वपिषि पुत्रका॥७॥

Your body is as fickle as the froth on the surface of water. The Individual Soul is sitting unattached in it as a bird on a tree. The companionship of all agreeable objects is transitory. Why then, O son, do you sleep in such forgetfulness?

अप्रमत्तेषु जाग्रत्सु नित्ययुक्तेषु शत्रुषु।

अन्तरं लिप्समानेषु बालस्त्वं नावबुध्यसे॥८॥

Your enemies are careful and awake and ever-ready (to assail you) and always watchful of their opportunity. Why are you so foolish as not to know this?

अहःसु गण्यमानेषु क्षीयमाणे तथाऽऽयुषि।

जीविते लिख्यमाने च किमुत्थाय न धावसि॥९॥

As the days are going one after another, and period of your life is being decreased. Indeed, when your life is being continually shortened, why do you not run to preceptors?

ऐहलौकिकमीहन्ते मांसशोणितवर्धनम्।

पारलौकिककार्येषु प्रसुप्ता भृशनास्तिकाः॥१०॥

Only they who have no faith, set their hearts on worldly things that have the only

effect of increasing flesh and blood. They do not care for the next world.

धर्माय येऽभ्यसूयन्ति बुद्धिमोहान्विता नराः।

अपथा गच्छतां तेषामनुयाताऽपि पीड्यते॥११॥

Those men who are stupefied by erroneous understandings show a hatred for virtue. The man who follows those misguided persons that have taken to devious and wrong paths is afflicted equally with them.

ये तु तुष्टाः श्रुतिपरा महात्मानो महाबलाः।

धर्म्यं पन्थानमारूढास्तानुपास्व च पृच्छ च॥१२॥

They, however, who are contented, devoted to the scriptures, gifted with high souls, and possessed of great might, follow the path of virtue. Do you wait upon them with respect and seek instruction from them.

उपधार्य मतं तेषां बुधानां धर्मदर्शनाम्।

नियच्छ परया बुद्ध्या चित्तमुत्पथगामि वै॥१३॥

Do you act according to the instructions received from those wise men whose eyes are set upon virtue. With understanding purified by such instructions and made superior, do you then control your heart which is ever ready to deviate from the right course.

आद्यकालिकया बुद्ध्या दूरे श्व इति निर्भयाः।

सर्वभक्ष्या न पश्यन्ति कर्मभूमिचेतसः॥१४॥

They who always think about the present, who fearlessly consider the tomorrow as something quite remote,—they who do not observe any restrictions about food,—are really senseless wights who fail to understand that this world is only a field of probation.

धर्म निःश्रेणिमास्थाय किञ्चित् किञ्चित् समारूढ।

कोषकारवदात्मानं वेष्टयन्नानुबुध्यसे॥१५॥

Going to the flight of steps formed by Virtue. Do you ascend those steps one after another. At present you are like a worm which weaves its cocoon round itself and thereby closes up all means of escape.

नास्तिकं भिन्नपर्यादं कूलपातमिव स्थितम्।

वामतः कुरु विस्त्रब्धो नरं वेणुमिवोद्धतम्॥१६॥

Do you shun unhesitatingly, the atheist who transgresses all restraints, who is situated like a

house by the side of a dreadful and encroaching current, and who seems to stand like a bamboo with its head erect in pride.

कामं क्रोधं च मृत्युं च पञ्चेन्द्रियजलां नदीम्।

नावं धृतिमयीं कृत्वा जन्मदुर्गाणि संतरा॥१७॥

Do you with the raft of Yoga cross the ocean of the world those whose five senses constitute its waters, having Desires and Anger and Death for its fierce monsters, and birth for its vortex.

मृत्युनाभ्याहते लोके जरया परिपीडिते।

अमोघासु पतन्तीषु धर्मपोतेन संतरा॥१८॥

Do you cross, with the raft of Virtue, the world that is affected by Death and afflicted by Decrepitude, and upon which the thunder-bolts formed by days and nights and falling incessantly.

तिष्ठन्तं च शयानं च मृत्युरन्वेष्टे यदा।

निर्वृत्तिं लभते कस्मादकस्मान्मृत्युनाशितः॥१९॥

When Death is seeking you at every moment, it is certain that Death may get you for his victim at any time. Whence will you get your rescue.

संचिन्वानकमेवैनं कामानामवितृप्तकम्।

वृकीवोरणमासाद्य मृत्युरादाय गच्छति॥२०॥

Like the she-wolf snatching away a lamb, Death snatches away one who is still engaged in acquiring wealth and still unsatisfied in the enjoyment of pleasures.

क्रमशः संचितशिखो धर्मबुद्धिमयो महान्।

अन्यकारे प्रवेष्टव्यं दीपो यत्नेन धार्यताम्॥२१॥

When you are destined to enter into the dark, do you hold up the blazing lamp or righteous understanding and whose flame has been sufficiently kept.

सम्पत्तन् देहजालानि कदाचिदिह मानुषे।

ब्राह्मण्यं लभते जन्तुस्तत् पुत्र परिपालया॥२२॥

Getting by various forms one after another in the world of men, a creature acquires the status of Brahmanhood with great difficulty. You have acquired that status. Do you then, O son, try to maintain it.

ब्राह्मणस्य तु देहोऽयं न कामार्थाय जायते।

इह क्लेशाय तपसे प्रेत्य त्वनुपमं सुखम्॥२३॥

A Brahmana has not been born for the gratification of senses. On the other hand, his body, for being subjected to mortification and penances in this world so that he may enjoy peerless happiness in the next world.

ब्राह्मण्यं बहुभिरवाप्यते तपोभि-

स्तल्लब्ध्वा न रतिपरेण हेलितव्यम्।

स्वाध्याये तपसि दमे च नित्ययुक्तः

क्षेमार्थी कुशलपरः सदा यतस्व॥२४॥

The status of Brahmanhood is acquired by long-continued and austere penances. Having gained that status one should never waste his time in the gratification of his senses. Always engaged in penances and self-control and desirous of what is for your well being, do you live and act, devoted to peace and tranquillity.

अव्यक्तप्रकृतिरयं कलाशरीरः

सूक्ष्मात्मा क्षणवृटिशो निमेषरोमा।

ऋत्वास्यः समबलशुक्लकृष्णनेत्रो

मासाहो द्रवति वयोहयो नराणाम्॥२५॥

The life, of every man, is like a horse. The nature of that horse unmanifest. The elements from its body. Its nature is highly subtle. Kshanas, and Trutis, and Nimeshas are the hair on its body. The twilight's form its shoulder-joints. The lighted and the dark fortnights form its two equally powerful eyes. Months are its other limbs. That horse is running incessantly.

तं दृष्ट्वा प्रसृतमजस्रमुग्रवेगं

गच्छन्तं सततमिहाव्यपेक्षमाणम्।

चक्षुस्ते यदि न परप्रणेतुनेयं

धर्मे ते भवतु मनः परं निशाम्य॥२६॥

If your eyes be not blind, seeing then that horse continually moving forward in its invisible course, do you set your heart on virtue, after hearing what your preceptors have to say about the next world.

ये चात्र प्रचलित धर्म कामवृत्ताः

क्रोशन्तः सततमनिष्टसम्प्रयोगाः।

क्लिश्यन्तः परिगतवेदनाशरीरा

बह्विभिः सुभृशमधर्मकारणाभिः॥२७॥

They who deviate from virtue and who act carelessly, who always show malice towards others and take to evil ways, are obliged to take bodies in the regions of Yama and suffer various afflictions on account of their various sinful deeds.

राजा सदा धर्मपरः शुभाशुभस्य गोप्ता

समीक्ष्य सुकृतिनां दद्याति लोकान्।

बहुविधमपि चरति प्रविशति

सुखमनुपगतं निखद्यम्॥२८॥

That king who is given to virtue and who protects and punishes the good and the wicked with discrimination, acquires the regions of the men of righteous deeds. By doing various good acts, he acquires such happiness as is faultless and as is incapable of being attained to by going through even thousands of births.

श्वानो भौषणकाया अयोमुखानि वयांसि

बलगृध्रकुलपक्षिणां च संघाः।

नरकदने रुधिरपा गुरुवचन-

नुदमुपरतं विशसन्ति॥२९॥

Dreadful dogs, crows or iron beaks, flocks of ravens and vultures and other birds, and blood-sucking worms, attacks the man who disobeys the commands of his parents and preceptors when he goes to hell after death.

मर्यादा नियताः स्वयम्भुवा य इहेमाः

प्रभिनत्ति दशगुणा मनोऽनुगत्वात्।

निवसति भृशमसुखं पितृविषय-

विपिनमवगाह्य स पापः॥३०॥

That sinful wretch who, on account of his carelessness, transgresses the ten boundaries that have been fixed by the Self-create himself, is obliged to pass his time in great misery in the wild deserts situated in the dominions of Death.

यो लुब्धः सुभृशं प्रियानृतश्च मनुष्यः

सततनिकृतिवञ्चनाभिरतिः स्यात्।

उपनिधिभिरसुखकृत्स परमनिरयगो

भृशमसुखमनुभवति दुष्कृतकर्मा॥३१॥

That man who is sullied with cupidity, who is fond of falsehood, who always takes pleasure in deception and cheating, and who does injuries to others by practising hypocrisy and deception, has to go to deep hell and suffer great misery and afflictions for his acts of iniquity.

उष्णां वैतरणीं महानदी-

मवगाढोऽसिपत्रवनभिन्नगात्रः।

परशुवनशयो निपतितो

वसति च महानिरये भृशार्तः॥३२॥

Such a man is compelled to bathe in the broad river called Vaitarani whose waters are scalding, to enter into a forest of trees whose leaves are as sharp as swords, and then to lie down on a bed of axes. He has thus to pass his days in dreadful hell in great misery.

महापदानि कथ्यसे न चाप्यवेक्षसे परम्।

चिरस्य मृत्युकारिकापनागतां न बुध्यसे॥३३॥

You see only the regions of Brahman and other gods, but you cannot see what is the highest. Alas, you are ever blind also to what brings Death on its train.

प्रयायतां किमास्यते समुत्थितं महद् भयम्।

अतिप्रमाथि दारुणं सुखस्य संविधीयताम्॥३४॥

Follow the path of Liberation. Why do you delay? A frightful terror, destructive of your happiness, is before you: Do you take prompt measures for acquiring Liberation.

पुरा मृतः प्रणीयते यमस्य राजशासनात्।

त्वमन्तकाय दारुणैः प्रयत्नमार्जवे कुरु॥३५॥

Soon after death you are sure to be taken before Yama at his behest. For acquiring happiness in the next world, try to acquire virtue by the practice of difficult and austere vows.

पुरा समूलबान्धवं प्रभुर्हरत्यदुःखवित्।

तवेह जीवितं यमो न चास्ति तस्य वारकः॥३६॥

The powerful Yama does not care for the sufferings of others, very soon takes the lives of all persons, that is, of yourself and your friends. there is none capable of resisting him.

पुराभिवाति मास्तो यमस्य यः पुरःसरः।

पुरैक एव नीयसे कुरुष्व साम्पराधिकम्॥३७॥

Very soon the wind of Yama will blow before you. Very soon will you be taken alone to that fearful presence. Do you then achieve what will be for your behoof there.

पुरा स हि क्व एव ते प्रवाति मास्तोऽन्तकः।

पुरा च विभ्रमन्ति ते दिशो महाभयागमे॥३८॥

Where now is that Death-wind which will blow before you very soon? Very soon will the points of the horizon, when that time arrives, begin to whirl before your eyes.

श्रुतिश्च संनिरुध्यते पुरा त्वेह पुत्रक।

समाकुलस्य गच्छतः समाधिमुत्तमं कुरु॥३९॥

O son, soon will your Vedas disappear from you as you go helplessly into that dread presence. Do you, therefore, think of Yoga abstraction which is endued with great excellence.

शुभाशुभे पुरा कृते प्रमादकर्मविप्लुते।

स्मरन् पुरा न तप्यसे निधत्स्व केवलं निधिम्॥४०॥

Do you try to attain that one only treasure so that you may not have to grieve at the recollection of your pristine deeds good and bad all of which are marked by mistake.

पुरा जरा कलेवरं विजर्जरीकरोति ते।

बलाङ्गरूपहारिणी निधत्स्व केवलं निधिम्॥४१॥

Decrepitude very soon weakens your body and robs you of your strength and limbs and beauty. Do you, therefore, seek that one only treasure.

पुरा शरीरमन्तको भिनत्ति रोगसारथिः।

प्रसह्य जीवितक्षये तपो महत् समाचर॥४२॥

Very soon the Destroyer, having Disease as his charioteer, will with a strong hand, for taking your life, pierce and break your body. Do you, therefore, practise austere penances.

पुरा वृका भयंकरा मनुष्यदेहगोचराः।

अभिद्रवन्ति सर्वतो यतस्व पुण्यशीलने॥४३॥

Very soon will those terrible wolves that live within your body, attack from all sides. Do you try, therefore, to achieve acts of righteousness.

पुरा न्यकारमेककोऽनुपश्यसि त्वस्व वै।

पुरा हिरण्यमयान् नगान् निरीक्षसेऽद्रिमूर्धनि॥४४॥

Very soon will you, all alone, see a thick darkness, and very soon will you see golden trees on the top of the hill. Do you, therefore, hurry to achieve acts of righteousness.

पुरा कुसङ्गतानि ते सुहृन्मुखाश्च शत्रवः।

विचालयन्ति दर्शनाद् घटस्व पुत्र यत्परम्॥४५॥

Very soon will those evil companions and enemies of yours, (viz., the senses), dressed as friends swerve you from correct vision. Do you, then, O son, try to achieve that which is of the highest good.

धनस्य यस्य राजतो भयं न चास्ति चोरतः।

मृतं च यत्र मुञ्चति समर्जयस्व तद् धनम्॥४६॥

Do you acquire that wealth which has no fear from either kings or thieves, and which one has not to renounce even at Death.

न तत्र संवियुज्यते स्वकर्मभिः परस्परम्।

यदेव यस्य यौतकं तदेव तत्र सोऽश्नुते॥४७॥

Acquired by one's own deeds, that wealth has never to be distributed among partners. Each enjoys that wealth which each has acquired for himself.

परत्र येन जीव्यते तदेव पुत्र दीयताम्।

धनं यदक्षरं ध्रुवं समर्जयस्व तत् स्वयम्॥४८॥

O son, give that to others by which they may be able to live in the next world. Do you also try to acquire that wealth which is indestructible and durable.

न यावदेव पच्यते महाजनस्य यावकम्।

अपक्व एव यावके पुरा प्रलीयसे त्वरा॥४९॥

Do not think that you should first enjoy all sorts of pleasures and then try to acquire Liberation, for before you are satiated with

enjoyment you may meet with Death. Do you, in view of this, hasten to do acts of goodness.

न मातृपुत्रबान्धवा न संस्तुतः प्रियो जनः।

अनुव्रजन्ति संकटे व्रजन्तमेकपातिनम्॥५०॥

Neither mother, nor son, nor relatives, nor dear friends even when begged with honours, accompany the man that dies. One alone has to go to the regions of Yama.

यदेव कर्म केवलं पुरा कृतं शुभाशुभम्।

तदेव पुत्र सार्थिकं भवत्यमुत्र गच्छतः॥५१॥

Only those deeds, good and bad, that one did before death follow the man who goes to the other world.

हिरण्यरत्नसंचयाः शुभाशुभेन संचिताः।

न तस्य देहसंक्षये भवन्ति कार्यसाधकाः॥५२॥

The gold and gems that one has acquired by good and bad means do not do any good to man after death.

परत्रगामिकस्य ते कृताकृतस्य कर्मणः।

न साक्षि आत्मना समो नृणामिहास्ति कश्चन॥५३॥

There is no witness, of men who have gone to the next world, better than the soul, of all acts done and undone in life.

मनुष्यदेहशून्यकं भवत्यमुत्र गच्छतः।

प्रविश्य बुद्धिचक्षुषा प्रदृश्यते हि सर्वशः॥५४॥

The Yogins when they enter the sky of their hearts, see by Yoga intelligence that the destruction of body sets in when Individual Soul enters into the witness-Chaitanya.

इहाग्निसूर्यवायवः शरीरमाश्रितास्त्रयः।

त एव तस्य साक्षिणो भवन्ति धर्मदर्शिनः॥५५॥

Even here, the god of Fire, the Sun, and the Wind,—these three live in the body. These, seeing as they do all the practices of one's life, become his witnesses.

अहर्निशेषु सर्वतः स्पृशत्सु सर्वचारिषु।

प्रकाशगूढवृत्तिषु स्वधर्ममेव पालय॥५६॥

Days and Nights,—the former marked by the virtue of showing all things and the latter marked by the virtue of concealing all things,—are running continually and touching

all things. Do you, therefore, satisfy the duties of your own order.

अनेकपारिपन्थिके विरूपरौद्रमक्षिके।

स्वमेव कर्म रक्ष्यतां स्वकर्म तत्र गच्छति॥५७॥

The road in the other world is full of many foes and of many repulsive and terrible insects and worms. Do you take care of your own acts, for only acts will accompany you along that road.

न तत्र संविभज्यते स्वकर्मणा परस्परम्।

तथा कृतं स्वकर्मजं तदेव भुज्यते फलम्॥५८॥

There one has not to share his deeds with others, but every one enjoys or suffers the fruits of those acts which every one has himself performed.

यथाप्सरोगणाः फलं सुखं महर्षिभिः सह।

तथाऽऽप्नुवन्ति कर्मजं विमानकामगामिनः॥५९॥

As Apsaras and great Rishis acquires fruits of great happiness, similarly men of righteous deeds, acquire in the other world cars of transcendent brightness that go everywhere at the will of the riders.

यथेह यत् कृतं शुभं विपाप्मभिः कृतात्मभिः।

तदाप्नुवन्ति मानवास्तथा विशुद्धयोनयः॥६०॥

Men of pure deeds and purified souls and pure birth acquire in the next world fruits commensurate with their own righteous deeds in this life.

प्रजापतेः सलोकतां बृहस्पतेः शतक्रतोः।

व्रजन्ति ते परां गतिं गृहस्थधर्मसेतुभिः॥६१॥

By walking along the high road formed by the duties of domesticity, men acquire happy ends by acquiring the region of Prajapati or Brihaspati or of him of a hundred sacrifices.

सहस्रशोऽप्यनेकशः प्रवक्तुमुत्सहाम ते।

अबुद्धिमोहनं पुनः प्रभुर्निनाय पावकः॥६२॥

I can give you thousands and thousands of instructions. Know, however, that the powerful cleanser keeps all foolish persons in the Dark.

गता त्रिरष्टवर्षता ध्रुवोऽसि पञ्चविंशकः।

कुरुष्व धर्मसंचय वयो हि तेऽतिवर्तते॥६३॥

You have passed twenty-four years. You are now full twenty-five years of age. Your years are passing away. Begin now to husband virtue.

पुरा करोति सोऽन्तकः प्रमादगोमुखां चमूम्।

यथागृहीतमुत्थितस्त्वरस्व धर्मपालना॥६४॥

The Destroyer that lives within error and carelessness will very soon deprive your senses of their respective powers. Do you, before that takes place, hasten to discharge your duties, relying on your body alone.

यथा त्वमेव पृष्ठतस्त्वमग्रतो गमिष्यसि।

तथा गतिं गमिष्यतः किमात्मना परेण वा॥६५॥

When it is your duty to go along that road in which your self only shall be in front and yourself only in the rear, what need then have you with either your body or your wife and children?

यदेकपातिनां सतां भवत्यमुत्र गच्छताम्।

भयेषु साम्प्रयायिकं निघत्स्व केवलं निधिम्॥६६॥

When men have to go alone and without companions to the region of Yama, it is clear that in view of such a situation of terror, you should try to acquire that one only treasure.

सकूलमूलबान्धवं प्रभुर्हरत्यसङ्गवान्।

न सन्ति यस्य वारकाः कुरुष्व धर्मसंनिधिम्॥६७॥

The powerful Yama, not caring for the sufferings of others, snatches away the friends and relatives of one's race by the very roots. There is no one who can resist him. Do you, therefore, seek to acquire virtue.

इदं निदर्शनं मया तवेह पुत्र साम्प्रतम्।

स्वदर्शनानुमानतः प्रवर्णितं कुरुष्व तत्॥६८॥

I impart to you these lessons, O son, that are all at one with the scriptures I follow. Do you, therefore, seek to acquire virtue.

दद्याति यः स्वकर्मणा ददाति यस्य कस्यचित्।

अबुद्धिमोहजैर्गुणैः स एक एव युज्यते॥६९॥

He who maintains his body by performing the duties laid down for his own order, and who makes gifts for acquiring whatever fruits may attach to such acts, becomes freed from

the consequences begotten by ignorance and error.

श्रुतं समस्तमश्नुते प्रकुर्वतः शुभाः क्रियाः।

तदेतदर्थदर्शनं कृतज्ञमर्थसंहितम्॥७०॥

The knowledge which a man of pious deeds acquires from Vedic sayings leads to omniscience. That omniscience is at on with the science of the highest object of human acquisition. Instructions, given to the grateful, become beneficial.

निबन्धनी रज्जुरेषा या ग्रामे वसतो रतिः।

छित्तैतां सुकृतो यान्ति नैनां छिन्दन्ति दुष्कृतः॥७१॥

The pleasure that one takes in living amidst the dwellings of men is truly a fast-blinding cord. Snapping that cord, men of righteous deeds go to regions of great happiness. Wicked men, however, cannot break that fetter.

किं ते धनेन किं बन्धुभिस्ते

किं ते पुत्रैः पुत्रक यो मरिष्यसि।

आत्मानमन्विच्छ गुहां प्रविष्टं

पितामहास्ते क्व गतश्च सर्वे॥७२॥

What use have you of riches, O son, or of relatives, or of children, since you have to die? Do you engage in seeking for your soul which is hidden in a cave. Where have all your grandfathers gone?

श्वः कार्यमद्य कुर्वीत पूर्वाह्ने चापराह्निकम्।

न हि प्रतीक्षते मृत्युः कृतं वास्य न वाकृतम्॥७३॥

Do that today which you would keep for tomorrow. Do that in the forenoon which you would keep for the afternoon. Death does not wait for any one, to seen whether one has or has not done his task.

अनुगम्य विनाशान्ते निवर्तन्ते ह बान्धवाः।

अग्नौ प्रक्षिप्य पुरुषं ज्ञातयः सुहृदस्तथा॥७४॥

नास्तिकान् निरनुक्रोशान् नरान् पापमते स्थितान्।

वामतः कुरु विस्रब्धं परं प्रेप्सुरतन्त्रितः॥७५॥

Following the body after one's death, one's relatives and kinsmen and friends return placing it on the funeral pyre. Do you unhesitatingly shun those men who are

sceptics, who are destitute of mercy, and who are given to wicked ways, and do you try to seek, without listlessness or apathy, that which is for your greatest good.

एवमभ्याहते लोके कालेनोपनिपीडिते।

सुमहद् धैर्यमालम्ब्य धर्मं सर्वात्मना कुरु॥७६॥

When, therefore, the world is thus assailed by Death, do you, with your whole heart, achieve virtue, helped all the while by unswerving patience.

अथेमं दर्शनोपायं सम्यग् यो वेत्ति मानवः।

सम्यक् स्वधर्मं कृत्वेह परत्र सुखमश्नुते॥७७॥

That man who is well conversant with the means of acquiring Liberation and who duly satisfies the duties of his order, certainly acquires great happiness in the next world.

न देहभेदे मरणं विजानतां

न च प्रणाशः स्वनुपालिते पथि।

धर्मं हि यो वर्धयते स पण्डितो

य एव धर्माच्छ्रवते स मुह्यति॥७८॥

There is no destruction for you who do not recognise death in the attainment of a different body and who do not deviate from the path of the pious. He who increases the stock of virtue is truly wise. He, on the other hand, who deviates from virtue is said to be fool.

प्रयुक्तयोः कर्मपथि स्वकर्मणोः

फलं प्रयोक्ता लभते यथाकृतम्।

निहीनकर्मा निरयं प्रपद्यते

त्रिविष्टपं गच्छति धर्मपारगः॥७९॥

One who is engaged to the accomplishment of good deeds, attains to heaven and other rewards as the fruits of those acts; but he who is addicted to wicked deeds has to sink in hell.

सोपानभूतं स्वर्गस्य मानुष्यं प्राप्य दुर्लभम्।

तथाऽऽत्मानं समादध्याद् भ्रश्यते न पुनर्यथा॥८०॥

Having acquired the status of humanity, so difficult of getting, that is the stepping stone to heaven, one should fix his soul on Brahma so that he may not fall away once more.

यस्य नोक्तामति मतिः स्वर्गमार्गानुसारिणी।

तमाहुः पुण्यकर्मणमशोच्यं पुत्रबान्धवैः॥८१॥

That man whose understanding, directed to the path of heaven, does not deviate therefrom, is considered by the wise as truly a man of virtue and when he dies his friends should indulge in grief.

यस्य नोपहता बुद्धिर्निश्चये ह्यवलम्बते।

स्वर्गे कृतावकाशस्य नास्ति तस्य महद् भयम्॥८२॥

That man whose understanding is not firm and which is directed to Brahma and who has attained to heaven, becomes freed from a great fear.

तपोवनेषु ये जातास्तत्रैव निधनं गताः।

तेषामल्पतरो धर्मः कामभोगानजानताम्॥८३॥

That who are born in asylums of ascetics and who die there, do not acquire much merit by abstaining all their life from enjoyments and the indulgence of desire.

यस्तु भोगान् परित्यज्य शरीरेण तपश्चरेत्।

न तेन किञ्चिन्न प्राप्तं तन्मे बहु मतं फलम्॥८४॥

He, however, who though possessed of objects of enjoyment renounces them and practices penances, succeeds in acquiring everything. The fruits of the penances of such a man are, I think, much greater.

मातापितृसहस्राणि पुत्रदारशतानि च।

अनागतान्यतीतानि कस्य ते कस्य वा वयम्॥८५॥

Ever one had and will have in this world mothers and fathers and sons and wives, by hundreds and thousands. Who, however, were they and whose are we?

अहमेको न मे कश्चिन्नाहमन्यस्य कस्यचित्।

न तं पश्यामि यस्याहं तन्न पश्यामि यो मम॥८६॥

I am quite alone. I have no one whom I may call mine. Nor do I belong to any one else, I do not see that person whose I am, nor do I see him whom I may call mine.

न तेषां भवता कार्यं न कार्यं तव तैरपि।

स्वकृतैस्तानि यातानि भवाञ्छैव गमिष्यति॥८७॥

They have nothing to do with you. You have nothing to do with them. All creatures take birth according to their pristine deeds. You also shall have to go hence determined by your own deeds.

इह लोके हि धनिनां स्वजनः स्वजनायते।

स्वजनस्तु दरिद्राणां जीवतामपि नश्यति॥८८॥

It is seen in this world that the friends and followers of persons in affluence behaved towards them with devotion. The friends and followers, however, of the poor fall away during even the life-time of the poor.

संचिनोत्यशुभं कर्म कलत्रापेक्षया नरः।

ततः क्लेशमवानोति परत्रेह तथैव च॥८९॥

Man commits numerous evil deeds for the sake of his wife. From those evil deeds he suffers much distress both in this world and in the next.

पश्यति च्छिन्नभूतं हि जीवलोकं स्वकर्मणा।

तत् कुरुष्व तथा पुत्र कृत्स्नं यत् समुदाहृतम्॥९०॥

The wise man sees the world of life devastated by the deed performed by every living being. Do you, therefore, O son, act according to all the instructions I have delivered to you.

तदेतत् सम्प्रदृश्यैव कर्मभूमिं प्रपश्यतः।

शुभान्याचरितव्यानि परलोकमभीप्सता॥९१॥

Seeing this world to be only a field of action, the man endued with true vision, should, from desire of happiness in the next world, do acts that are good.

मासर्तुसंज्ञापरिवर्तकेण

सूर्याग्निना रात्रिदिवेयनेन।

स्वकर्मनिष्ठाफलसाक्षिकेण

भूतानि कालः पचति प्रसह्य॥९२॥

Exerting his irresistible power, Time cooks all creatures, with the help of his ladle formed by months and seasons, the sun for his fire, and days and nights for his fuel, they being the witnesses of the fruits of every act done by every creature.

धनेन किं यन्न ददाति नाश्नुते।

बलेन किं येन रिपुं न बाधते।

श्रुतेन किं येन न धर्ममाचरेत्

किमात्मना यो न जितेन्द्रियो वशी॥१३॥

For what object is that wealth which is not given away and which is not enjoyed? For what purpose is that strength which is not used in resisting or subjugating one's enemies? For what purpose is that knowledge of the scriptures which does not move one to deeds of virtue? And for what purpose is that soul which does not control the senses and abstain from evil deeds?

भीष्म उवाच

इदं द्वैपायनवचो हितमुक्तं निशम्य तु।

शुको गतः परित्यज्य पितरं मोक्षदैशिकम्॥१४॥

Bhishma said—

Having heard these wholesome words spoken by the Island-born (Vyasa), "Shuka, leaving his father, proceeded to seek a preceptor who could teach him the religion of Liberation.

CHAPTER 322

(MOKSHADHARMA PARVA) —
Continued.

The efficacy of gifts, sacrifice and penance's

युधिष्ठिर उवाच

यद्यस्ति दत्तमिष्टं वा ततस्तप्तं तथैव च।

गुरुणां वापि शुश्रूषा तन्मे ब्रूहि पितामह॥१॥

Yudhishtira said—

If there is any efficacy in gifts, in sacrifices, in penances, well done, and in dutiful services done to preceptors and other reverend elders, do you, O grandfather, speak of the same to me.

भीष्म उवाच

आत्मनानर्थयुक्तेन पापे निविशते मनः।

स कर्म कलुषं कृत्वा क्लेशे महति धीयते॥२॥

Bhishma said—

An understanding associated with evil, makes the mind fall into sin. In this state one stains his deeds, and then falls into great distress.

दुर्भिक्षादेव दुर्भिक्षं क्लेशात् क्लेशं भयाद् भयम्।

मृतेभ्यः प्रमृता यान्ति दरिद्राः पापकर्मिणः॥३॥

Those who are of sinful deeds, have to take birth as persons of very poor circumstances. They pass from famine to famine, from pain to pain, from fear to fear. They are more dead than those who are dead.

उत्सवादुत्सवं यान्ति स्वर्गात् स्वर्गं सुखात् सुखम्।

श्रद्धानाश्च दान्ताश्च धनस्थाः शुभकारिणः॥४॥

Possessed of affluence, persons having faith, who are self-controlled, and who are devoted to righteous deeds, go from joy to joy, from heaven to heaven, from happiness to happiness.

व्यालकुञ्जरदुर्गेषु सर्पचौरभयेषु च।

हस्तावापेन गच्छन्ति नास्तिकाः किमतः परम्॥५॥

The unbelievers have to pass, with groping hands, through regions full of beasts of prey and elephants and pathless tracts full of snakes and robbers and other causes of fear. What more need be said of these?

प्रियदेवातिथेयाश्च वदान्याः प्रियसाधवः।

क्षेम्यमात्मवतां मार्गमास्थिता हस्तदक्षिणम्॥६॥

They, on the other hand, who have reverence for gods and guests, who are liberal, who have respect for good men, and who makes gifts in sacrifices, have for theirs the path that belongs to men of purified and subdued souls.

पुलाका इव धान्येषु पूत्यण्डा इव पक्षिषु।

तद्विधास्ते मनुष्येषु येषां धर्मो न कारणम्॥७॥

Those who are not pious should not be counted among men even as grains without kernel are not counted among grain and as cockroaches are not counted among birds.

सुशीघ्रमपि धावन्तं विधानमनुधावति।

शेते सह शयनेन येन येन यथा कृतम्॥८॥

The acts that one does, follow him even when he runs fast. Whatever act one does, lie down with the doer when the doer lays himself down.

उपतिष्ठति तिष्ठन्तं गच्छन्तमनुगच्छति।

करोति कुर्वतः कर्म छायेवानुविधीयते॥१॥

Indeed, the sins one commits, sin when the doer sits, and run when he runs. The sin acts when the doer acts, and, in deed, follow the doer like his shadow.

येन येन यथा यद् यत्पुरा कर्म सुनिश्चितम्।

तद् तदेकतरो भुङ्क्ते नित्यं विहितमात्मना॥१०॥

Whatever the acts one does by whatever means and under whatever circumstances, are sure to be enjoyed and suffered by the doer in his next life.

स्वकर्मफलनिक्षेपं विद्यानपरिरक्षितम्।

भूतग्राममिमं कालः सप्तादपकर्षति॥११॥

From every side Time is always dragging all creatures, following the rule about the distance to which they are thrown and which is commensurate with their deeds.

अचोद्यमानानि यथा पुष्पाणि च फलानि च।

स्वं कालं नातिवर्तन्ते तथा कर्म पुरा कृतम्॥१२॥

As flowers and fruits, without being compelled, never allow their proper time to pass away without making their appearance, so the acts one has done in past life appear at the proper time.

सम्मानश्चावमानश्च लाभालाभौ क्षयोदयौ।

प्रवृत्ता विनिवर्तन्ते विद्यानान्ते पदे पदे॥१३॥

Honour and dishonour, profit and loss, destruction and growth, are seen to set in. No one can resist them. None of them is everlasting for it must disappear in the end.

आत्मना विहितं दुःखमात्मना विहितं सुखम्।

गर्भशय्यामुपादाय भुज्यते पौर्वदेहिकम्॥१४॥

The sorrows one suffers is the outcome of his deeds. The happiness one enjoys originates from his deeds. From the time when one lies within the mother's womb one begins to enjoy and suffer his pristine deeds.

बालो युवा वा वृद्धश्च यत् करोति शुभाशुभम्।

तस्यां तस्यामवस्थायां भुङ्क्ते जन्मनि जन्मनि॥१५॥

Whatever acts good and bad one does in childhood, youth, or old age, one enjoys and suffer their consequences in his next life in similar ages.

यथा धेनुसहस्रेषु वत्सो विन्दति मातरम्।

तथा पूर्वकृतं कर्म कर्तारमनुगच्छति॥१६॥

As the calf recognises its dam even when the latter may stand among thousands of her kind, similarly the acts done by one in his past life come to him in the next life although he may live among thousands of his species.

मलिनं हि यथा वस्त्रं पञ्चाच्छुद्ध्यति वारिणा।

उपवासैः प्रतप्तानां दीर्घं सुखमनन्तकम्॥१७॥

As a piece of dirty cloth is whitened by being washed in water, similarly the righteous, purified by continuous exposure to the fire of fasts and penances at last acquire eternal happiness.

दीर्घकालेन तपसा सेवितेन महामते।

धर्मनिर्धूतपापानां संसिद्ध्यन्ते मनोरथाः॥१८॥

O you of great intelligence, the desires and purposes of those whose sins have been purged off by long-continued penances well-performed, become fruitful.

शकुनानामिवाकाशे मत्स्यानामिव चोदके।

पदं यथा न दृश्येत तथा पुण्यकृतां गतिः॥१९॥

The path of the righteous cannot be discerned even as that of birds in the sky or that of fishes in the water.

अलमन्यैरुपालब्धैः कीर्तितैश्च व्यतिक्रमैः।

पेशलं चानुरूपं च कर्तव्यं हितमात्मनः॥२०॥

There is no need of speaking ill of others; nor of reciting the instances of their failure. On the other hand, one should always do what is delightful, sweet, and beneficial to his own self.

CHAPTER 323

(MOKSHADHARMA PARVA) —
Continued.

The history of Suka

युधिष्ठिर उवाच

कथं व्यासस्य धर्मात्मा शुको जज्ञे महातपाः।
सिद्धिं च परमां प्राप्तस्तन्मे ब्रूहि पितामह॥१॥

Yudhishtira said—

Tell me, O grandfather, how the great Shuka of austere penances took birth as the son of Vyasa, and how did he succeed in acquiring the highest success?

कस्यां चोत्पादयामास शुकं व्यासस्तपोधनः।
न ह्यस्य जननीं विदं जन्म चाप्यं महात्मनः॥२॥

Upon what woman did Vyasa, having asceticism for his wealth, beget that son of his? We do not know who was Shuka's mother, nor do we know anything of the birth of that great ascetic.

कथं च बालस्य सतः सूक्ष्मजाने गता मतिः।
यथा नान्यस्य लोकेऽस्मिन् द्वितीयस्येह कस्यचित्॥३॥

How was it that, when he was a mere boy, his mind became bent to the knowledge of the subtle? Indeed, in this world no second person can be seen in whom such marks could be seen at so early an age.

एतदिच्छाम्यहं श्रोतुं विस्तरेण महामते।
न हि मे तृप्तिरस्तीह शृण्वतोऽमृतमुत्तमम्॥४॥

I wish to hear all this in full, O you of great intelligence. I am never satiated with hearing your excellent and nectar-like words.

माहात्म्यमात्मयोगं च विज्ञानं च शुकस्य ह।
यथावदानुपूर्व्येण तन्मे ब्रूहि पितामह॥५॥

Tell me, O grandfather, in their due order, of the greatness, and the knowledge of Shuka and of his union with the (Supreme) Soul!

भीष्म उवाच

न हायनैर्न पलितैर्न वितैर्न न बन्धुभिः।

ऋषयश्चक्रिरे धर्मं योऽनुचानः स नो महान्॥६॥

Bhishma said—

The Rishis did not make merit depend upon years of decrepitude or riches or friends. They said that he amongst them was great who studied the Vedas.

तपोमूलमिदं सर्वं यन्मां पृच्छसि पाण्डव।
तदिन्द्रियाणि संयम्य तपो भवति नान्यथा॥७॥

All this that you have asked has penances for its root. That penance, again, O son of Pandu, originates from the subjugation of the senses.

इन्द्रियाणां प्रसङ्गेन दोषमृच्छत्यसंशयम्।
संनियम्य तु तान्येव सिद्धिमाप्नोति मानवः॥८॥

Forsooth, one incurs fault by letting loose his senses. It is only by controlling them that one succeeds in acquiring success.

अश्वमेधसहस्रस्य वाजपेयशतस्य च।
योगस्य कलया तात न तुल्यं विद्यते फलम्॥९॥

The merit of a thousand Horse-sacrifices or a hundred Vajapeyas is not equal to even a sixteenth part of the merit of Yoga.

अत्र ते वर्तयिष्यामि जन्मयोगफलं तथा।
शुकस्याप्यां गतिं चैव दुर्विदामकृतात्मभिः॥१०॥

I shall, now, recite to you the circumstances of Shuka's birth, the fruits he acquired of his penances, and the foremost end he achieved. These are the topics which persons of uncleansed souls cannot understand.

मेरुशृङ्गे किल पुरा कर्णिकारवनायुते।
विजहार महादेवो भीमैर्भूतगणैर्वृतः॥११॥

Once on a time on the summit of Meru adorned with Karnikara flowers, Mahadeva sported, in company of his followers, the terrible spirits.

शैलराजसुता चैव देवी तत्राभवत् पुरा।
तत्र दिव्यं तपस्तेपे कृष्णद्वैपायनस्तदा॥१२॥

The daughter of the king of mountains, viz., the goddess Parvati, was also there. There near that summit, the Island-born (Vyasa) practised extraordinary austerities.

योगेनात्मानमाविश्य योगधर्मपरायणः।

धारयन् स तपस्तेपे पुत्रार्थं कुरुसत्तम॥१३॥

O best of the Kuru, given to the practices of Yoga, the great ascetic, withdrawing himself by Yoga into his own soul, and engaged in concentration, practised many austerities for the sake of a son.

अग्नेर्भूमेरपां वायोरन्तरिक्षस्य वा विभो।

धैर्येण सम्मितः पुत्रो मम भूयादिति स्म ह॥१४॥

The prayer he offered to the great God was,—O powerful one, let me have a son that will have the might of Fire and Earth and Weather and Wind and Ether.

संकल्पेनाथ योगेन दुष्प्रापमकृतात्मभिः।

वरयामास देवेशमास्थितस्तप उत्तमम्॥१५॥

Engaged in the austerest of penances the Island-born Rishi begged of that great God, who cannot be approached by persons of impure souls, by his Ycga.

अतिष्ठन्मास्ताहारः शतं किल समाः प्रभुः।

आराधयन्महादेवं बहुरूपमुमापतिम्॥१६॥

The powerful Vyasa remained there for a hundred years, living on air alone, engaged in worshipping many formed Mahadeva, the lord of Uma.

तत्र ब्रह्मर्षयश्चैव सर्वे राजर्षयस्तथा।

लोकपालाश्च लोकेशं साध्याश्च बहुभिः सह॥१७॥

आदित्याश्चैव रुद्राश्च दिवाकरनिशाकरौ।

वसवो मरुतश्चैव सागराः सरितस्तथा॥१८॥

अश्विनौ देवगन्धर्वास्तथा नारदपर्वतौ।

विश्रावसुश्च गन्धर्वः सिद्धाश्चाप्सरसस्तथा॥१९॥

There were all the twice-born Rishis and royal sages and the Regents of the world and the Sadhyas along with the Vasus, and the Adityas, the Rudras, and the Sun and the Moon, and the Maruts, and the Oceans, and the rivers, and the Ashvins, the Deities, the Gandharvas, and Narada, and Parvata, and the Gandharva Vishvavasu, and the Siddhas, and the Apsaras.

तत्र रुद्रो महादेवः कर्णिकारमयीं शुभाम्।

धारयाणः स्रजं भाति ज्योत्स्नामिव निशाकरः॥२०॥

There Mahadeva, called also Rudra, sat, adorned with an excellent garland of Karnikara flowers, and effulgent like the Moon with his rays.

तस्मिन् दिव्ये वने रम्ये देवदेवर्षिसंकुले।

आस्थितः परमं योगमृषिः पुत्रार्थमच्युतः॥२१॥

In those delightful and celestial forests populous with gods and heavenly Rishis, the great Rishi remained, engaged in high Yoga-contemplation, for getting a son.

न चास्य हीयते प्राणो न ग्लानिरुपजायते।

त्रयाणामपि लोकानां तदद्भुतमिवाभवत्॥२२॥

His strength suffered no decrease, nor did he feel any pain. There at the three worlds were much surprised.

जटाश्च तेजसा तस्य वैश्वानरशिखोपमाः।

प्रज्वलन्त्यः स्म दृश्यन्ते युक्तस्यामिततेजसः॥२३॥

While the Rishi, gifted with immeasurable energy, sat in Yoga, his matted locks, on account of his energy, were seen to blaze like flames of fire.

मार्कण्डेयो हि भगवानेतदाख्यातवान् ममा

स देवचरितानीह कथयामास मे सदा॥२४॥

I heard to this from the illustrious Markandeya. He used always to recite to me the acts of the gods.

एता अद्यापि कृष्णस्य तपसा तेन दीपिताः।

अग्निवर्णा जटास्तात प्रकाशन्ते महात्मनः॥२५॥

It is for this that the matted locks of the great Vyasa, thus enblazed by his energy on that occasion, seem to this day to be gifted with the hue of fire.

एवंविधेन तपसा तस्य भक्त्या च भारता

महेश्वरः प्रसन्नात्मा चकार मनसा मतिम्॥२६॥

Pleased with such penances and such devotion, O Bharata, of the Rishi, the great God resolved to grant him his wish.

उवाच चैवं भगवांस्त्र्यम्बकः प्रहसन्निवा

एवंविधस्ते तनयो द्वैपायन भविष्यति॥२७॥

Smiling with pleasure, the three-eyed god addressed him and said,—O Island-born one, you will have a son after your heart.

यथा ह्यग्निर्यथा वायुर्यथा भूमिर्यथा जलम्।

यथा च खं तथा शुद्धो भविता ते सुतो महान्॥१८॥

Endued with greatness, he shall be as pure as Fire, as Wind, as Earth, as Water, and as Space.

तद्भावभावी तदबुद्धिस्तदात्मा तदपाश्रयः।

तेजसाऽऽवृत्य लोकांस्त्रीन् यशःप्राप्स्यति ते सुतः॥१९॥

He will be conscious of his being Brahma's self ; his understanding and soul shall be devoted to Brahma, and he shall completely depend upon Brahma so as to be at one with.

CHAPTER 324

(MOKSHADHARMA PARVA) —

Continued.

History of Suka

भीष्म उवाच

स लब्ध्वा परमं देवाद् वरं सत्यवतीसुतः।

अरणी सहिते गृह्य ममन्थाग्निचिकीर्षया॥१॥

Bhishma said—

Having got this high boon from the great God, the son of Satyawati, was one day engaged in rubbing his sticks for making a fire.

अथ रूपं परं राजन् बिभ्रतीं स्वेन तेजसा।

घृताचीं नामाप्सरसमपश्यद् भगवानृषिः॥२॥

While thus engaged, the illustrious Rishi, O king, saw the Apsara Ghritachi, who, on account of her energy, was then possessed of great beauty.

ऋषिरप्सरसं दृष्ट्वा सहसा काममोहितः।

अभवद् भगवान् व्यासो वने तस्मिन् युधिष्ठिरा॥३॥

Seeing the Apsara in those woods, the illustrious Rishi Vyasa, O Yudhisthira, became suddenly possessed by desire.

सा च दृष्ट्वा तदा व्यासं कामसंविग्नमानसम्।

शुकी भूत्वा महाराज घृताची समुपागमत्॥४॥

The Apsara, seeing the Rishi's heart smitten with desire, changed herself into a she-parrot and came to that spot.

तामप्सरसं दृष्ट्वा रूपेणान्येन संवृताम्।

शरीरजेनानुगदः सर्वगात्रातिगेन ह॥५॥

Although he saw the Apsara disguised in another form, the desire that had arisen in the Rishi's heart spread itself over every part of his body.

स तु धैर्येण महता निगूहन् हृच्छयं मुनिः।

न शशाक नियन्तुं तद् व्यासः प्रविसृतं मनः॥६॥

भावित्वाच्चैव भावस्य घृताच्या वपुषा हतः।

Inviting all his patience, the ascetic tried to suppress that desire. With all his efforts, however, Vyasa could not control his agitated mind. On account of the inevitability of what was to take place the Rishi's heart was drawn by Ghritachi's beauty.

यत्नान्नियच्छतस्तस्य मुनेरग्निचिकीर्षया॥७॥

अरण्यामेव सहसा तस्य शुक्रमवापतत्।

He tried his best for making a fire for suppressing his emotion, but despite all his efforts his vital seed came out in the wood.

सोऽविशंकेन मनसा तथैव द्विजसत्तमः॥८॥

अरणी ममन्थ ब्रह्मर्षिस्तस्यां जज्ञे शुको नृप।

That best of twice-born ones, however O king, continued to rub his stick without feeling any scruples for what had taken place. From the seed that fell, was born a son to him called Shuka.

शुक्ले निर्मथ्यमाने स शुको जज्ञे महातपाः॥९॥

परमर्षिर्महायोगी अरणीगर्भसम्भवः।

On account of this incident about his birth, he came to be called by the name of Shuka. Indeed, it was thus that great ascetic, that foremost of Rishis and highest of Yogins, was born from the two sticks.

यथाध्वरे समिद्धोऽग्निर्भाति हव्यमुदावहम्॥१०॥

तथारूपः शुको जज्ञे प्रज्वलन्निव तेजसा।

As in a sacrifice a blazing fire spreads its effulgence all around when libations of

clarified butter are poured upon it, similarly did Shuka take his birth, blazing with effulgence on account of his own energy.

बिभ्रत् पितुश्च कौरव्य रूपवर्णमनुत्तमम्॥११॥

बभौ तदा भावितात्मा विधूम इव पावकः।

Assuming the excellent form and hue of his father, Shuka, O son of Kuru, of purified Soul, shone like a smokeless fire.

तं गङ्गा सरितां श्रेष्ठा मेरुपृष्ठे जनेश्वर॥१२॥

स्वरूपिणी तदाभ्येत्य तर्पयामास वारिणा।

O king, coming to the breast of Meru, in her own embodied form, the foremost of rivers, viz., Ganga, bathed Shuka with her waters.

अन्तरिक्षाच्च कौरव्य दण्डः कृष्णाजिनं च ह॥१३॥

पपात भूमिं राजेन्द्र शुकस्यार्थे महात्मनः।

There fell from the sky, O son of Kuru, an ascetic's stick and a dark deer skin for the use, O king, of the great Shuka.

जेगीयन्ते स्म गन्धर्वा ननुतुश्चाप्सरोगणाः॥१४॥

देवदुन्दुभ्यश्चैव प्रावाद्यन्त महास्वनाः।

The Gandharvas sang repeatedly and the various clans of Apsaras danced; and celestial kettle drums of loud sound began to beat.

विश्रावसुश्च गन्धर्वस्तथा तुम्बुरुनारदौ॥१५॥

हाहा हूहूश्च गन्धर्वौ तुष्टुवुः शुकसम्भवम्।

The Gandharvas Vishvavasu, and Tumvuru, and Narada, and those other Gandharvas called by the name of Haha, and Huhu, eulogised the birth of Shuka.

तत्र शक्रपुरोगाश्च लोकपालाः समागताः॥१६॥

देवा देवर्षयश्चैव तथा ब्रह्मर्षयोऽपि च।

There the regents of the world headed by Indra, as also the gods and the celestial and the regenerate Rishis.

दिव्यानि सर्वपुष्पाणि प्रववर्ष च मारुतः॥१७॥

जङ्गमाजङ्गमं चैव प्रहृष्टमभवज्जगत्।

The Wind-god poured there showers of celestial flowers. The entire universe, mobile and immobile, became filled with joy.

तं महात्मा स्वयं प्रीत्या देव्या सह महाद्युतिः॥१८॥

जातमात्रं मुनेः पुत्रं विधिनोपानयत् तदा।

The great and the highly effulgent Mahadeva, accompanied by the Goddess, and moved by affection, came there and soon after the birth of the Muni's son invested him with the sacred thread.

तस्य देवेश्वरः शक्रो दिव्यमद्भुतदर्शनम्॥१९॥

ददौ कमण्डलुं प्रीत्या देववासांसि वा विभो।

Shakra, the king of the gods, gave him, from affection, a celestial pitcher of excellent form, and some celestial dresses.

हंसाश्च शतपत्राश्च सारसाश्च सहस्रशः॥२०॥

प्रदक्षिणमवर्तन्त शुकाश्चाषाश्च भारत।

Thousands of Swans and Shatapatras and cranes, and many parrots and Chasas, O Bharata, wheeled over his head.

आरण्यस्ततो दिव्यं प्राप्य जन्म महाद्युतिः॥२१॥

तत्रैवोवास मेधावी व्रतचारी समाहितः।

Highly effulgent and intelligent Shuka, having obtained his birth from the two sticks, continued to live there, practising many vows and fasts.

उत्पन्नमात्रं तं वेदाः सरहस्याः ससंग्रहाः॥२२॥

उपतस्थुर्महाराज यथास्य पितरं तथा।

As soon as Shuka was born, the Vedas, with all their mysteries and all their abstracts, came for living in him, O king, even as they live in his father.

बृहस्पतिं च वद्रे स वेदवेदाङ्गभाष्यवित्॥२३॥

उपाध्यायं महाराज धर्ममेवानुचिन्तयन्।

For all that, Shuka, selected Brihaspati, who was a master of all the Vedas together with their branches and commentaries, for his preceptor, remembering universal practice.

सोऽधीत्य निखिलान् वेदान् सरहस्यान् ससंग्रहान्॥२४॥

इतिहासं च कात्स्न्येन राजशास्त्राणि वा विभो।

गुरवे दक्षिणां दत्त्वा समावृत्तो महामुनिः॥२५॥

उग्रं तपः समारेभे ब्रह्मचारी समाहितः।

Having read all the Vedas together with all their mysteries and abstracts, as also all the histories and the science of polity, O powerful

king, the great ascetic returned home, after giving his preceptor the tuition-fee. Adopting the vow of celibacy, he then began to practise the austere penances, concentrating all his attention thereon.

देवतानामृषीणां च बाल्येऽपि स महत्तपाः।

सम्पन्नणीयो मान्यश्च ज्ञानेन तपसा तथा॥२६॥

Even in his childhood, he became an object of reverence with the gods and Rishis for his knowledge and penances.

न त्वस्य रमते बुद्धिराश्रमेषु नराधिप।

त्रिषु गार्हस्थ्यमूलेषु मोक्षधर्मानुदर्शिनः॥२७॥

The mind of the great ascetic, O king, found pleasure in the three modes of life, keeping in view, as he did, the Religion of Liberation.

CHAPTER 325

(MOKSHADHARMA PARVA) —
Continued.

History of Suka

भीष्म उवाच

स मोक्षमनुचिन्तयैव शुकः पितरमभ्यगात्।

प्राहाभिवाद्य च गुरुं श्रेयोऽर्थी विनयान्वितः॥१॥

मोक्षधर्मेषु कुशलो भगवान् प्रब्रवीतु मे।

यथा मे मनसः शान्तिः परमा सम्भवेत् प्रभो॥२॥

Bhishma said—

“Thinking of Liberation, Shuka approached his father, and possessed as he was of humility and desirous of acquiring his highest good, he saluted his great preceptor and said,—You are well-versed in the Religion of Liberation. Do you, O illustrious one, describe it to me, so that I may enjoy supreme tranquillity of mind, O powerful one.

श्रुत्वा पुत्रस्य तु वचः परमर्षिस्त्वाच तम्।

अधीष्व पुत्र मोक्षं वै धर्माश्च विविधानपि॥३॥

Hearing these words of his son, the great Rishi said to him,—Do you study, O son, the Religion of Liberation and all the various duties of life.

पितुर्नियोगाज्जग्राह शुको धर्मभृतां वरः।

योगशास्त्रं च निखिलं कापिलं चैव भारत॥४॥

At the command of his father, Shuka, that foremost of all righteous men, mastered all the books on Yoga, O Bharata, as also the Science of Kapila.

स ते ब्राह्म्या श्रिया युक्तं ब्रह्मतुल्यपराक्रमम्।

मेने पुत्रं यदा व्यासो मोक्षधर्मविशारदम्॥५॥

उवाच गच्छेति तदा जनकं मिथिलेश्वरम्।

स ते वक्ष्यति मोक्षार्थं निखिलं मिथिलेश्वरम्॥६॥

When Vyasa saw his son to be endued with the resplendence of the Vedas, and the energy of Brahman, and fully conversant with the Religion of Liberation, he addressed him, saying,—Go you to Janaka the king of Mithila. The king of Mithila will tell you everything for your Liberation.

पितुर्नियोगमादाय जगाम मिथिलां नृप।

प्रष्टुं धर्मस्य निष्ठां वै मोक्षस्य च परायणम्॥७॥

Bearing the command of his father, O king, Shuka, proceeded to Mithila for enquiring of its king about the truth of duties and the Refuge of Liberation.

उक्तश्च मानुषेण त्वं पथा गच्छेत्यविस्मितः।

न प्रभावेण गन्तव्यमन्तरिक्षचरेण वै॥८॥

Before he started, his father further told him,—Do you go there be that path which ordinary human beings follow. Do not have recourse to your Yoga-power for proceeding through the skies. At this Shuka was not at all surprised.

आर्जवेणैव गन्तव्यं न सुखान्वेषिणा तथा।

नान्वेष्टव्या विशेषास्तु विशेषा हि प्रसङ्गिनः॥९॥

He was further told that he should proceed there with simplicity and not from desire of pleasure.—Along your way do not seek for friends and wives, since friends and wives are causes of attachment to the world.

अहंकारो न कर्तव्यो याज्ये तस्मिन् नराधिपे।

स्थातव्यं च वशे तस्य स ते छेत्स्यति संशयम्॥१०॥

Although the king of Mithila is one in whose sacrifices we officiate, still you should not indulge in any feeling of superiority while living with him. You should live under his direction and in obedience to him. He will remove your doubts.

स धर्मकुशलो राजा मोक्षशास्त्रविशारदः।

याज्यो मम स यद् ब्रूयात् तत् कार्यमविशङ्कया॥११॥

That king is well versed in all duties and well acquainted with the Scriptures on Liberation. He is one for whom I officiate in sacrifices. You should, unhesitatingly, do what he orders.

एवमुक्तः स धर्मात्मा जगाम मिथिलां मुनिः।

पद्भ्यां शक्तोऽन्तरिक्षेण क्रान्तुं पृथ्वीं ससागराम्॥१२॥

Thus instructed, the pious Shuka proceeded to Mithila on foot although he was able to go through the skies over the whole Earth with her seas.

स गिरिंश्चाप्यतिक्रम्य नदीतीर्थसरांसि च।

बहुव्यालमृगाकीर्णा ह्यटवीश्च वनानि च॥१३॥

मेरोहरीश्च द्वे वर्षे वर्षे हैमवतं ततः।

क्रमेणैवं व्यतिक्रम्य भारतं वर्षमासदत्॥१४॥

Crossing many hills and mountains, many rivers, many waters and lakes, and many woods and forests full of beasts of prey and other animals, crossing the two insular continents of Meru and Hari successively and next the continent of Himavat, he came at last to the continent known by the name of Bharata.

स देशान् विविधान् पश्यन्ञ्चीनहूणनिषेवितान्।

आर्यावर्तमिमं देशमाजगाम महामुनिः॥१५॥

Having seen many countries inhabited by Chins and Huns, the great ascetic at last reached Aryavarta.

पितुर्वचनमाज्ञाय तमेवार्थं विचिन्तयन्।

अध्वानं सोऽतिचक्राम खेचरः खे चरन्निवा॥१६॥

In obedience to the commands of his father and bearing them constantly in his mind, he gradually passed along his way on the Earth like a bird passing through the air.

पत्तनानि च रम्याणि स्फीतानि नगराणि च।

रत्नानि च विचित्राणि पश्यन्नपि न पश्यति॥१७॥

Passing through many charming towns and populous cities, he saw various kinds of wealth without waiting to observe them.

उद्यानानि च रम्याणि तथैवायतनानि च।

पुण्यानि चैव रत्नानि सोऽत्यक्रामदथाध्वगः॥१८॥

On his way he passed through many charming gardens and planes and many sacred waters.

सोऽचिरेणैव कालेन विदेहानाससाद ह।

रक्षितान् धर्मराजेन जनकेन महात्मना॥१९॥

Before much time had passed he reached the country of the Videhas that was protected by the virtuous and great Janaka.

तत्र ग्रामान् बहून् पश्यन् बहून्नरसंभोजनान्।

पल्लीघोषान् समृद्धांश्च बहुगोकुलसंकुलान्॥२०॥

There he saw many populous villages, and many kinds of food and drink and viands and houses of cowherds swelling with men and many herbs of cattle.

स्फीतांश्च शालियवसैर्हंससारससेवितान्।

पद्मिनीभिश्च शतशः श्रीमतीभिरलङ्कृतान्॥२१॥

He saw many fields abounding with paddy and barley and other grain, and many lakes and waters inhabited by swans and cranes and adorned with beautiful lotuses.

स विदेहानतिक्रम्य समृद्धजनसेवितान्।

मिथिलोपवनं रम्यमाससाद समृद्धिमत्॥२२॥

Passing through the Videha country full of rich people, he arrived at the delightful gardens of Mithila rich with many sorts of trees.

हस्त्यश्चरथसंकीर्णं नरनारीसमाकुलम्।

पश्यन्नपश्यन्नैव तत् समतिक्रामदच्युतः॥२३॥

Abounding with elephants and horses and cars, and peopled by men and women, he passed through them without caring to see the things that were presented to his eye.

मनसा तं बहन् भारं तमेवार्थं विचिन्तयन्।

आत्मारामः प्रसन्नात्मा मिथिलामाससाद ह॥२४॥

Bearing that caution in his mind and continually thinking of it, Shuka of cheerful soul and taking delight in internal survey only, reached Mithila at last.

तस्या द्वारं समासाद्य निःशङ्कः प्रविवेश ह।

तत्रापि द्वारपालास्तमुग्रवाचा न्यवेद्यन्॥२५॥

Arrived at the gate, he sent word through the guards, he reached the king's palace and entered it without any-hesitation. The gate-keepers prevented him with harsh words.

तथैव च शुकस्तत्र निर्मन्युः समतिष्ठत।

चातपाध्वसंतप्तः क्षुत्पिपासाश्रमान्वितः॥२६॥

प्रताम्यति ग्लायति वा नापैति च तथाऽऽतपात्।

Thereat, Shuka, without any anger, stopped and waited. Neither the sun nor the long distance he had walked had tried him in the least. Neither hunger, nor thirst, nor the exertion he had made, had weakened him. The heat of the Sun had not scorched or pained or distressed him in any way.

तेषां तु द्वारपालानामेकः शोकसमन्वितः॥२७॥

मध्यं गतमिवादित्यं दृष्ट्वा शुकमवस्थितम्।

Among those porters there was one who felt mercy for him, seeing him staying there like the midday Sun in his effulgence.

पूजयित्वा यथान्यायमभिवाद्य कृताञ्जलिः॥२८॥

प्रावेशयत् ततः कक्ष्यां द्वितीयां राजवेश्मनः।

Adoring him in due form and saluting him properly, with joined hands he conducted him to the first chamber of the palace.

तत्रासीनः शुकस्तात मोक्षमेवान्वचिन्तयत्॥२९॥

छायायामातपे चैव समदर्शी महाद्युतिः।

Seated there, Shuka, O son, began to think of Liberation only. Gifted with equality he considered impartially a shaded spot and one exposed to the Sun's rays.

तं मुहूर्तादिवागम्य राज्ञो मन्त्री कृताञ्जलिः॥३०॥

प्रावेशयत्ततः कक्ष्यां तृतीयां राजवेश्मनः।

Soon after, the king's minister, coming to that place with joined hands, conducted him to the second chamber of the palace.

तत्रान्तःपुरसम्बद्धं महच्चैत्ररथोपमम्॥३१॥

सुविभक्तजलाक्रीडं रम्यं पुष्पितपादपम्।

That chamber led to a spacious garden which formed a part of the inner apartments of the palace. It looked like a second Chaitraratha. Beautiful pools of water were here and there at regular intervals. Delightful trees, all of which were in their flowering season, were in that garden.

शुकं प्रावेशयन्मन्त्री प्रमदावनमुत्तमम्॥३२॥

स तस्यासनमादिश्य निश्चक्राम ततः पुनः।

Bevies of damsels, of celestial beauty, were in attendance. The minister led Suka from the second chamber to that charming spot, commanding those ladies to give the ascetic a seat, the minister left him there.

तं चारुवेषाः सुश्रोण्यस्तरुण्यः प्रियदर्शनाः॥३३॥

सूक्ष्मरक्ताम्बरधरास्तप्तकाञ्चनभूषणाः।

Those well-dressed damsels were of beautiful features, possessed to excellent hips, young in years, clad in red dresses of fine texture, and decked with many ornaments of burnished gold.

संलापोल्लापकुशला नृत्यगीतविशारदाः॥३४॥

स्मितपूर्वाभिभाषिण्यो रूपेणाप्सरसां समाः।

They were well-skilled in sweet conversation and maddening revelry, and consummate mistresses of the arts of dancing and singing. Always opening their lips with smiles, they were like the very Apsaras in beauty.

कामोपचारकुशला भावज्ञाः सर्वकोविदाः॥३५॥

परं पञ्चाशतं नार्यो वारमुख्याः समाद्रवन्।

Well-skilled in all the acts of dalliance, capable of reading the thoughts of men upon whom they wait, endued with every accomplishment, fifty damsels, of a very high order and of east virtue, surrounded the ascetic.

पाद्यादीनि प्रतिग्राह्य पूजया परयार्चयन्॥३६॥

कालोपपन्नेन तदा स्वाह्नेनाभ्यर्चयन्।

Presenting him with water for washing his feet, and adoring him respectfully with the

offer of usual articles, they pleased him with excellent viands agreeable to the season.

तस्य भुक्तवतस्तात तदन्तःपुरकाननम्॥३७॥

सुरम्यं दर्शयामासुरेकैकश्येन भारता

After he had eaten, those damsels then, one after another, singly conducted him through the grounds, showing him every objection of interest, O Bharata.

क्रीडन्त्यश्च हसन्त्यश्च गायन्त्यश्चापिताः शुभम्॥३८॥

उदारसत्त्वं सत्त्वज्ञाः स्त्रियः पर्यचरन्तथा।

Sporting and laughing and singing, those ladies conversant with the thoughts of all men, entertained that ascetic of noble soul.

आरण्येस्तु शुद्धात्मा निःसंदेहः स्वकर्मकृत्॥३९॥

वश्येन्द्रियो जितक्रोधो न हृष्यति न कुप्यति।

The pure-souled ascetic born in the fire-sticks, performing all his duties unhesitatingly, having all his senses under complete control, and a thorough master of his anger, was neither pleased nor angered at all this.

तस्मै शय्यासनं दिव्यं देवाहं रत्नभूषितम्॥४०॥

स्पर्ध्यास्तरणसंकीर्णं ददुस्ताः परमस्त्रियः।

पादशौचं तु कृत्वैव शुकः संध्यामुपास्य च॥४१॥

निषसादासने पुण्ये तमेवार्थं विचिन्तयन्।

Then those foremost of beautiful women offered him an excellent seat. Washing his feet and other limbs, Shuka said his evening prayers, sat on that excellent seat, and began to think of the object for which he had come there.

पूर्वरात्रे तु तत्रासौ भूत्वा ध्यानपरायणः॥४२॥

मध्यरात्रे यथान्यायं निद्रामाहारयत् प्रभुः।

In the first part of the night, he gave himself of Yoga. The powerful ascetic, passed the middle part of the night in sleep.

ततो मुहूर्तादुत्थाय कृत्वा शौचमनन्तरम्॥४३॥

स्त्रीभिः परिवृतो धीमान् ध्यानमेवान्वपद्यत॥४४॥

Very soon waking up from his sleep, he performed the necessary rites of cleansing his body, and though surrounded by those beautiful ladies, he once again devoted himself to Yoga.

अनेन विधिना कार्ष्णि स्तदहःशेषमच्युतः।

तां च रात्रिं नृपकुले वर्तयामास भारता॥४६॥

It was in this way, O Bharata, that the son of the Island-born Krishna passed the latter part of that day and the whole of that night in the mansion of king Janaka.

CHAPTER 326

(MOKSHADHARMA PARVA) — Continued.

The conversation between Shuka and Sanaka

भीष्म उवाच

ततः स राजा जनको मन्त्रिभिः सह भारता

पुरः पुरोहितं कृत्वा सर्वाण्यन्तःपुराणि च॥१॥

Bhishma said—

The next morning, king Janaka, O Bharata, accompanied by his minister and the whole household, came to Shuka, preceded by his priest.

आसनं च पुरस्कृत्य रत्नानि विविधानि च।

शिरसा चार्घ्यमादाय गुरुपुत्रं समभ्यगात्॥२॥

Bringing with him rich seats and various sorts of jewels and gems, and bearing the ingredients of the Arghya on his own head, the king approached the son of his reverend preceptor.

स तदाऽऽसनमादाय बहुरत्नविभूषितम्।

स्पर्ध्यास्तरणसंस्तीर्णं सर्वतोभद्रमुद्धिमत्॥३॥

पुरोधसा संगृहीतं हस्तेनालभ्य पार्थिवः।

प्रददौ गुरुपुत्राय शुकाय परमार्चितम्॥४॥

The king, taking with his own hands, from the hands of his priest, that seat adorned with many gems, covered with an excellent sheet, beautiful in all its parts and dearly costly, presented it with great respect to his preceptor's son Shuka.

तत्रोपविष्टं तं कार्ष्णि शास्त्रतः प्रत्यपूजयत्।

पाद्यं निवेद्य प्रथममर्घ्यं गां च न्यवेदयत्॥५॥

After the son of Krishna had taken his seat on it, the king adored him according to prescribed rites. At first offering him water to wash his feet, he then presented him the Arghya and kine.

स च तां मन्त्रवत्पूजां प्रत्यगृह्णाद् यथाविधि।
प्रतिगुह्य तु तां पूजां जनकाद् द्विजसत्तमः॥६॥
गां चैव समनुज्ञाय राजानमनुमान्य च।
पर्यपृच्छन्महातेजा राज्ञः कुशलमव्ययम्॥७॥

The ascetic accepted that worship offered with due rites and Mantras. That foremost of twice-born ones, having thus accepted the worship offered by the king, and taking the kine also that were presented to him, then saluted the king, gifted with great energy, he next enquired after the king's welfare and prosperity.

अनामयं च राजेन्द्र शुकः सानुचरस्य ह।
अनशिष्टस्तु तेनासौ निषसाद् सहानुगः॥८॥

Indeed, O king, Shuka asked about the welfare of the king's followers and officers also. Receiving Shuka's permission, Janaka sat down with all his followers.

उदारसत्त्वाभिजनो भूमौ राजा कृताञ्जलिः।
कुशलं चाव्ययं चैव पृष्ट्वा वैयासकिं नृपः।
किमागमनमित्येवं पर्यपृच्छत् पार्थिवः॥९॥

Having a high soul and possessed of high birth, the king with joined hands, sat down on the bare ground and enquired after the well-being and unabated prosperity of Vyasa's son. The king then asked his guest the object of his visit.

शुक उवाच

पित्राहमुक्तो भद्रं ते मोक्षधर्मार्थकोविदः।
विदेहराजो याज्यो मे जनको नाम विश्रुतः॥१०॥

Shuka said—

Blessed be you, my father told me that his client, the king of the Videhas, known all over the world by the name of Janaka, is well-versed in the Religion of Liberation.

तत्र गच्छस्व वै तूर्णं यदि ते हृदि संशयः।

प्रवृत्तौ वा निवृत्तौ वा स ते च्छेत्स्यति संशयम्॥११॥

He ordered me to come to him forthwith, if I had any doubts to be solved in the Religion of either Action or Renunciation. He gave me to understand that the king of Mithila would remove all my doubts.

सोऽहं पितुर्नियोगात् त्वामुपप्रष्टुमिहागतः।

तन्मे धर्मभृतां श्रेष्ठ यथावद् वक्तुमर्हसि॥१२॥

I have, therefore, come here at the command of my father, for the purpose of receiving instruction from you. You should, O foremost of all righteous persons, instruct me!

किं कार्यं ब्राह्मणेनेह मोक्षार्थंश्च किमात्मकः।

कथं च मोक्षः प्राप्तव्यो ज्ञानेन तपसाथवा॥१३॥

What are the duties of a Brahmana, and what is the essence of those duties that have Liberation for their object. How, also, is Liberation to be acquired. Is it to be acquired by the help of Knowledge or by that Penances?

जनक उवाच

यत् कार्यं ब्राह्मणेनेह जन्मप्रभृति तच्छृणु।

कृतोपनयनस्तात भवेद् वेदपरायणः॥१४॥

Janaka said—

Hear what the Duties are of a Brahmana from the time of his birth. After his investiture, O son, with the sacred thread, he should give his attention to the study of the Vedas.

तपसा गुरुवृत्त्या च ब्रह्मचर्येण वा विभो।

देवतानां पितॄणां चाप्यनृणो ह्यनसूयकः॥१५॥

By practising penances and dutifully serving his preceptor, and observing the duties of Brahmacharya, O powerful one, he should satisfy the debt he owes to the gods, and the Pitris, and renounce all malice.

वेदानधीत्य नियतो दक्षिणामपवर्ज्य च।

अभ्यनुज्ञामथ प्राप्य समावर्तेत वै द्विजः॥१६॥

Having read the Vedas with close attention, and controlled his senses, and having given his preceptor the tuition-fee, he should, with the order of his preceptor, return home.

समावृत्तश्च गार्हस्थ्ये स्वदारनिरतो वसेत्।

अनसूयुर्यथान्यायमाहिताग्निस्तथैव च॥१७॥

Coming back home, he should follow the domestic mode of life and marry a wife, confine himself to her, and live freeing himself from every sort of malice, and having established his domestic fire.

उत्पाद्य पुत्रपौत्रं तु वन्याश्रमपदे वसेत्।

तानेवाग्नीन् यथाशास्त्रमर्चयन्नतिथिप्रियः॥१८॥

Living as a householder, he should procreate sons and grandsons. After that, he should retire to the forest, and continue to adore the same fires and entertain guests with cordial hospitality.

स वनेऽग्नीन् यथान्यायमात्मन्यारोप्य धर्मवित्।

निर्द्वन्द्वो वीतरागात्मा ब्रह्माश्रमपदे वसेत्॥१९॥

Living virtuously in the forest, he should, at last, establish his fire in his soul, and freed from all pairs of opposites, and renouncing all attachments, he should pass his days in the anchorite-mode of life, which is otherwise called the mode of Brahma.

शुक उवाच

उत्पन्ने ज्ञानविज्ञाने निर्द्वन्द्वे हृदि शाम्भते।

किमवश्यं निवस्तव्यमाश्रमेषु भवेत् त्रिषु॥२०॥

Shuka said—

If one acquires an understanding cleansed by study of the scriptures and true conceptions of all things, and if the heart succeeds in freeing itself permanently from the effects of all pairs of opposites, is it still necessary for such a person to follow one after another, the three modes of life called Brahmacharya, Garahastya, and Vanaprastha.

एतद् भवन्तं पृच्छामि तद् भवान् वक्तुमर्हति।

यथा वेदार्थतत्त्वेन ब्रूहि मे त्वं जनाधिप॥२१॥

This is what I ask you. You should me. Indeed, O king, do tell me this according to the true meaning of the Vedas.

जनक उवाच

न विना ज्ञानविज्ञाने मोक्षस्याधिगमो भवेत्।

न विना गुरुसम्बन्धं ज्ञानस्याधिगमः स्मृतः॥२२॥

Janaka said—

It is impossible to acquire Liberation without the help of an understanding purified by the study of the scriptures and without that true conception of all things which is known by the name of Vijnana, again, without that cleansed understanding, one cannot get a Preceptor.

गुरु प्लावयिता तस्य ज्ञानं प्लव इहोच्यते।

विज्ञाय कृतकृत्यस्तु तीर्गस्तदुभयं त्यजेत्॥२३॥

The Preceptor is the helmsman, and Knowledge is the Boat. After having got that Boat, one becomes successful. Indeed, having crossed the Ocean, one may renounce both.

अनुच्छेदाय लोकानामनुच्छेदाय कर्मणाम्।

पूर्वैराचरितो धर्मश्चातुराश्रम्यसंकटः॥२४॥

For preventing the destruction of all the worlds, and for preventing the destruction of deeds, the duties belonging to the four modes of life were practised by the wise of old.

अनेन क्रमयोगेन बहुजातिषु कर्मणाम्।

हित्वा शुभाशुभं कर्म मोक्षो नामेह लभ्यते॥२५॥

By renouncing acts, good and bad, according to this order of acts, one succeeds, in course of many births, in acquiring Liberation.

भावितैः करणैश्चायं बहुसंसारयोनिषु।

आसादयति शुद्धात्मा मोक्षं वै प्रथमाश्रमे॥२६॥

That man who, through penances, practised in many births, succeeds in acquiring purified mind and understanding, and soul, certainly becomes able to acquire Liberation in even the very first mode.

तपासाद्य तु मुक्तस्य दृष्टार्थस्य विपश्चितः।

त्रिष्वशाश्रमेषु को ज्वर्यो भवेत् परमभीप्सतः॥२७॥

When, having acquired a cleansed understanding, Liberation becomes his, and on account thereof he becomes possessed of knowledge of all visible things, what desirable object is there to attain by following the three other modes of life?

राजसांस्तामसांश्चैव नित्यं दोषान् विवर्जयेत्।
सात्त्विकं मार्गमास्थाय पश्येदात्मानमात्मना॥२८॥

One should always renounce faults produced by the qualities of Rajas and Tamas. Following the path of Sattva, one should see Self by Self.

सर्वभूतेषु चात्मानं सर्वभूतानि चात्मनि।
सम्पश्यन्नोपलिप्येत जले वारिचरो यथा॥२९॥

Seeing one's Self in all creatures and all creatures in one's self, one should live like aquatic animals living in water without being drenched by it.

पक्षिवत् प्रवणादूर्ध्वममुत्रानन्त्यमश्नुते।
विहाय देहान्निर्मुक्तो निर्द्वन्द्वः प्रशमं गतः॥३०॥

He who succeeds in getting over all pairs of opposites and resisting their influence, succeeds in renouncing all attachments, and acquires infinite happiness in the next world, going there like a bird soaring into the sky from below.

अत्र गाथाः पुरा गीताः शृणु राजा ययातिना।
धार्यन्ते या द्विजैस्तात मोक्षशास्त्रविशारदैः॥३१॥

Regarding it, there is a saying sung of old by king Yayati, and remembered, O sire, by all persons conversant with the Scriptures dealing with Liberation.

ज्योतिरात्मनि नान्यत्र सर्वजन्तुषु तत् समम्।
स्वयं च शक्यते ब्रह्म सुसमाहितचेतसा॥३२॥

The effulgent ray exists in one's Soul and not any where else. It exists equally in all creatures. One can see it himself if his heart be given to Yoga.

न बिभेति परो यस्मान्न बिभेति पराच्च यः।
यश्च नेच्छति न द्वेष्टि ब्रह्म सम्पद्यते तदा॥३३॥

When a person lives in such a way that another is not filled with fear on seeing him, and when a person is not himself filled with fear on seeing others, when a person ceases to cherish desire and malice, he is then said to attain to Brahma.

यदा भावं न कुस्ते सर्वभूतेषु पापकम्।
कर्मणा मनसा वाचा ब्रह्म सम्पद्यते तदा॥३४॥

When a person ceases to cherish a sinful attitude towards all creatures in thought, word, and deed, he is then said to attain to Brahma.

संयोज्य मनसाऽऽत्मानमीर्ष्यामुत्सृज्य मोहनीम्।
त्यक्त्वा कामं च मोहं च तदा ब्रह्मत्वमश्नुते॥३५॥

By controlling the mind and the soul, by renouncing malice that stupefies the mind, and by throwing off desire and stupefaction, one is said to attain to Brahma.

यदा श्राव्ये च दृश्ये च सर्वभूतेषु चाप्ययम्।
समो भवति निर्द्वन्द्वो ब्रह्म सम्पद्यते तदा॥३६॥

When a person assumes an equality of attitude about all objects of hearing and vision, as also about all living creatures, and gets over all pairs of opposites, he is then said to attain to Brahma.

यदा स्तुतिं च निन्दां च समत्वेनैव पश्यति।
काञ्चनं चायसं चैव सुखं दुःखं तथैव च॥३७॥
शीतमुष्णं तथैवार्थमनर्थं प्रियमप्रियम्।
जीवितं मरणं चैव ब्रह्म सम्पद्यते तदा॥३८॥

When a person regards impartially praise and dispraise, gold and iron, happiness and misery, heat and cold, good and evil, the agreeable and the disagreeable, life and death, he is then said to attain to Brahma.

प्रसार्येह यथाङ्गानि कूर्मः संहरते पुनः।
तथेन्द्रियाणि मनसा संयन्तव्यानि भिक्षुणा॥३९॥

One following the duties of the mendicant order should restrain his senses and the mind like a tortoise withdrawing its outstretched limbs.

तमःपरिगतं वेश्म यथा दीपेन दृश्यते।
तथा बुद्धिप्रदीपेन शक्य आत्मा निरीक्षितुम्॥४०॥

As a house covered with darkness, is capable of being seen with the help of a lighted lamp, similarly can the soul be seen with the help of the lamp of the understanding.

एतत् सर्वं च पश्यामि त्वयि बुद्धिमतां वर।

यच्चान्यदपि वेत्तव्यं तत्त्वतो वेद तद् भवान्॥४१॥

O foremost of intelligent persons, I see that all this knowledge that I am imparting to you, lives in you. Whatever else should be known by one desirous of learning the Religion of Liberation, is already known to you.

ब्रह्मर्षे विदितश्चासि विषयान्तमुपागतः।

गुरोस्तव प्रसादेन तव चैवोपशिक्षया॥४२॥

O regenerate Rishi, I am convinced that through the mercy of your preceptor and through the instructions you have received, you have already transcended all objects of the senses.

तस्यैव च प्रसादेन प्रादुर्भूतं महामुने।

ज्ञानं दिव्यं ममापीदं तेनासि विदितो मम॥४३॥

O great ascetic, through the grace of your father, I have acquired omniscience, and hence I have succeeded in knowing you.

अधिकं तव विज्ञानमधिका च गतिस्तव।

अधिकं तव चैश्वर्यं तच्च त्वं नावबुध्यसे॥४४॥

Your knowledge is much greater than what you think it to be. Your perceptions also that result from intuition, are much greater than what you think them to be. Your power also is much greater than you are conscious of.

बाल्याद् वा संशयाद् वापि भयाद् वाप्यविमोक्षजात्।

उत्पन्ने चापि विज्ञाने नाधिगच्छति तां गतिम्॥४५॥

Whether in consequence of your tender age, or of the doubts you have not been able to remove, or of the fear that is due to be unattainment of Liberation, you are not conscious of that Knowledge due to Intuition, although it has originated in your mind.

व्यवसायेन शुद्धेन मद्भिषैश्छिन्नसंशयः।

विमुच्य हृदयग्रन्थीनासादयति तां गतिम्॥४६॥

After one's doubts have been removed by persons like us, one succeeds in opening the knots of one's heart, and, then, by a righteous endeavour, one acquires, and becomes conscious of, that Knowledge.

भवांश्चोत्पन्नविज्ञानः स्थिरबुद्धिरलोलुपः।

व्यवसायादृते ब्रह्मन्नासादयति तत्परम्॥४७॥

As regards yourself, you are one that has already acquired knowledge. Your intelligence is steady and tranquil. You are free from covetousness. For all that, O Brahmana, one never succeed, without endeavour in attaining to Brahma, which is the highest object of acquisition.

नास्ति ते सुखदुःखेषु विशेषो नासि लोलुपः।

नौत्सुक्यं नृत्यगीतेषु न राग उपजायते॥४८॥

You see no difference between happiness and misery. You are not covetous. You have no desire for dancing and song. You have no attachments.

न बन्धुष्वनुबन्धस्ते न भयेष्वस्ति ते भयम्।

पश्यामि त्वां महाभाग तुल्यलोष्टाश्मकाञ्जनम्॥४९॥

You have no attachment to friends. You have no fear in things which fill with fear. O blessed one, I see that you consider equally a lump of gold and a clod of Earth.

अहं त्वामनुपश्यामि ये चाप्यन्ये मनीषिणः।

आस्थितं परमं मार्गमक्षयं तमनामयम्॥५०॥

Myself and other persons endued with wisdom, see you established in the highest and indestructible path of peace.

यत् फलं ब्राह्मणस्येह मोक्षार्थं यदात्मकः।

तस्मिन् वै वर्तसे ब्रह्मन् किमन्यत् परिपृच्छसि॥५१॥

O Brahmana, you discharge the duties of Brahmana and enjoy the fruit which should be his, and which is at one with the essence of the object represented by Liberation. What else have you to enquire of me?

CHAPTER 327

(MOKSHADHARMA PARVA) —
Continued.

The study of Self by Self

भीष्म उवाच

एतच्छ्रुत्वा तु वचनं कृतात्मा कृतनिश्चयः।

आत्मनाऽऽत्मानमास्थाय दृष्ट्वा चात्मानमात्मना॥१॥

Bhishma said—

Having heard these words of king Janaka, Shuka of purified soul and settled conclusions began to stay in his Soul by his Soul, having of course seen Self by Self.

कृतकार्यः सुखी शान्तस्तुषीं प्रायादुदङ्मुखः
शैशिरं गिरिमुद्दिश्य सधर्मा मातरिभ्यः॥१२॥
एतस्मिन्नेव काले तु देवर्षिर्नारदस्तथा।

His object being fulfilled he became happy and tranquil, and without further questioning Janaka, he proceeded northwards to the mountains of Himavat with the speed of the wind and like the wind.

हिमवन्तमियाद् द्रष्टुं सिद्धचारणसेवितम्॥३॥
तमप्सरोगणाकीर्णं शान्तस्वननिनादितम्।
किन्नराणां सहस्रैश्च भृङ्गराजैस्तथैव च॥४॥
मद्भुभिः खञ्जरीटैश्च विचित्रैर्जीवजीवकैः॥५॥
चित्रवर्णैर्मयूरैश्च केकाशतविराजितैः।

Those mountains were full of various clans of Apsaras and echoed with many soft sounds. Filled with thousands of Kinnaras and Bhringarajas, it was adorned, besides, with many Madgus and Khanjaritas and many Jivajivakas of variegated colour. And there were many peacocks also of gorgeous hues, uttering their shrill but melodious cries.

राजहंससमूहैश्च कृष्णैः परभृतैस्तथा॥६॥
पक्षिराजो गरुत्माश्च यं नित्यमधितिष्ठति।

Many bevvies of swans also, and many flights of gladdened coils, too, adorned the place. The king of birds, viz., Garuda, live on that summit constantly.

चत्वारो लोकपालाश्च देवाः सर्षिगणास्तथा॥७॥
तत्र नित्यं समायाति लोकस्य हितकाम्यया।

The four Regents of the world, the gods, and various classes of Rishis, used always to come there from desire of doing good to the world.

विष्णुना यत्र पुत्रार्थं तपस्तप्तं महात्मना॥८॥
तत्रैव च कुमारेण बाल्ये क्षिप्ता दिवौकसः।

It was there that the great Vishnu had practised the severest penances for the object of getting a son.

शक्तिर्न्यस्ता क्षितितले त्रैलोक्यमवमन्य वै॥९॥
तत्रोवाच जगत् स्कन्दः क्षिपन् वाक्यमिदं तदा।
योऽन्योऽस्ति यतोऽभ्यधिको विप्रा यस्याधिकं प्रियाः॥
यो ब्रह्मण्यो द्वितीयोऽस्ति त्रिषु लोकेषु वीर्यवान्।
साऽभ्युद्धरत् त्विमां शक्तिमथवा कम्पयत्विति॥११॥
तच्छ्रुत्वा व्यथिता लोकाः क इमामुद्धरेदिति।

It was there that the commander-in-chief of the gods named Kumara, in his younger days, disregarding the three worlds with all the inhabitants, threw down his dart, piercing the Earth therewith. Throwing down his dart, Skanda, addressing the universe, said,—If there be any person who is superior to me in might, or who holds Brahmanas to be dearer, or who can equal me in devotion to the Brahmanas and the Vedas, or who is endued with energy like me, let him draw up this dart or at least shake it!—Hearing this challenge, the three worlds became stricken with anxiety, and all creatures asked one another, saying—who will raise this dart?

अथ देवगणं सर्वं सम्प्रान्तेन्द्रियमानसम्॥१२॥
अपश्यद् भगवान् विष्णुः क्षिप्तं सासुरराक्षसम्।
किं त्वत्र सुकृतं कार्यं भवेदिति विचिन्तयन्॥१३॥
अनामृष्य ततः क्षेपमवैक्षत च पावकिम्।

Vishnu saw all the gods and Asuras and Rakshasas to be greatly troubled in mind. He thought of what should be done under the circumstances. Without being able to bear that challenge regarding the hurling of the dart, he directed his eyes towards Skanda, the son of the Fire-god.

सम्प्रगृह्य विशुद्धात्मा शक्तिं प्रज्वलितां तदा॥१४॥
कम्पयामास सव्येन पाणिना पुरुषोत्तमः।

The pure Vishnu caught hold of the burning dart with his left hand, and began to shake it.

शक्त्यां तु कम्प्यमानायां विष्णुना बलिना तदा॥१५॥
येदिनी कम्पिता सर्वा सशैलवनकानना।

When the dart was being thus shaken by the highly powerful Vishnu, the whole Earth with her mountains, forests, and seas, shook with the dart.

शक्तेनापि समुद्धर्तुं कम्पिता साभवत् तदा॥१६॥

रक्षिता स्कन्दराजस्य धर्षणा प्रभविष्णुना।

Although Vishnu was fully capable to raise the dart, still he contented himself with only shaking it. In this, the powerful lord only kept the honour of Skanda intact.

तां कम्पयित्वा भगवान् प्रह्लादमिदमब्रवीत्॥१७॥

पश्य वीर्यं कुमारस्य नैतदन्यः करिष्यति।

Having shaken it himself, the divine Vishnu, addressing Prahlada, said,—see the might of Kumara! None else in the universe can raise this dart.

सोऽमृष्यमाणस्तद्वाक्यं समुद्धरणनिश्चितः॥१८॥

जग्राह तां तदा शक्तिं न चेनां न व्यकम्पयत्।

Unable to bear this, Prahlada determined to raise the dart. He caught it, but was unable to shake it at all.

नादं महान्तं मुक्त्वा स मूर्च्छितो गिरिमूर्धनि॥१९॥

विह्वलः प्रापतद् भूमौ हिरण्यकशिपोः सुतः।

Uttering a loud cry, he dropped down on the hill-top in a swoon. Indeed, the son of Hiranyakashipu dropped down on the Earth.

तत्रोत्तरां दिशं गत्वा शैलराजस्य पार्श्वतः॥२०॥

तपोऽतप्यत दुर्धर्षं तात नित्यं वृषध्वजः।

Going towards the northern side of those grand mountains, Mahadeva, having the bull for his emblem, had practised the austere penances.

पावकेन परिक्षिप्तं दीप्यता यस्य चाश्रमम्॥२१॥

आदित्यपर्वतं नाम दुर्धर्ममकृतात्मभिः।

The asylum where Mahadeva had practised those austerities is encompassed on all sides with a burning fire. Unapproachable by person of impure souls, that mountain is known by the name of Aditya.

न तत्र शक्यते गन्तुं यक्षराक्षसदानवैः॥२२॥

दशयोजनविस्तारमग्निज्वालासमावृतम्।

There is a fiery girdle all around it, of ten Yojanas in width and it is incapable of being approached by Yakshas and Rakshasas and Danavas.

भगवान् पावकस्तत्र स्वयं तिष्ठति वीर्यवान्॥२३॥

सर्वान् विघ्नान् प्रशमयन् महादेवस्य धीमतः।

दिव्यं वर्षसहस्रं हि पादेनैकेन तिष्ठतः॥२४॥

The illustrious God of Fire, endued with mighty energy, lives there in embodied form engaged in removing all obstacles from the side of Mahadeva of great wisdom who remained there for thousand celestial years, standing on one foot.

देवान् संतापयंस्तत्र महादेवो महाव्रतः।

ऐन्द्रीं तु दिशमास्थाय शैलराजस्य धीमतः॥२५॥

Living on the side of that foremost of mountains, Mahadeva of great vows scorched the gods greatly.

विविक्ते पर्वततटे पाराशर्यो महातपाः।

वेदानध्यापयामास व्यासः शिष्यान् महामतिः॥२६॥

At the foot of those mountains, in a retired spot, Parashara's son of great ascetic merit, viz., Vyasa, taught the Vedas to his disciples.

सुमन्तुं च महाभागं वैशम्पायनमेव च।

जैमिनिं च महाप्राज्ञं पैलं चापि तपस्विनम्॥२७॥

Those disciples were the highly blessed Sumanta, Vaishampayana, Jaimini of great wisdom, and Paila of great ascetic merit.

यत्र शिष्यैः परिवृतो व्यास आस्ते महातपाः।

तत्राश्रमपदं रम्यं ददर्श पितुस्तमम्।

Shuka went to that charming asylum where his father, the great ascetic Vyasa, was living surrounded by his disciples.

आरण्ये विशुद्धात्मा नमसीव दिवाकरः।

अथ व्यासः परिक्षिप्तं ज्वलन्तमिव पावकम्॥२९॥

ददृशे सुतमायान्तं दिवाकरसमप्रभम्।

Seated in his asylum, Vyasa saw his son approach like a burning fire of scattered flames, or resembling the Sun himself in effulgence.

असज्जमानं वृक्षेषु शैलेषु विषयेषु च।

योगयुक्तं महात्मानं यथा बाणं गुणच्युतम्॥३०॥

As Shuka approached, he did not seem to touch the trees or the rocks of the mountain. Perfectly dissociated from all objects of the senses, and engaged in Yoga, the great ascetic came, resembling in speed an arrow shot off a bow.

सोऽभिगम्य पितुः पादावगृह्णादरणीसुतः।

यथोपजोषं तैश्चापि समागच्छन्महामुनिः॥३१॥

Born on the fire-sticks, Shuka approaching his father, touched his feet. With due formalities he then accosted the disciples of his father.

ततो निवेदयामास पित्रे सर्वमशेषतः।

शुको जनकराजेन संवादं प्रीतमानसः॥३२॥

With great cheerfulness he then described in full to his father all the particulars of his conversation with king Janaka.

एवमध्यापयज्जिष्यान् व्यासः पुत्रं च वीर्यवान्।

उवास हिमवत्पृष्ठे पाराशर्यो महामुनिः॥३३॥

After the arrival of his powerful son, Vyasa, the son of Parashara, continued to live there on the Himavata, engaged in teaching his disciples, and his son.

ततः कदाचिच्छिष्यास्तं परिवार्यावतस्थिरे।

वेदाध्ययनसम्पन्नाः शान्तात्मानो जितेन्द्रियाः॥३४॥

One day as he was seated his disciples, all well-read in the Vedas, having their senses under control, and gifted with tranquil souls, sat themselves around him.

वेदेषु निष्ठां सम्प्राप्य साङ्गेष्वपि तपस्विनः।

अथोचुस्ते तदा व्यासं शिष्याः प्राञ्जलयो गुरुम्॥३५॥

All of them had perfectly mastered the Vedas with their branches. All of them were observant of penances. With joined hands they addressed their preceptor in the following words.

शिष्या ऊचुः

महता तेजसा युक्ता यशसा चापि वर्धिताः।

एकं त्विदानीमिच्छामो गुरुणानुग्रहं कृतम्॥३६॥

The disciples said—

We have, through your favour, been ended with great energy. Our fame, also has spread. There is one favour that we pray you to grant us.

इति तेषां वचः श्रुत्वा ब्रह्मर्षिस्तानुवाच ह।

उच्यतामिति तद् वत्सा यद् वः कार्यं प्रियं मया॥३७॥

Hearing these words of theirs, the twice-born Rishi answered them, saying,—You sons, tell me what that boon is which you want me to grant you.

एतद् वाक्यं गुरोः श्रुत्वा शिष्यास्ते हृष्टमानसाः।

पुनः प्राञ्जलयो भूत्वा प्रणम्य शिरसा गुरुम्॥३८॥

ऊचुस्ते सहिता राजन्निदं वचनमुत्तमम्।

यदि प्रीत उपाध्यायो धन्याः स्मो मुनिसत्तमा॥३९॥

Hearing this answer of their preceptor, the disciples became filled with joy. Bending their heads once more low to their preceptor, and joining their hands, all of them simultaneously, said, O king, these excellent words:—If our preceptor has been gratified with us, then, O best of sages, we are sure to be successful.

काङ्क्षामस्तु वयं सर्वे वरं दातुं महर्षिणा।

षष्ठः शिष्यो न ते ख्यातिं गच्छेदत्र प्रसीद नः॥४०॥

We all solicit you, O great Rishi, to grant us a boon. Do you show us favour. Let no sixth disciple succeed in acquiring fame.

चत्वारस्ते वयं शिष्या गुरुपुत्रश्च पञ्चमः।

इह वेदाः प्रतिष्ठेरन्नेषः नः काङ्क्षितो वरः॥४१॥

We are four. Our preceptor's son forms the fifth. Let the Vedas shine in only us five! This is the boon that we pray for.

शिष्याणां वचनं श्रुत्वा व्यासो वेदार्थतत्त्ववित्।

पराशरात्मजो धीमान् परलोकार्थचिन्तकः॥४२॥

उवाच शिष्यान् धर्मात्मा धर्म्यं नैःश्रेयसं वचः।

ब्राह्मणाय सदा देयं ब्रह्म शुश्रूषवे तथा॥४३॥

Hearing these words of his disciples, Vyasa, the son of Parashara, endued with great intelligence, well conversant with the meanings of the Vedas, endued with a pious soul, and always engaged in thinking of objects that grant benefits on a person in the next world,

said to his disciples these righteous words, fraught with great benefit:—The Vedas should always be given to him, who is a Brahmana, or to him who is desirous of listening to Vedic instructions, by him who eagerly wishes to acquire a residence in the region of Brahman.

ब्रह्मलोके निवासं यो द्रुवं समभिकाङ्क्षते।

भवन्तो बहुलाः सन्तु वेदो विस्तार्यतामयम्॥४४॥

Do ye multiply. Let the Vedas spread. The Vedas should never be given to one who has not formally become a disciple. Nor should they be given to one who does not observe good vows. Nor should they be given to one who is of one impure soul.

नाशिष्ये सम्प्रदातव्यो नाव्रते नाकृतात्मनि।

एते शिष्यगुणाः सर्वे विज्ञातव्या यथार्थतः॥४५॥

These should be known as the proper accomplishments of persons who can be accepted as disciples. No science should be given to one without a proper examination of one's character.

नापरीक्षितचारित्रे विद्या देया कथंचन।

यथा हि कनकं शुद्धं तापच्छेदनिकर्षणैः॥४६॥

As pure gold is tested by heat, cutting, and rubbing, similarly disciples should be tested by their birth and accomplishments.

परीक्षेत तथा शिष्यानीक्षेत् कुलगुणादिभिः।

न नियोज्याश्च वः शिष्या अनियोगे महाभये॥४७॥

You should never give disciples tasks to which they should not be set, or tasks which are full of dangers. One's knowledge is always proportionate to his understanding and diligence in study.

यथामति यथापाठं तथा विद्या फलिष्यति।

सर्वस्तरतु दुर्गाणि सर्वो भद्राणि पश्यतु॥४८॥

श्रावयेच्चतुरो वर्णान् कृत्वा ब्राह्मणमग्रतः।

Let all disciples master all difficulties, and let all of them be crowned with success. You are competent to expound the scriptures to persons of all the castes. Only ye should, while delivering instructions address a Brahmana, first of all.

वेदस्याध्ययनं हीदं तच्च कार्यं महत् स्मृतम्॥४९॥

स्तुत्यर्थमिह देवानां वेदाः सृष्टाः स्वयम्भुवा।

These are the rules about the study of the Vedas. This again is considered as a high task. The Vedas were created by the Self-create for the purpose of praising the gods therewith.

यो निर्वदेत सम्मोहाद् ब्राह्मणं वेदपारगम्॥५०॥

सोऽभिध्यानाद् ब्राह्मणस्य पराभूयाद् संशयम्।

That man who, through stupefaction of intellect, speaks ill of a Brahmana well-read in the Vedas, is certain to meet with humiliation on account of such evil-speaking.

यश्चाधर्मेण विभूयाद् यश्चाधर्मेण पृच्छति॥५१॥

तयोरन्यतरः प्रैति विद्वेषं चाधिगच्छति।

He who, disregarding all rules of virtue, seeks knowledge, and he who, disregarding the rules of virtue, communicates knowledge, both of them fall off and instead of that love which should exist instead of that love which should exist between preceptor and disciple, such questioning and such communication are sure to create distrust and suspicion.

एतद् वः सर्वमाख्यातं स्वाध्यायस्य विधिं प्रति।

उपकुर्याच्च शिष्याणामेतच्च हृदि वो भवेत्॥५२॥

I have now told you everything about the way in which the Vedas should be studied and taught. You should treat your disciples thus, remembering these instructions."

CHAPTER 328

(Mokshadharma Parva).Continued.

The suspension of the Vedas. The disciples of Vyasa go down for sub-dividing them

मोक्ष उवाच

एतच्छ्रुत्वा गुरोर्वाक्यं व्यासशिष्या महौजसः।

अन्योन्यं हृष्टमनसः परिष्वजिरे तदा॥१॥

Bhishma said—

"Hearing these words of their preceptor, Vyasa's disciples gifted with great energy, became filled with the joy and embraced one another.

उक्ताः स्मो यद् भगवता तदात्वायतिसंहितम्।

तन्नो मनसि संरुद्धं करिष्यामस्तथा च तत्॥१॥

Addressing one another, these said,—We will remember and act according to what has been said by our illustrious preceptor in view of our future well-being.

अन्योन्यं संविभाष्यैवं सुप्रीतमनसः पुनः।

विज्ञापयन्ति स्म गुरुं पुनर्वाक्यविशारदाः॥३॥

शैलादस्मान्महीं गन्तुं काङ्क्षितं नो महामुने।

वेदानेकया कर्तुं यदि ते रुचितं प्रभो॥४॥

Having said this to one another with gladdened hearts, the disciples of Vyasa, who were consummate masters of words, once more addressed their preceptor and said,—If it pleases you, O powerful one we wish to get down from this mountain to the Earth, O great ascetic, for the object of sub-dividing the Vedas.

शिष्याणां वचनं श्रुत्वा पराशरसुतः प्रभुः।

प्रत्युवाच ततो वाक्यं धर्मार्थसहितं हितम्॥५॥

क्षितिं वा देवलोकं वा गम्यतां यदि रोचते।

अप्रमादश्च वः कार्यो ब्रह्म हि प्रचुरच्छलम्॥६॥

Hearing these words of his disciples, the powerful son of Parashara, replied them in these wholesome words which were fraught, besides, with virtue and profit,— You may go to the Earth or to the regions of the gods as ye like. You should always be careful, for the Vedas are such that they are always liable to be misunderstood.

तेऽनुज्ञातास्ततः सर्वे गुरुणा सत्यवादिना।

जग्मुः प्रदक्षिणं कृत्वा व्यासं मूर्ध्निभिवाद्य च॥७॥

Permitted by their preceptor of truthful speech, the disciples left him after going round him and bowing their heads to him.

अवतीर्य महीं तेऽथ चातुर्होत्रमकल्पयन्।

संयाजयन्तो विप्रांश्च राजन्यांश्च विशस्तथा॥८॥

Descending upon the Earth they celebrated the Agnishtoma and other sacrifices; and they began to officiate at the sacrifices of Brahmanas and Kshatriyas and Vaishyas.

पूज्यमाना द्विजैर्नित्यं मोदमाना गृहे रताः।

याजनाध्यापनरताः श्रीमन्तो लोकविश्रुताः॥९॥

Happily spending their days in the domestic mode of life, they were treated by the Brahmanas with great reverence. Possessed of great fame and prosperity, they were engaged in teaching and officiating in sacrifices.

अवतीर्णेषु शिष्येषु व्यासः पुत्रसहायवान्।

तूष्णीं ध्यानपरो धीमानेकान्ते समुपाविशत्॥१०॥

After his disciples had departed, Vyasa remained in his hermitage, with only his son in his company. Passing his days in anxious thoughtfulness, and great Rishi, endued with wisdom, kept silent, sitting in a retired corner of the asylum.

तं ददर्शान्नमपदे नारदः सुमहातपाः।

अथैनमब्रवीत् काले मधुराक्षरया गिरा॥११॥

At that time Narada of great ascetic merit came there for seeing Vyasa, and addressing him, said these words of sweet sound.

भो भो ब्रह्मर्षिवासिष्ठ ब्रह्मघोषो न वर्तते।

एको ध्यानपरस्तूष्णीं किमास्से चिन्तयन्निवा॥१२॥

Narada said—

O twice-born Rishi of Vashistha's family, why are Vedic sounds silent now? Why are you sitting silent and alone, engaged in meditation like one engrossed in thought?

ब्रह्मघोषैर्विरहितः पर्वतोऽयं न शोभते।

रजसा तमसा चैव सोमः सोपप्लवो यथा॥१३॥

Alas, destitute of Vedic sound, this mountain has lost its beauty, as the Moon shorn of splendour when possessed by Rahu or covered with dust.

न भ्राजते यथापूर्वं निषादानामिवालयः।

देवर्षिगणजुष्टोऽपि वेदध्वनिनिराकृतः॥१४॥

Though inhabited by the celestial Rishis, yet shorn of Vedic sounds, the mountain no longer appears beautiful now but resembles a village of Nishadas.

ऋषयश्च हि देवश्च गन्धर्वाश्च महौजसः।

वियुक्ता ब्रह्मघोषेण न भ्राजन्ते यथा पुरा॥१५॥

The Rishis, the gods, and the Gandharvas, too, no longer shine as before on account of being deprived of Vedic sound.

नारदस्य वचः श्रुत्वा कृष्णद्वैपायनोऽब्रवीत्।
महर्षे यत् त्वया प्रोक्तं वेदवादविचक्षण॥१६॥
एतन्मनोऽनुकूलं मे भवानर्हति भाषितुम्।
सर्वज्ञः सर्वदर्शी च सर्वत्र च कुतूहली॥१७॥

Hearing these words of Narada the Island-born Krishna answered, saying,—O Great Rishi, O you who are conversant with the sayings of the Vedas, all that you have said is agreeable to me, and you should say it to me! You are omniscient. You have seen everything. Your curiosity knows all things.

त्रिषु लोकेषु यद् भूतं सर्वं तव मते स्थितम्।
तदाज्ञापय विप्रर्षे ब्रूहि किं करवाणि ते॥१८॥

You know everything in the three words. Do you, then, O twice-born Rishi, order me. O, tell me what I am to do.

यन्मया समनुष्ठेयं ब्रह्मर्षे तदुदाहर।
विमुक्तस्येहं शिष्यैर्मे नातिहृष्टमिदं मनः॥१९॥

Tell me, O twice-born Rishi, what should now be done by me. Separated from my disciples, my mind has become very dispirited.

नारद उवाच

अनाम्नायमला वेदा ब्राह्मणस्याव्रतं मलम्।
मलं पृथिव्या वाहीकाः स्त्रीणां कौतूहलं मलम्॥२०॥

Narada said—

The fault of the Vedas is the suspension of their recitation. The fault of the Brahmanas is their non-observance of vows. The Vahika race is the stain of the Earth. Curiosity is the fault of women.

अधीयतां भवान् वेदान् सार्धं पुत्रेण धीमता।
विधुन्वन् ब्रह्मघोषेण रक्षोभयकृतं तमः॥२१॥

Do you with your intelligent son recite the Vedas, and do you with the echoes of Vedic sounds remove the fears of the Rakshasas.

भीष्म उवाच

नारदस्य वचः श्रुत्वा व्यासः परमधर्मवित्।
तथेत्युवाच संहृष्टो वेदाभ्यासदृढव्रतः॥२२॥

Bhishma continued—

Hearing these words of Narada, Vyasa, the best of all persons knowing duties and firmly devoted to Vedic recitation, became filled with joy and answered Narada, saying,—So be it.

शुकेन सह पुत्रेण वेदाभ्यासमथाकरोत्।
स्वरेणोच्चैः स शैक्ष्येण लोकानापुरयन्निव॥२३॥

With his son Shuka, he began to recite the Vedas in a loud sweet voice, observing all the rules of orthodoxy and, as it were, filling the three worlds with that sound.

तयोरभ्यसतोरेव नानाधर्मप्रवादिनोः।

वातोऽतिमात्रं प्रववौ समुद्रानिलवेजितः॥२४॥

One day as father and son, who knew well the ordinances of duties, were engaged in reciting the Vedas, a violent wind arose as if moved by the gales that blow on the bosom of the ocean.

ततोऽनध्याय इति तं व्यासः पुत्रमवारयत्।
शुको वारितमात्रस्तु कौतूहलसमन्वितः॥२५॥

Understanding from this incident that the hour was not suited to sacred recitation, Vyasa immediately ordered his son to stop the recitation. Shuka, thus forbidden by his father, became filled with curiosity.

अपृच्छत् पितरं ब्रह्मन् कुतो वायुरभूदयम्।
आख्यातुमर्हति भवान् वायोः सर्वं विचेष्टितम्॥२६॥

He asked his father saying,—O twice-born one, whence is this Wind? You should tell me everything about the conduct of the Wind.

शुकस्यैतद् वचः श्रुत्वा व्यासः परमविस्मितः।
अनध्यायनिमित्तेऽस्मिन्निदं वचनमब्रवीत्॥२७॥

Hearing this question of Shuka, Vyasa became filled with wonder. He answered Shuka by telling him that that was an omen which showed that the recitation of the Vedas should be stopped.

दिव्यं ते चक्षुरूपन्नं स्वयं ते निर्मलं मनः।

तमसा रजसा चापि त्यक्तः सत्त्वे व्यवस्थितः॥२८॥

You have acquired spiritual vision. Your mind too has, of itself, become purged off all impurities. You have been freed from the

qualities of Darkness and Ignorance. You live now in the quality of Goodness.

आदर्शे स्वामिव छायां पश्यस्यात्मानमात्मना।

व्यस्यात्मनि स्वयं वेदान् बुद्ध्या समनुचिन्तय॥२९॥

You see now your Soul with your Soul as one sees his own shadow in a mirror. Staying yourself on your own Soul, do you reflect on the Vedas.

देवयानघरो विष्णोः पितृयाणश्च तामसः।

द्वावेतौ प्रेत्य पथानौ दिवं चाथश्च गच्छतः॥३०॥

The path of the Supreme Soul is called the path of the gods. The path that is made up of the quality of Ignorance is called the path of Pitris. These are the two paths in the world hereafter. By one, people go to heaven. By the other people go to hell.

पृथिव्यामन्तरिक्षे च यत्र संवान्ति वायवः।

सप्तैते वायुमार्गा वै तान् निबोधानुपूर्वशः॥३१॥

The winds blow, on the Earth's surface and in the sky. There are seven courses in which they blow. Listen to me as I describe them one after another.

तत्र देवगणाः साध्या महाभूता महाबलाः।

तेषामप्यभवत् पुत्रः समानो नाम दुर्जयः॥३२॥

The body has the senses. The senses are ruled over by the Sadhyas and many great beings of great strength. These gave birth to an invincible son named Samana.

उदानस्तस्य पुत्रोऽभूद् व्यानस्तस्याभवत् सुतः।

अपानश्च ततो ज्ञेयः प्राणश्चापि ततोऽपरः॥३३॥

From Samana originated a son called Udana. From Udana originated Vyana. From Vyana arose Apana, and lastly from Apana originated the wind called Prana.

अनपत्योऽभवत् प्राणो दुर्धर्षः शत्रुतापनः।

पृथक् कर्माणि तेषां ते प्रवक्ष्यामि यथातथम्॥३४॥

That invincible scorcher of all enemies, viz., Prana, became barren. I shall now recite to you the different functions of those winds.

प्राणिनां सर्वतो वायुश्चेष्टां वर्तयते पृथक्।

प्राणनाच्चैव भूतानां प्राण इत्यभिधीयते॥३५॥

The wind is the root of the various functions of all living creatures, and because living creatures are enabled to live by it, therefore is the wind called Prana (or life).

प्रेरयत्यग्नसंघातान् धूमजांश्चोष्मजांश्च यः।

प्रथमः प्रथमे मार्गे प्रवहो नाम योऽनिलः॥३६॥

अम्बरे स्नेहमध्येत्य विद्युर्ऋत्यश्च महाद्युतिः।

That wind which is the first in the above number and which is known by the name of Pravaha (Samana) drives, along the first course, masses of clouds born of smoke and heat. Passing through the sky, and coming into contact with the water in the clouds, that wind shows itself in effulgence among the darts of lightening.

आवहो नाम संवाति द्वितीयः श्वसनो नदन्॥३७॥

उदयं ज्योतिषां शश्वत् सोमादीनां करोति यः।

अन्तर्देहेषु चोदानं यं वदन्ति मनीषिणः॥३८॥

The second wind, called Avaha blows with a loud noise. It is this wind that make Soma and the other luminaries rise and appear. Within the body that wind is called Udana by the wise.

यश्चतुर्थ्यः समुद्रेभ्यो वायुर्धारयते जलम्।

उद्धत्याददते चापो जीमूतेभ्योऽम्बरेऽनिलः॥३९॥

योऽद्भिः संयोज्य जीमूतान् पर्जन्याय प्रयच्छति।

उद्धो नाम बंहिष्ठस्तृतीयः स सदागतिः॥४०॥

That wind which drinks up water from the four oceans, and having sucked it up gives it to the clouds in the sky and which, having given it to the clouds, presents them to the gods of rain, is third in the number and known by the name of Udava.

समूह्यमाना बहुधा येन नीताः पृथग् घनाः।

वर्षमोक्षकृतारम्भास्ते भवन्ति घनाघनाः॥४१॥

संहता येन चाविद्धा भवन्ति नर्दतां नदाः।

रक्षणार्थाय सम्भूता मेघत्वमुपयान्ति च॥४२॥

योऽसौ वहति भूतानां विमानानि विहायसा।

चतुर्थः संवहो नाम वायुः स गिरिमर्दनः॥४३॥

That wind which supports the clouds and divides them into various parts which melts

them for pouring rain and once more solidifies them, which is perceived as the sound of roaring clouds, which exists for the preservation of the world by itself assuming the form of the clouds, which carries the cars of all celestials along the sky, is known by the name of Samvaha. The fourth in the number, it is gifted with great strength so that it is capable of rending the very mountains.

दारुणोत्पातसंचारो नभसः स्तनयिलुमान्।

पञ्चमः स महावेगो विवहो नाम मारुतः॥४५॥

येन वेगवता रुग्णा रूक्षेण रुवता नगान्।

वायुना सहिता मेघास्ते भवन्ति बलाहकाः॥४४॥

That wind causes portends of many sorts and creates roaring sounds in the sky. It is known by the name of Vivaha. The fifth wind has great force and speed. It is dry and roots out and breaks down all trees. Existing with it, the clouds are called Valahaka.

यस्मिन् पारिप्लवा दिव्या वहन्त्यापो विहायसा।

पुण्यं चाकाशगङ्गायास्तोयं विष्टभ्य तिष्ठति॥४६॥

The sixth wind carries all celestial waters in the sky and prevents them from falling down. Keeping the sacred waters of the celestial Ganga, that wind blows preventing them from having a downward course.

दुरात् प्रतिहतो यस्मिन्नेकरश्मिर्दिवाकरः।

योनिर्गुह्यसहस्रस्य येन भाति वसुन्धरा॥४७॥

Obstructed by the wind from a distance, the Sun, which is really the root of a thousand rays, and which lights up the world, appears as a luminous body of but one ray.

यस्मादाप्यायते सोमो निधिर्दिव्योऽमृतस्य च।

षष्ठः परिवहो नाम स वायुर्जयतां वरः॥४८॥

Through the action of that wind, the Moon, after waning increases again till he shows his full disc. That wind is known, O foremost of ascetics, by the name of Parivaha.

सर्वप्राणभृतां प्राणान् योऽन्तकाले निरस्यति।

यस्य वर्तानुवर्तते मृत्युवैवस्वतावुभौ॥४९॥

सम्यगन्वीक्षतां बुद्ध्या शान्तयाध्यात्मनित्यया।

ध्यानध्यासाभिरामाणां योऽमृतत्वाय कल्पते॥५०॥

यं समासाद्य वेगेन दिशोऽन्तं प्रतिपेदिरे।

दक्षस्य दशपुत्राणां सहस्राणि प्रजापतेः॥५१॥

येन स्पृष्टः पराभूतो यात्येव न निवर्तते।

परावहो नाम परो वायुः स दुरतिक्रमः॥५२॥

That wind which takes away the life of all living creatures when the proper time comes, whose path is followed by Death and Surya's son Yama, which becomes the source of that immortality becomes the source of the immortality which is acquired by the Yogins of subtile sight who are always engaged in Yoga-meditation, by whose help the thousands of grandsons of Daksha, that lord of creatures, by his ten sons, succeeded in days of yore in reaching the ends of the universe, whose touch enables one to acquire Liberation by freeing himself from the obligation of returning to the world,—that wind is called by the name of Paravaha. The foremost of all winds, it cannot be resisted by any body.

एवमेते दितेः पुत्रा मारुताः परमाद्भुताः।

अनारतं ते संवान्ति सर्वगाः सर्वधारिणः॥५३॥

Wonderful are these winds all of whom are the sons of Diti. Capable of going everywhere and upholding all things, they blow all around you without being attached to you at any time.

एतत् तु महदश्चर्यं यदयं पर्वतोत्तमः।

कम्पितः सहसा तेन वायुनातिप्रवायता॥५४॥

This, however, is greatly wonderful, viz., that this foremost of mountains should thus be suddenly shaken by that wind which has begun to below.

विष्णोर्निःश्वासवातोऽयं यदा वेगसमीरितः।

सहस्रोदीर्यते तात जगत् प्रव्यथते तदा॥५५॥

This wind is the breath of Vishnu's nostrils. When moved with speed, it begins to blow with great vehemence at which the whole universe becomes agitated.

तस्माद् ब्रह्मविदो वेदान् नाधीयन्तेऽतिवायति।

वायोर्वायुभयं ह्युक्तं ब्रह्म तत्पीडितं भवेत्॥५६॥

Hence, when the wind begins to blow with violence, persons knowing the Vedas do not

recite the Vedas. The Vedas are a form of wind. If uttered with vehemence, the external wind becomes agitated.

एतावदुक्त्वा वचनं पराशरसुतः प्रभुः।

उक्त्वा पुत्रमधीष्वेति व्योमगङ्गामगात् तदा॥५७॥

Having said these words, the powerful son of Parashara ordered his son to go on with his Vedic recitation. He then left that place for plugging into the waters of the celestial Ganga."

CHAPTER 329

(MOKSHADHARMA PARVA) —
Continued.

Narada's instruction to Suka

भीष्म उवाच

एतस्मिन्नन्तरे शून्ये नारदः समुपागमत्।

शुकं स्वाध्यायनिरतं वेदार्थान् वक्तुमीप्सितान्॥१॥

Bhishma said—

"After Vyasa had left the spot, Narada, passing through the sky, came to Shuka engaged in studying the scriptures. The celestial Rishi came for the object of asking Shuka the meaning of certain parts of the Vedas.

देवर्षि तु शुको दृष्ट्वा नारदं समुपस्थितम्।

अर्घ्यपूर्वेण विधिना वेदोक्तेनाभ्यपूजयत्॥२॥

Seeing the celestial Rishi Narada arrived at his asylum, Shuka adored him by offering him the Arghya according to the rites laid down in the Vedas.

नारदोऽथाब्रवीत् प्रीतो ब्रूहि धर्मभृतां वर।

केन त्वां श्रेयसा वत्स योजयामीति हष्टवत्॥३॥

Pleased with the honours conferred upon him, Narada addressed Shuka, saying.—Tell me, O foremost of pious men, how, O dear child, may I accomplished what is for your highest good.

नारदस्य वचः श्रुत्वा शुकः प्रोवाच भारता।

अस्मिँल्लोके हितं यत् स्यात् तेन यां योक्तुमर्हसि॥४॥

Hearing these words of Narada, Shuka said to him, O Bharata, these words:—You should

instruct me about what may be beneficial to me!

नारद उवाच

तत्त्वं जिज्ञासतां पूर्वमृषीणां भावितात्मनाम्।

सनत्कुमारो भगवानिदं वचनमब्रवीत्॥५॥

Narada said—

In days of yore the illustrious Sanatkumara had said these words to certain Rishis of purified souls who had gone to him for enquiring after the truth.

नास्ति विद्यासमं चक्षुर्नास्ति सत्यसमं तपः।

नास्ति रागसमं दुःखं नास्ति त्यागसमं सुखम्॥६॥

There is no eye like that of knowledge. There is no penance like the practice of truth. There is no sorrow like attachment. There is no happiness like renunciation.

निवृत्तिः कर्मणः पापात् सततं पुण्यशीलता।

सद्वृत्तिः समुदाचारः श्रेय एतदनुत्तमम्॥७॥

Abstention from sinful deeds, steady practice of virtue, good conduct, the due observance of all religious duties,—these form the highest good.

मानुष्यमसुखं प्राप्य यः सज्जति स मुह्यति।

नालं स दुःखमोक्षाय संयोगो दुःखलक्षणम्॥८॥

Having acquired the status of humanity which is mixed with sorrow, he who becomes attached to it, becomes stupefied; such a man never succeeds in freeing himself from sorrow. Attachment is a mark of sorrow.

सक्तस्य बुद्धिश्चलति मोहजालविवर्धनी।

मोहजालावृतो दुःखमिह चामुत्र सोऽश्नुते॥९॥

The understanding of a person who is attached to earthly object becomes more and more entangled in the net of stupefaction. The man who becomes entangled in the net of stupefaction comes by sorrow both in this world and in the next.

सर्वोपायात् तु कामस्य क्रोधस्य च विनिग्रहः।

कार्यः श्रेयोऽर्थिना तौ हि श्रेयोघातार्थमुद्यतौ॥१०॥

One should, by every means in his power, control both desire and anger if one tries to

acquire what is for his good. Those two originate for only destroying his good.

नित्यं क्रोधात् तपो रक्षेच्छ्रियं रक्षेच्च मत्सरात्।

विद्यां मानावमानाभ्यामात्मानं तु प्रमादतः॥११॥

One should always protect his penances from anger, and his prosperity from pride. One should always protect his knowledge from honour and dishonour, and his soul from error.

आनृशंस्यं परो धर्मः क्षमा च परमं बलम्।

आत्मज्ञानं परं ज्ञानं न सत्याद् विद्यते परम्॥१२॥

Mercy is the highest virtue. Forgiveness is the highest power. The knowledge of self is the highest knowledge. There is nothing higher than truth.

सत्यस्य वचनं श्रेयः सत्यादपि हितं वदेत्।

यद् भूतहितमत्यन्तमेतत् सत्यं मतं मम॥१३॥

It is always meet to speak the truth. It is better again to speak what is wholesome than to speak what is true. I hold that that is truth which is filled with the greatest benefit to all creatures.

सर्वारम्भपरित्यागी निराशीर्निष्परिग्रहः।

येन सर्वं परित्यक्तं स विद्वान् स च पण्डितः॥१४॥

That man is said to be truly learned and truly endued with wisdom who renounces every act, who never indulges in hope, who is perfectly dissociated from all worldly surroundings, and who has renounced everything that belongs to the world.

इन्द्रियैरिन्द्रियार्थान् यश्चरत्यात्मवशैरिह।

असज्जमानः शान्तात्मा निर्विकारः समाहितः॥१५॥

आत्मभूतैरतद्भूतः सह चैव विनैव च।

स विमुक्तः परं श्रेयो नचिरेणायिष्ठिति॥१६॥

That person who, without being attached thereto, enjoys all objects of sense with the help of senses which are completely under his control, who is endued with a tranquil soul, who is never moved by joy or sorrow, who is engaged in Yoga-meditation, who lives with the gods presiding over his senses and dissociated also from them, and who, though

gifted with a body, never considers himself as identifiable with it, becomes liberated and very soon acquires what is his highest good.

अदर्शनमसंस्पर्शस्तथासम्भाषणं सदा।

यस्य भूतैः सह मुने स श्रेयो विन्दते परम्॥१७॥

One who never sees others, never touches others, never talks with others, soon, O ascetic, acquires what is for his highest good.

न हिंस्यात् सर्वभूतानि मैत्रायणगतश्चरेत्।

नेदं जन्म समासाद्य वैरं कुर्वीत केनचित्॥१८॥

One should not injure any creature. On the other hand, one should treat with friendliness to all. Having acquired the status of humanity, one should never treat inimically to any one.

आकिञ्चन्यं सुसंतोषो निराशीस्त्वमचापलम्।

एतदाहुः परं श्रेय आत्मज्ञस्य जितात्मनः॥१९॥

A perfect disregard for all (worldly) things, perfect contentment, abandonment of hope of every sort, and patience,—these form the highest good of one who has governed his senses and acquired a knowledge of self.

परिग्रहं परित्यज्य भव तात जितेन्द्रियः।

अशोकं स्थानमातिष्ठ इह चामुत्र चाभयम्॥२०॥

Renouncing all attachments, O child, do you master all your senses, and thereby acquire happiness both in this world and in the next.

निरामिषा न शोचन्ति त्यजेदामिषमात्मनः।

परित्यज्यामिषं सौम्य दुःखतापाद् विमोक्ष्यसे॥२१॥

They who are free from cupidity have never to suffer any sorrow. One should, therefore, renounce all cupidity from one's soul. By renouncing cupidity, O amiable and blessed one, you will be able to liberate yourself from sorrow and pain.

तपोनित्येन दान्तेन मुनिना संयतात्मना।

अजितं जेतुकाप्तेन भाव्यं सङ्गेष्वसङ्गिना॥२२॥

One who wishes to conquer that which is unconquerable should live giving himself up to penances, to self-control, to taciturnity, to a subjugation of the soul. Such a person should live in the midst of attachments without being attached thereto.

गुणसङ्गेष्वनासक्त एकचरितः सदा।

ब्राह्मणो नचिरादेव सुखमायात्यनुत्तमम्॥२३॥

That Brahmana who lives in the midst of attachments without being attached to them and who always lives in seclusion, very soon acquires the highest happiness.

द्वन्द्वारामेषु भूतेषु य एको रमते मुनिः।

विद्धि प्रज्ञानतृप्तं तं ज्ञानतृप्तो न शोचति॥२४॥

That man who lives alone in happiness in the midst of creatures who are seen to find pleasure in leading lives of sexual union, should be known to be a person whose thirst has been satisfied by knowledge. It is well known that that man whose thirst has been satisfied by knowledge has never to grieve.

शुभैर्लभति देवत्वं व्यामिश्रैर्जन्म मानुषम्।

अशुभैश्चाप्यथो जन्म कर्मभिल्लभतेऽवशः॥२५॥

One acquires the status of the god by means of good deeds; the status of humanity by means of acts which are good and bad; while by acts which are purely wicked, one helplessly falls down among the lower animals.

तत्र मृत्युजरादुःखैः सततं समभिदुतः।

संसारे पच्यते जनुस्तत्कथं नावबुद्धयसे॥२६॥

Always attacked by sorrow and decrepitude and death, a living creature is being cooked in this world. Do you not know it?

अहिते हितसंज्ञस्त्वमद्युवे ध्रुवसंज्ञकः।

अनर्थे चार्थसंज्ञस्त्वं किमर्थं नावबुद्धयसे॥२७॥

You generally consider that to be beneficial which is really injurious; that to be certain which is really uncertain; and that to be desirable and good which is undesirable and not good. Alas, why do you not form a correct apprehension of these?

संवेष्ट्यमानं बहुभिर्मोहात् तन्नुभिरात्मजैः।

कोषकार इवात्मानं वेश्यन् नावबुद्धयसे॥२८॥

Like a silkworm that covers itself in its own cocoon, you are continually covering yourself in a cocoon made of your own numberless deeds born of stupefaction and mistake. Alas,

why do you not form a correct apprehension of your situation?

अलं परिग्रहेणेह दोषवान् हि परिग्रहः।

कृमिर्हि कोषकारस्तु बध्यते स परिग्रहात्॥२९॥

No need of attaching yourself to earthly objects. Attachment to earthly objects produces evil. The silk-worm that forms a cocoon round itself is at last destroyed by its own deed.

पुत्रदारकुटुम्बेषु सक्ताः सीदन्ति जन्तवः।

सरःपङ्कान्वे मग्ना जीर्णा वनगजा इव॥३०॥

Those persons who become attached to sons and wives and relatives meet with destruction in the end, as wild elephants sunk in the mire of a lake are by and by weakened till overtaken by Death.

महाजालसमाकृष्टान् स्थले मत्स्यानिवोद्धृतान्।

स्नेहजालसमाकृष्टान् पश्य जन्तून् सुदुःखितान्॥३१॥

See, all creatures that allow themselves to be dragged by the net of affection become subject to great grief as fishes on land, dragged thereto by means of large nets.

कुटुम्बं पुत्रदारांश्च शरीरं संचयाश्च ये।

पारक्यमध्वं सर्वं किं स्वं सुकृतदुष्कृतम्॥३२॥

Relatives, sons, wives, the body itself, and all properties amassed with care, are unsubstantial and of no use in the next world. Only acts, good and bad, that one does, follow him to the other world.

यदा सर्वं परित्यज्य गन्तव्यमवशेन ते।

अनर्थे किं प्रसक्तस्त्वं स्वमर्थं नानुतिष्ठसि॥३३॥

When it is certain that you shall have to go helplessly to the other world, leaving behind all these things, alas, why do you then allow yourself to be attached to such worthless unsubstantial things, without attending to what forms your real and durable wealth?

अविश्रान्तमनालम्बमपाथेयमदैशिकम्।

तमःकान्तारमध्वानं कथमेको गमिष्यसि॥३४॥

The path which you shall have to pass through is without resting places of any sort. There is no support along that way which one may catch for maintaining oneself. The country

through which it passes is unknown and undiscovered. It is, again, covered with thick darkness. Alas, how will you go along that way without being supplied with the necessary expenses?

न हि त्वां प्रस्थितं कश्चित् पृष्ठतोऽनुगमिष्यति।

सुकृतं दुष्कृतं च त्वां यास्यन्तमनुयास्यति॥३५॥

When you shall go along that road, nobody will follow you. Only your deeds, good and bad, will follow you when you shall leave his world for the next.

विद्या कर्म च शौचं न ज्ञानं च बहुविस्तरम्।

अर्थार्थमनुसार्यन्ते सिद्धार्थश्च विमुच्यते॥३६॥

One seeks the real object by means of learning, acts, purity and great knowledge. When that foremost of objects is acquired, one becomes liberated.

निबन्धनी रज्जुरेषा या ग्रामे वसतो रतिः।

छित्त्वैतां सुकृतो यान्ति नैनां छिन्दन्ति दुष्कृतः॥३७॥

The desire that one feels for living in the midst of human dwellings is like a binding fetter. They that are of good deeds succeed in snapping that fetter and freeing themselves. Only men of wicked deeds do not succeed in breaking them.

रूपकूलां मनःस्रोतां स्पर्शद्वीपां रसावहाम्।

गन्धपङ्क्तां शब्दजलां स्वर्गमार्गदुरावहाम्॥३८॥

क्षमारित्रां सत्यमयीं धर्मस्थैर्यवटारकाम्।

त्यागवाताध्वगां शीघ्रां नौतार्यां तां नदी तरेत्॥३९॥

The river of life is dreadful. Personal beauty or form forms its banks. The mind is the speed of its current. Touch forms its island. Taste forms its waters. That particular part of it which leads towards heaven is beset with great difficulties. Body is the boat by which one must cross that river. Forgiveness is the oar by which it is to be moved. Truth is the ballast that keeps that boat steady. The practice of virtue is the rope that is to be put to the mast for dragging that boat along difficult waters. Charity or gift forms the wind that moves the sails of that boat. Bifted with swift speed, it is

with that boat that one must cross the river of life.

त्यज धर्ममधर्मं च तथा सत्यानृते त्यज।

उभे सत्यानृते त्यक्त्वा येन त्यजसि तं त्यज॥४०॥

Renounce both virtue and vice, and truth and falsehood. Having renounced truth and falsehood, do you cast off that by which these are to be shaken off.

त्यज धर्ममसंकल्पादधर्मं चाप्यलिप्सया।

उभे सत्यानृते बुद्ध्या बुद्धिं परमनिश्चयात्॥४१॥

By casting off all purpose, do you renounce virtue; do you cast off sin also by renouncing all desire. With the help of the understanding, do you renounce truth and falsehood; and, at last, do you renounce the understanding itself by knowledge of the highest subject.

अस्थिस्थूणं स्नायुयुतं मांसशोणितलेपनम्।

चर्मावनद्धं दुर्गन्धि पूर्णं मूत्रपुरीषयोः॥४२॥

जराशोकसमाविष्टं रोगायतनमातुरम्।

रजस्वलमनित्यं च भूतावासमिदं त्यज॥४३॥

Do you renounce this body having bones for its pillars; sinews for its binding strings and cords; flesh and blood for its outer plaster; the skin for its outer case; full of urine and faeces and, therefore, sending forth a bad smell; exposed to the attacks of decrepitude and sorrow; forming the seat of disease and weakened by pain; predominated by the quality of Darkness; not permanent or durable, and which serves as the habitation of the indwelling creature.

इदं विश्वं जगत् सर्वमजगच्चापि यद् भवेत्।

महाभूतात्मकं सर्वं महद् यत् परमाश्रयात्॥४४॥

This entire universe of matter, and that which is called Mahat or Buddhi, are formed of great elements. That which is called Mahat is due to the action of the Supreme.

इन्द्रियाणि च पञ्चैव तमः सत्त्वं रजस्तथा।

इत्येष सप्तदशको राशिरव्यक्तसंज्ञकः॥४५॥

The five senses, the three qualities of Tamas, Sattva, and Rajas,—these make up seventeen.

सर्वैरिहेन्द्रियार्थैश्च व्यक्ताव्यक्तैर्हि संहितः।

चतुर्विंशक इत्येष व्यक्ताव्यक्तमयो गणः॥४६॥

These seventeen, which are known by the name of the Unmanifest, with all those that are called Manifest, viz., the five objects of the five senses, with Consciousness and the Understanding, constitute the well-known twenty-four.

एतैः सर्वैः समायुक्तः पुमानित्यभिधीयते।

त्रिवर्गं तु सुखं दुःखं जीवितं मरणं तथा॥४७॥

य इदं वेद तत्त्वेन स वेद प्रभवाप्ययौ।

पारम्पर्येण बोद्धव्यं ज्ञानानां यच्च किञ्चना॥४८॥

When endued with those twenty-four possessions, one comes to be called by the name of Jiva or Individual Soul. He who knows the three-fold objects as also happiness and sorrow and life and death, truly and in all their details, is said to know growth and decay. All objects of knowledge, should be known by and by.

इन्द्रियैर्गृह्यते यद् यत् तत् तद् व्यक्तमिति स्थितिः।

अव्यक्तमिति विज्ञेयं लिङ्गग्राह्यमतीन्द्रियम्॥४९॥

All objects that are perceived by the senses are called Manifest. Whatever objects are above the senses and are apprehended by means only of their marks are said to be Unmanifest.

इन्द्रियैर्नियतैर्देही धाराभिरिव तप्यति।

लोके विततमात्मानं लोकांश्चात्मनि पश्यति॥५०॥

By controlling the senses, one acquires great gratification, like a thirsty and parched traveller at a sweet shower of rain. Having restrained the senses one sees one's soul spread out for embracing all objects, and all objects in one's soul.

परावरदृशः शक्तिर्ज्ञानमूला न नश्यति।

पश्यतः सर्वभूतानि सर्वावस्थासु सर्वदा॥५१॥

Having its roots in knowledge, the power is never lost of the man who (thus) sees the Supreme in his soul,—of the man, who always sees all creatures in all conditions.

सर्वभूतस्य संयोगो नाशुभेनोपपद्यते।

ज्ञानेन विविधान् क्लेशानतिवृत्तस्य मोहजान्॥५२॥

He who, by the help of knowledge, gets over all sorts of pain begotten of mistake stupefaction, never catches any evil by coming into contact with all creatures.

लोके बुद्धिप्रकाशेन लोकमार्गो न रिष्यते।

अनादिनिधनं जन्तुमात्मनि स्थितमव्ययम्॥५३॥

अकर्तारममूर्तं च भगवानाह तीर्थवित्।

यो जन्तुः स्वकृतैस्तैस्तैः कर्मभिर्नित्यदुःखितः॥५४॥

स दुःखप्रतिधातार्थं हन्ति जन्तून्नेकधा।

ततः कर्म समादत्ते पुनरन्यन्नवं बहु॥५५॥

Such a man, his understanding being fully shown, never finds fault with the course of conduct that prevails in the world. One conversant with Liberation says that the Supreme Soul is without beginning and without end; that it takes birth as all creatures; that it resides in the Individual Soul; that it is inactive, and without form. Only that man who meets with grief on account of his own misdeeds, kills numerous creatures for the purpose of preventing that grief. On account of such sacrifices, the performers have to go through re-births and have necessarily to perform numberless deeds on all sides.

तप्यतेऽथ पुनस्तेन भुक्त्वापथ्यमिवातुरः।

अजस्रमेव मोहान्यो दुःखेषु सुखसंज्ञितः॥५६॥

Such a man, blinded by mistake, and considering that to be happiness which is really a source of grief, is continually rendered unhappy like a sick person who eats bad food.

बध्यते मथ्यते चैव कर्मभिर्मथ्यवत् सदा।

ततो निबद्धः स्वां योनिं कर्मणामुदयादिह॥५७॥

Such a man is pressed and grinded by his deeds like any substance that is churned. Fettered by his deeds he obtains re-birth, the order of his life being determined by the character of his deeds.

परिभ्रमति संसारं चक्रवद् बहुवेदनः।

स त्वं निवृत्तबन्धुस्तु निवृत्तश्चापि कर्मतः॥५८॥

Suffering many kinds of torture, he passes through a repeated round of re-births like a

wheel that turns ceaselessly. You have, however, snapped asunder all your fetters. You abstain from all deeds.

सर्ववित् सर्वजित् सिद्धो भव भावविवर्जितः।

संयमेन नवं बन्धं निवर्त्य तपसो बलात्।

सम्प्राप्ता बहवः सिद्धिमप्यबाधां सुखोदयाम्॥५९॥

Possessed of omniscience and the master of all things, may you be successful, and do you become freed from all existent objects. Through subjugation of their senses and the power of their penances, many persons, having destroyed the fetters of action, acquired great success and uninterrupted happiness.

CHAPTER 330

(MOKSHADHARMA PARVA) —

Continued.

Narada preaches the importance of Yoga and knowledge of Self

नारद उवाच

अशोकं शोकनाशार्थं शास्त्रं शान्तिकरं शिवम्।

निशम्य लभते बुद्धिं तां लब्ध्वा सुखमेधते॥१॥

Narada said—

By listening to such sacred scriptures, as bring about tranquillity, as remove grief, and as yield happiness, one acquired (a pure) understanding, and, having acquired it; obtains to great happiness.

शोकस्थानसहस्राणि भयस्थानशतानि च।

दिवसे दिवसे मूढमाविशन्ति न पण्डितम्॥२॥

A thousand causes of sorrow, a hundred causes of fear, from day to day, attack one who is shorn of understanding but not one who is endued with wisdom and learning.

तस्मादनिष्टनाशार्थमितिहासं निबोध मे।

तिष्ठते चेद् वंशे बुद्धिर्लभते शोकनाशनम्॥३॥

Do you, therefore, listen to some old narratives as I recount them to you, for the object of removing your sorrow. If one can subjugate his understanding, he is sure to acquire happiness.

अनिष्टसम्प्रयोगाच्च विप्रयोगात् प्रियस्य च।

मनुष्या मानसैर्दुःखैर्युज्यन्ते स्वल्पबुद्धयः॥४॥

By accession of what is undesirable and dissociation from what is agreeable, only men of little intelligence yield to mental sorrow.

द्रव्येषु समतीतेषु ये गुणास्तान् न चिन्तयेत्।

न तानाद्रियमाणस्य स्नेहबन्धः प्रमुच्यते॥५॥

When things are passed, one should not grieve, thinking of their merits. He who thinks of such past things with affection can never liberate himself.

दोषदर्शी भवेन् तत्र यत्र रागः प्रवर्तते।

अनिष्टवर्धितं पश्येत् तथा क्षिप्रं विरज्यते॥६॥

One should always try to find out the faults of those things to which one becomes attached. One should always consider such things to be fraught with much evil. By doing so, one should soon free him therefrom.

नार्थो न धर्मो न यशो योऽतीतमनुशोचति।

अप्यभावेन युज्येत तच्चास्य न निवर्तते॥७॥

The man who grieves for what is past, cannot acquire either riches or religious merit or fame. What exists no longer cannot be acquired. When such things go away, they do not return.

गुणैर्भूतानि युज्यन्ते वियुज्यन्ते तथैव च।

सर्वाणि नैतदेकस्य शोकस्थानं हि विद्यते॥८॥

Creatures sometimes acquire and sometimes lose earthly objects. No man in this world can be grieved by all the events that befall him.

मृतं वा यदि वा नष्टं योऽतीतमनुशोचति।

दुःखेन लभते दुःखं द्वावनर्था प्रपद्यते॥९॥

Dead or lost, he who grieves for what is gone only gets sorrow for sorrow. Instead of one sorrow, he gets two.

नाशु कुर्वन्ति ये बुद्ध्या दृष्ट्वा लोकेषु संततिम्।

सम्यक् प्रपश्यतः सर्वं नाशुकर्मोपपद्यते॥१०॥

Those men who, seeing the course of life and death in the world with the help of their intelligence, do not shed tears, are said to see

properly. Such persons have never to shed tears.

दुःखोपधाते शारीरे मानसे चाप्युपस्थिते।

यस्मिन् न शक्यते कर्तुं यत्नस्तन्नानुचिन्तयेत्॥११॥

When any such calamity comes, which creates either their physical or mental grief, as is incapable of being prevented by even his best endeavours, one should cease to think on it with sorrow.

भैषज्यमेतद् दुःखस्य यदेतन्नानुचिन्तयेत्।

चिन्त्यमानं हि न व्येति भूयश्चापि प्रवर्धते॥१२॥

Not to think of it is the panacea for sorrow. By thinking of it, one can never remove it; on the other hand, by thinking upon sorrow, one only increases it.

प्रज्ञया मानसं दुःखं हन्याच्छारीरमौषधैः।

एतद् विज्ञानसामर्थ्यं न बालैः समतामियात्॥१३॥

Mental sorrow should be destroyed by wisdom; while physical sorrow should be removed by medicines. This is the power of knowledge. One should not, in such matters, act like men of little understandings.

अनित्यं यौवनं रूपं जीवितं द्रव्यसंचयः।

आरोग्यं प्रियसंवासो गृध्येत् तत्र न पण्डितः॥१४॥

Youth, beauty, life, hoarded riches, health, association with those that are loved, these all are fickle. One endued with wisdom should never covet them.

न जानपदिकं दुःखमेकः शोचितुमर्हति।

अशोचन् प्रतिदुर्वीत यदि पश्येदुपक्रमम्॥१५॥

One should not lament individually for a sorrowful incident that concerns an entire community. Instead of indulgence in grief when it comes, one should try to avert it and apply a remedy as soon as he finds the opportunity for doing it.

सुखाद् बहुतरं दुःखं जीविते नात्र संशयः।

स्निग्धत्वं चेन्द्रियार्थेषु मोहान्मरणप्रियम्॥१६॥

There is no doubt that in this life misery is much greater than that of happiness. There is no doubt in this that all men show attachment for objects of the senses and that death is considered as disagreeable.

परित्यजति यो दुःखं सुखं वाप्युभयं नरः।

अभ्येति ब्रह्म सोऽत्यन्तं न तं शोचन्ति पण्डिताः॥१७॥

That man who renounces both joy and sorrow, is said to attain to Brahma. When such a man dies, men of wisdom never indulge in any grief for him.

त्यज्यन्ते दुःखमर्था हि पालने न च ते सुखाः।

दुःखेन चाधिगम्यते नाशमेघां न चिन्तयेत्॥१८॥

There is pain in spending wealth. There is pain in protecting it. There is pain in acquiring it. Hence, when one's wealth is lost, he should not grieve for it.

अन्यामन्यां धनावस्थां प्राप्य वैशेषिकीं नराः।

अतृप्ता यान्ति विध्वंसं संतोषं यान्ति पण्डिताः॥१९॥

Men of little understandings, in their efforts to acquire different grades of wealth, lose their contentment and at last die broken-hearted. Wise men, however, are always contented.

सर्वे क्षयान्ता निचयाः पतनान्ताः समुच्छ्रयाः।

संयोगा विप्रयोगान्ता मरणान्तं हि जीवितम्॥२०॥

All combinations are sure to end in dissolution. All things that are high are destined to fall down and become low. Union is sure to end in disunion, and life is certain to end in death.

अन्तो नास्ति पिपासायास्तुष्टिस्तु परमं सुखम्।

तस्मात् संतोषमेवेह धनं पश्यन्ति पण्डिताः॥२१॥

Thirst can never be satiated. Contentment is the greatest happiness. Hence, wise men regard contentment as the most valuable wealth.

निमेषमात्रमपि हि वयो गच्छन्न तिष्ठति।

स्वशरीरेष्वनित्येषु नित्यं किमनुचिन्तयेत्॥२२॥

One's lease of life is running continually. It stops not in its course for even a single moment. When one's body itself is not durable, what other thing is there which one should consider as durable?

भूतेषु भावं संचिन्त्य ये बुद्ध्वा मनसः परम्।

न शोचन्ति गताध्वानः पश्यन्तः परमां गतिम्॥२३॥

Those persons who, meditating on the nature of all creatures and, concluding that it is

beyond the grasp of the mind, direct their attention to the highest path, and, starting, acquire a fair progress in it, have not to indulge in sorrow.

संचिन्वानकमेवैनं कामानामवितृप्तकम्।

व्याघ्रः पशुमिवासाद्य मृत्युरादाय गच्छति॥२४॥

Like a tiger seizing and running away with its prey, Death seizes and runs away with the man, who is engaged in such occupation and which is still not satiated with objects of desire and enjoyment.

तथाप्युपायं सम्पश्येद् दुःखस्य परिमोक्षणम्।

अशोचन् नारभेच्चैव मुक्तश्चाव्यसनी भवेत्॥२५॥

One should always try to liberate himself from sorrow. One should try to remove sorrow by beginning his work with cheerfulness, that is without indulging, in sorrow, having freed himself from a particular sorrow, one should act in such a way as to keep sorrow at a distance by abstaining from all shortcomings of conduct.

शब्दे स्पर्शे च रूपे च गन्धेषु च रसेषु च।

नोपभोगात् परं किञ्चिद् धनिनो वाधनस्य च॥२६॥

The rich and the poor alike find nothing in sound and touch and form and scent and taste, after the immediate enjoyment thereof.

प्राक्सम्प्रयोगाद् भूतानां नास्ति दुःखं परायणम्।

विप्रयोगात् तु सर्वस्य न शोचेत् प्रकृतिस्थितः॥२७॥

Before union, creatures never suffer sorrow. Hence, one who has not deviated from his original nature, never grieves when that union comes to an end.

धृत्या शिश्नोदरं रक्षेत् पाणिपादं च चक्षुषा।

चक्षुःश्रोत्रे च मनसा मनो वाचं च विदध्या॥२८॥

One should control his sexual appetite and the stomach with the help of patience. One should protect his hands and feet with the help of the eye. One's eyes and ears and the other senses, should be protected by the mind. One's mind and speech should be governed with the help of wisdom.

प्रणयं प्रतिसंहत्य संस्तुतेष्वितरेषु च।

विचरेदसमुन्नद्धः स सुखी स च पण्डितः॥२९॥

Renouncing love and affection for persons that are known as well as for those that are unknown, one should act with humility. Such a person is said to be endued with wisdom, and such a one surely finds happiness.

अध्यात्मरतिरासीनो निरपेक्षो निरामिषः।

आत्मनैव सहायेन यश्चरेत् स सुखी भवेत्॥३०॥

That man who is pleased with his own Soul, who is given to Yoga, who depends upon nothing out of self, who is without cupidity, and who acts without the help of anything but his self, succeeds in acquiring happiness.

CHAPTER 331

(Mokshadharma Parva)— Continued

The eternal situation free from sorrows.
Suka leaves his house

नारद उवाच

सुखदुःखविपर्यासो यदा समनुपद्यते।

नैनं प्रज्ञा सुनीतं वा त्रायते नापि पौरुषम्॥३१॥

Narada said—

When the changes of happiness and sorrow appear or disappear, they cannot be prevented by either wisdom or policy or exertion.

स्वभावाद् यत्नमातिष्ठेद् यत्नवान् नावसीदति।

जरामरणरोगेभ्यः प्रियमात्मानमुद्धरेत्॥३२॥

Without suffering himself to deviate from his true nature, one should try his best for protecting his own Self. He who makes such care and exertion, has never to perish. Considering Self as something dear, one should always try to rescue himself from decrepitude death, and disease.

रुजन्ति हि शरीराणि रोगाः शारीरमानसाः।

सायका इव तीक्ष्णाग्राः प्रयुक्ता दृढ्यन्विभिः॥३३॥

Metal and physical ailments afflict the body, like keen-pointed arrows discharged from the bow by a strong bowman.

व्यथितस्य विधिस्तापिस्ताम्यतो जीवितैषिणः।

अवशस्य विनाशाय शरीरमपकृष्यते॥३४॥

The body of a person who is tortured by thirst, who is moved by agony, who is perfectly helpless, and that is desirous of prolonging his life, is dragged towards destruction.

स्रवन्ति न निवर्तन्ते स्रोतांसि सरितामिव।

आयुरादाय मर्त्यानां रात्र्यहानि पुनः पुनः॥५॥

Days and nights are continually running, carrying away in their current the periods of life of all human beings. Like currents of rivers, these flow ceaselessly without ever returning.

व्यत्ययो ह्ययमत्यन्तं पक्षयोः शुक्लकृष्णयोः।

जातान् मर्त्याञ्जरयति निमेषान् नावतिष्ठते॥६॥

The continued succession of the lighted and the dark fortnights is destroyed all mortal creatures without stopping for even a moment in this work.

सुखदुःखानि भूतानामजरो जरयत्यसौ।

आदित्यो ह्यस्तमभ्येति पुनः पुनरुदेति चा॥७॥

Rising and setting day after day, the Sun, who is himself undecaying, is perpetually cooking the joys and sorrows of all men.

अदृष्टपूर्वनादाय भावानपरिशङ्कितान्।

इष्टानिष्टान् मनुष्याणामस्तं गच्छन्ति रात्रयः॥८॥

The nights are continually going away, taking with them the good and bad incidents that befall man, that depend on destiny, and that are unexpected by him.

योऽयमिच्छेद् यथाकामं कामानां तदवाप्नुयात्।

यदि स्यान्न पराधीनं पुरुषस्य क्रियाफलम्॥९॥

If the fruits of men's deeds were not dependent on other circumstances, then one would acquire whatever object he would long for.

संयताश्च हि दक्षाश्च मतिमन्तश्च मानवाः।

दृश्यन्ते निष्फलाः संतः प्रहीणाः सर्वकर्मभिः॥१०॥

Even men of controlled senses, of cleverness, and of intelligence, if destitute of acts, never succeed in acquiring any fruits.

अपरे बालिशः सन्तो निर्गुणाः पुरुषाधमाः।

आशीभिरप्यसंयुक्ता दृश्यन्ते सर्वकामिनः॥११॥

Other, though shorn of intelligence and accomplishments of any sort, and who are really the lowest of men, are seen, even when they do not wish for success, to be crowned with the fruition of all their desires.

भूतानामपरः कश्चिद्धिंसायां सततोत्थितः।

वञ्चनायां च लोकस्य स सुखेष्वेव जीर्यते॥१२॥

Some one else, who is always ready to injure all creatures, and who is engaged in imposing on all the world, is seen to languish in happiness.

अचेष्टमानमासीनं श्रीः कञ्चिदुपतिष्ठते।

कश्चित् कर्मानुसृत्यान्यो न प्राप्यमधिगच्छति॥१३॥

Some one who sits idly, acquires great prosperity; while another, by working earnestly, is seen to miss desirable fruits almost within his reach.

अपराधं समाचक्ष्व पुरुषस्य स्वभावतः।

शुक्रमन्यत्र सम्भूतं पुनरन्यत्र गच्छति॥१४॥

Do you ascribe it as one of the faults of man! The seminal fluid, originating in one's nature from sight of one person, goes to another person.

तस्य योनौ प्रयुक्तस्य गर्भो भवति वा न वा।

आम्रपुष्पोपमा यस्य निवृत्तिरुपलभ्यते॥१५॥

When given to the womb, it sometimes produces an embryo and sometimes fails. When sexual intercourse fails, it resembles a mango tree that puts forth a great many flowers without, however, producing a single fruit.

केषाञ्चित् पुत्रकामानामनुसंतानमिच्छताम्।

सिद्धौ प्रयतमानानां न चाण्डमुपजायते॥१६॥

As regards some men who are desirous of having offspring and who, for the fruition of their object, work earnestly, they fail to procreate an embryo in the womb.

गर्भाच्चोद्विजमानानां क्रुद्धादाशीविषादिव।

आयुष्माञ्जायते पुत्रः कथं प्रेत इवामवत्॥१७॥

Some person, again, who fears the birth of an embryo as one fears a snake of deadly poison, finds, a long-lived son born to him and

who seems to be his own self return to the stages through which he has passed.

देवानिष्टा तपस्तप्त्वा कृपणैः पुत्रगृद्धिभिः।

दश मासान् परिधृता जायन्ते कुलपांसनाः॥१८॥

Many persons with strong desire for children, and cheerless on that account, after sacrificing to many gods and practising severe austerities, at last beget children, duly borne for ten long months, that prove to be veritable wretches of their race.

अपरे धनधान्यानि भोगांश्च पितृसंचितान्।

विपुलानभिजायन्ते लब्धास्तैरेव मङ्गलैः॥१९॥

Others, who have been obtained by virtue of such blessed rites and observances, at once acquires riches and grain and various other sources of enjoyment acquired and accumulated by their fore fathers.

अन्योन्यं समभिप्रेत्य मैथुनस्य समागमे।

उपद्रव इवाविष्टो योनिं गर्भः प्रपद्यते॥२०॥

In an act of sexual intercourse, when two persons of opposite sexes come into contact with one another, the embryo takes birth in the womb, like a calamity attacking the mother.

शीघ्रं परशरीराणि च्छिन्नबीजं शरीरिणम्।

प्राणिनं प्राणसंरोधे मांस-श्लेष्मविवेष्टितम्॥२१॥

Very soon after suspension of the vital airs, other physical forms possess that embodied creature whose gross body has been destroyed but whose deeds have all been performed with that gross body, made of flesh and phlegm.

निर्दग्धं परदेहेऽपि परदेहं चलाचलम्।

विनश्यन्तं विनाशान्ते नावि नावमिवाहितम्॥२२॥

Upon the destruction of the body, another body which is as much destructible as the one which is destroyed, is kept ready for the burnt and destroyed creature even as one boat goes to another for transferring to itself the passengers of the other.

सङ्गत्या जठरे न्यस्तं रेतोबिन्दुमचेतनम्।

केन यत्नेन जीवन्तं गर्भं त्वमिह पश्यसि॥२३॥

By sexual intercourse, a drop of the seminal fluid that is inanimate, is cast into the womb. I

ask you, through whose or what care is the embryo kept alive?

अन्नपानानि जीर्यन्ते यत्र भक्षश्च भक्षिताः।

तस्मिन्नेवोदरे गर्भः किं नान्नमिव जीर्यते॥२४॥

That part of the body into which the food that is eaten goes and where it is digested, is the place where the embryo lives, but it is not digested there.

गर्भे भूत्रपुरीषाणां स्वभावनियता गतिः।

धारणे वा विसर्गे वा न कर्ता विद्यते वशः॥२५॥

In the womb, amid urine and faeces, one's sojourn is governed by Nature. The born creature is not free in the matter or residence therein or escape therefrom. In fact, in these respects, he is perfectly helpless.

स्रवन्ति ह्युदराद् गर्भा जायमानास्तथा परे।

आगमेन तथान्येषां विनाश उपपद्यते॥२६॥

Some embryos fall from the womb. Some come out alive. While as regards some, they are destroyed in the womb, after being quickened with life, on account of some other bodies being ready for them.

एतस्माद् योनिःसम्बन्धाद् यो जीवन् परिमुच्यते।

प्रजां च लभते काञ्चित् पुनर्दृष्टेषु सज्जति॥२७॥

That man who, in an act of sexual intercourse, injects the seminal fluid, obtains from it a son or daughter. The offspring thus obtained, when the time comes, takes part in a similar act of sexual intercourse.

स तस्य सहजातस्य सप्तमीं नवमीं दशाम्।

प्राप्नुवन्ति ततः पञ्च न भवन्ति गतायुषः॥२८॥

When the lease of a person's life ends, the five primal elements of his body attain to the seventh and the ninth stages and they cease to be. The person, however, suffers no change.

नाभ्युत्थाने मनुष्याणां योगाः स्युर्नात्र संशयः।

व्याधिभिश्च निमग्न्यन्ते व्याधैः क्षुद्रमृगा इवा॥२९॥

Forsooth, when persons are attacked by diseases as little animals assailed by hunters, they then lose the power of rising up and moving about.

व्याधिभिर्मर्त्यमानानां त्यजतां विपुलं धनम्।

वेदनां नापकर्षन्ति यतमानाश्चिकित्सकाः॥३०॥

If when men are attacked by diseases, they wish to spend even immense riches, physicians with their best efforts fail to lessen their sufferings.

ते चातिनिपुणा वैद्याः कुशलाः सम्प्रतौषधाः।

व्याधिभिः परिकृष्यन्ते मृगा व्याधैरिवादिताः॥३१॥

Even physicians, who are well-skilled and expert in their science and well-equipped with excellent medicines, are themselves attacked by disease like animals assailed by hunters.

ते पिबन्तः कषायांश्च सर्पिषि विविधानि च।

दृश्यन्ते जरया भग्ना नगा नागैरिवोत्तमैः॥३२॥

Even if men drink many astringents and various sorts of medicated ghee, they are seen to be broken by decrepitude like trees by strong elephants.

के वा भुवि चिकित्सन्ते रोगार्तान् मृगपक्षिणः।

श्वापदानि दरिद्रांश्च प्रायो नार्ता भवन्ति ते॥३३॥

When animals and birds and beasts of prey and poor men are attacked by diseases, who treats them with medicines? Indeed, these are not seen to be ill.

घोरानपि दुराधर्षान् नृपतीनुग्रतेजसः।

आक्रम्याददते रोगाः पशून् पशुगणा इव॥३४॥

Like larger animals attacking smaller ones, diseases are seen to attack even dreadful kings of fierce energy and invincible prowess.

इति लोकमनाक्रन्दं मोहशोकपरिप्लुतम्।

स्रोतसा सहसाऽऽक्षिप्तं ह्रियमाणं बलीयसा॥३५॥

All men, deprived of the power of even uttering cries of pain, and overwhelmed by error and grief, are seen to be carried away along the dreadful current into which they have been thrown.

न धनेन न राज्येन नोग्रेण तपसा तथा।

स्वभावमतिवर्तन्ते ये नियुक्ताः शरीरिणः॥३६॥

Embodied creatures, even when trying to conquer it with the help of wealth, of sovereign power, or of the austere penances.

न धियेरन् न जीर्येन् सर्वे स्युः सर्वकामिनः।

नाप्रियं प्रति पश्येयुस्तथानस्य फले सति॥३७॥

If all attempts men make were successful then men would never die, would never be subject to decrepitude, would never meet with any disagreeable thing, and lastly would have all their wishes fructified.

उपर्युपरि लोकस्य सर्वो गन्तुं समीहते।

यतते च यथाशक्ति न च तद् वर्तते तथा॥३८॥

All men desire to acquire gradual superiority of position. To satisfy this wish they try their very best. The result however, does not agree with their wish.

ऐश्वर्यमदमत्तांश्च मत्तान् मद्यमदेन च।

अग्रमत्ताः शठाञ्जूरा विक्रान्ताः पर्युपासते॥३९॥

Even men who are perfectly careful, who are honest, and brave and endued with prowess, are seen to worship men intoxicated with the pride of wealth and with even alcoholic stimulants.

क्लेशाः परिनिवर्तन्ते केषाञ्चिदसमीक्षिताः।

स्वं स्वं च पुनरन्येषां न किञ्चिदधिगम्यते॥४०॥

Some men are seen whose calamities vanish before even these are seen by them. Others there are who are seen to possess no riches but who are free from misery of every sort.

महच्च फलवैषम्यं दृश्यते कर्मसंघिषु।

वहन्ति शिबिकामन्ये यान्त्यन्ये शिबिकागताः॥४१॥

A great disparity is seen about the fruits that wait upon conjunctions of acts. Some are seen to carry vehicles on their shoulders, while some are seen to ride on them.

सर्वेषामृद्धिकामानामन्ये रथपुरःसुराः।

मनुष्याश्च गतस्त्रीकाः शतशो विविधस्त्रियः॥४२॥

All men are desirous of riches and prosperity. A few only have cars dragged in their processions. Some there are who cannot get a single wife when their first married ones are dead; while others have hundreds of wives.

द्वन्द्वारामेषु भूतेषु गच्छन्त्येकैकशो नराः।

इदमन्यत् पदं पश्य यात्र मोहं करिष्यसि॥४३॥

Misery and happiness are the two things which exist side by side. Men have either misery or happiness. See this is a subject of wonder! Do you, however, allow yourself to be stupefied by error at such a sight.

त्यज धर्ममधर्मं च उभे सत्यानृते त्यज।

उभे सत्यानृते त्यक्त्वा येन त्यजसि तं त्यज॥४४॥

Renounce both virtue and sin! Renounce also truth and falsehood! Having renounced both truth and falsehood, do you then cast off that with whose help you shall cast off the former.

एतत् ते परमं गुह्यमाख्यातमृषिसत्तम।

येन देवाः परित्यज्य मर्त्यलोकं दिवं गताः॥४५॥

O best of Rishis, I have now told you what is a great mystery! With the help of such instructions, the gods succeeded in leaving the Earth for becoming dwellers of heaven.

नारदस्य वचः श्रुत्वा शुकः परमबुद्धिमान्।

संचिन्त्य मनसा धीरो निश्चयं नाध्यगच्छत॥४६॥

Hearing these words of Narada, Shuka, gifted with great intelligence and possessed of tranquillity of mind, reflected upon the drift of the instructions he received, but could not determine any thing.

पुत्रदारैर्महान् क्लेशो विद्यान्माये महाज्ज्झमः।

किं नु स्याच्छान्धतं स्थानमल्पक्लेशं महोदयम्॥४७॥

He understood that one suffers great misery on account of children and wives; that one has to work hard for the acquisition of science and Vedic lore. He, therefore, asked himself, saying,—What is that situation which is eternal and which is free from all sorts of misery but in which there is great prosperity?

ततो मुहूर्तं संचिन्त्य निश्चितां गतिमात्मनः।

परावर्जो धर्मस्य परां नैःश्रेयसीं गतिम्॥४८॥

Thinking for a moment upon the course ordained for him, Shuka, who was well acquainted with the beginning and the end of all duties, determined to attain to the highest end which is full of happiness.

कथं त्वहमसंश्लिष्टो गच्छेयं गतिमुत्तमाम्।

नावर्तेयं यथा भूयो योनिसंकरसागरे॥४९॥

He questioned himself, saying,—How shall I, cutting off all attachments and becoming perfectly free, acquire that excellent end? How, indeed, shall I acquire that excellent situation whence there is no return into the ocean of various sorts of birth.

परं भावं हि काङ्क्षामि यत्र नावर्तते पुनः।

सर्वसङ्गान् परित्यज्य निश्चितो मनसा गतिम्॥५०॥

I wish to come by that condition of existence whence there is no return! Renouncing all kinds of attachments, arrived at certainty by mental retrospection, I shall acquire that end.

तत्र यास्यामि यत्रात्मा शमं मेऽधिगमिष्यति।

अक्षयश्चाव्ययश्चैव यत्र स्थास्यामि शाश्वतः॥५१॥

I shall acquire that situation in which your Soul will have tranquillity, and when I shall be able to live for good without being subject to decrepitude or change.

न तु योगमृते शक्या प्राप्नुं सा परमा गतिः।

अवबन्धो हि बुद्धस्य कर्मभिर्नोपपद्यते॥५२॥

It is, however, certain that that high end cannot be acquired without the help of Yoga. One who has acquired the state of perfect knowledge and enlightenment never comes by low attachments through deeds.

तस्माद् योगं समास्थाय त्यक्त्वा गृहकलेवरम्।

वायुभूतः प्रवेक्ष्यामि तेजोराशिं दिवाकरम्॥५३॥

I shall, therefore, have recourse to Yoga, and renouncing this body which is my present residence, I shall change myself into a wind and enter that mass of effulgence which is represented by the sin.

न ह्येष क्षयतां याति सोमः सुरगणैर्यथा।

कल्पितः पतते भूमिं पुनश्चैवाधिरोहति॥५४॥

When Individual Soul enters that mass of effulgence, he no longer suffers like Soma who, with the gods, upon the exhaustion of merit, drops down on the Earth and having once more acquired sufficient merit returns to heaven.

क्षीयते हि सदा सोमः पुनश्चैवाभिपूर्यते।

नेच्छाम्येवं विदित्वैते ह्यसवृद्धी पुनः पुनः॥५५॥

The Moon is always seen to decrease and once more increase. Seeing this decrease and increase that go on repeatedly, I do not wish to have a form of existence in which there are such changes.

रविस्तु संतापयते लोकान् रश्मिभिरुल्बणैः।

सर्वतस्तेज आदत्ते नित्यमक्षयमण्डलः॥५६॥

अतो मे रोचते गन्तुमादित्यं दीप्ततेजसम्।

The Sun warms all the worlds by means of his rays. His disc never suffers any diminution. Remaining unchanged, he drinks energy from all things. Hence, I wish to go into the Sun of blazing effulgence.

अत्र वत्स्यामि दुर्धर्षो निःशङ्केनान्तरात्मना॥५७॥

सूर्यस्य सद्ने चाहं निक्षिप्येदं कलेवरम्।

There I shall live, invincible by all, and in my inner soul freed from all fear, having renounced this body of mine in the solar region.

ऋषिभिः सह यास्यामि सौरं तेजोऽतिदुःसहम्॥५८॥

आपृच्छामि नगान् नागान् गिरिमुर्वीं दिशो दिवम्।

देवदानवगन्धर्वान् पिशाचोरगराक्षसान्॥५९॥

लोकेषु सर्वभूतानि प्रवेक्ष्यामि न संशयः।

I shall enter with the great Rishis the unbearable energy of the Sun, I declare to all creatures, these trees, these elephants, these mountains, the Earth herself, the several cardinal points, the sky, the gods, the Danavas, the Gandharvas, the Pishachas, Urugas, and the Rakshasas, that I shall enter all creatures in the world.

पश्यन्तु योगवीर्यं मे सर्वे देवाः सहर्षिभिः॥६०॥

अथानुज्ञाय तमृषिं नारदं लोकविश्रुतम्।

Let all the gods with the Rishis, witness my Yoga power to-day.—Having said these words, Shuka, informed the illustrious Narada of his intention.

तस्मादनुज्ञां सम्प्राप्य जगाम पितरं प्रति॥६१॥

सोऽभिवाद्य महात्मानं कृष्णद्वैपायनं मुनिम्।

शुकः प्रदक्षिणं कृत्वा कृष्णमापृष्टवान् मुनिम्॥६२॥

Obtaining Narada's permission, Shuka then went to where his father was. Arrived before him, the great Muni, viz., the great and Island-born Krishna, Shuka circumambulated him and addressed him the usual enquiries.

श्रुत्वा चर्षिस्तद् वचनं शुकस्य

प्रीतो महात्मा पुनराह चैनम्।

भो भो पुत्र स्थीयतां तावदद्य

यावच्चक्षुः प्रीणयामि त्वदर्शे॥६३॥

Hearing of Shuka's intention, the great Rishi became highly pleased. Addressing him the great Rishi said,—O son, O dear son, do you stay here to-day so that I may see you for some time for gratifying my eyes.

निरपेक्षः शुको भूत्वा निःस्नेहो मुक्तसंशयः।

मोक्षमेवानुसंचिन्त्य गमनाय मनो दधे॥६४॥

Shuka, however, paid no heed to that request. Freed from affection and all doubt, he began to think only of Liberation, and set his heart on the journey.

पितरं सम्परित्यज्य जगाम मुनिसत्तमः।

कैलासपृष्ठं विपुलं सिद्धसंघनिषेवितम्॥६५॥

Leaving his father, that foremost of Rishis then went to the spacious breast, of Kailasa which was inhabited by numbers of ascetics crowned with success.

CHAPTER 332

(MOKSHADHARMA PARVA)—

Continued

The practice of yoga by Suka

भीष्म उवाच

गिरिशृङ्गं समारुह्य सुतो व्यासस्य भारत।

समे देशे विविक्ते स निःशलाक उपाविशत्॥१॥

Bhishma said—

Having got upon the summit of the mountain, O Bharata, the son of Vyasa sat down upon a level place free from blades of grass and secluded.

धारयामास चात्मानं यथाशास्त्रं यथाविधि।

पादप्रभृतिगात्रेषु क्रमेण क्रमयोगवित्॥२॥

According to the direction of the scriptures and to the ordinances laid down, that ascetic, who knew the successive processes of Yoga, held his soul first in one place and then in another, beginning from his feet and proceeding through all the limbs.

ततः स प्राङ्मुखो विद्वानादित्ये नचिरोदिते।

पाणिपादं समादाय विनीतवदुपाविशत्॥३॥

Then when the Sun, had not risen long, Shuka sat, with his face turned towards the East, and hands and feet drawn in an humble posture.

न तत्र पक्षिसंघातो न शब्दो नातिदर्शनम्।

यत्र वैयासकिधीमान् योक्तुं समुपचक्रमे॥४॥

In that spot where the intelligent son of Vyasa sat prepared to practise Yoga, there were no flocks of birds, no sound, and no sight that was repulsive or fearful.

स ददर्श तदाऽऽत्मानं सर्वसंगविनिःसृतम्।

प्रजहास ततो हासं शुकः सम्प्रेक्ष्य तत्परम्॥५॥

He then saw his own Soul freed from all attachments. Seeing that highest of all things, he laughed in joy.

स पुनर्योगमास्थाय मोक्षमार्गोपलब्धये।

महायोगेश्वरो भूत्वा सोऽत्यक्रामद् विहायसम्॥६॥

He once more set himself to Yoga for acquiring the path of Liberation. Becoming the great master of Yoga he got over the element of ether.

ततः प्रदक्षिणं कृत्वा देवर्षिं नारदं ततः।

निवेदयामास च तं त्वं योगं परमर्षये॥७॥

He then went round the celestial Rishi Naradas, and informed him of the fact of his having begun to practise the highest Yoga.

शुक उवाच

दृष्टो मार्गः प्रवृत्तोऽस्मि स्वस्ति तेऽस्तु तपोधना

त्वत्प्रसादाद् गमिष्यामि गतिमिष्टां महाद्युते॥८॥

Shuka said—

I have succeeded in seeing the path (of Emancipation). I have addressed myself to it. Blessed be you, O you having penances for your wealth. I shall through your favour, O you of great splendour, acquire an end that is highly desirable.

नारदेनाभ्यनुज्ञातः शुको द्वैपायनात्मजः।

अभिवाद्य पुनर्योगमास्थायाकाशमाविशत्॥९॥

Bhishma said—

Having received the order of Naradas, Shuka the son of the Island-born Vyasa saluted the celestial Rishi and once more set himself to Yoga and entered the element of ether.

कैलासपृष्ठादुत्पत्य स एषात दिवं तदा।

अन्तरिक्षचरः श्रीमान् वायुभूतः सुनिश्चितः॥१०॥

Ascending then from the breast of the Kailasa mountain, he soared into the sky. Capable of passing through the sky, the blessed Shuka of fixed conclusion, then made himself at one with the element of Wind.

तमुद्यन्तं द्विजश्रेष्ठं वैनतेयसमद्युतिम्।

ददृशुः सर्वभूतानि मनोमार्तरंहसम्॥११॥

As that foremost of twice-born ones, effulgent like Garuda, was passing through the skies with the speed of the wind or thought, all creatures directed their eyes towards him.

व्यवसायेन लोकांस्त्रीन् सर्वान् सोऽथ विचिन्तयन्।

आस्थितो दीर्घमध्वानं पावकार्कसमप्रभः॥१२॥

Gifted with the splendour of fire or the Sun, Shuka then considered the three worlds as one Brahma, and went along that lengthy path.

तमेकमनसं यान्तमव्यग्रमकुतोभयम्।

ददृशुः सर्वभूतानि जङ्गमानि चराणि च॥१३॥

Indeed, all creatures, mobile and immobile, cast their eyes upon him as he went with rapt attention, and a tranquil and fearless soul.

यथाशक्ति यथान्यायं पूजां वै चक्रिरे तदा।

पुष्पवर्षेऽथ दिव्यैस्तमवचक्रुर्दिवौकसः॥१४॥

All creatures, according to the ordinance and according to their power, adored him with

respect. The celestials poured showers of celestial flowers upon him.

तं दृष्ट्वा विस्मिताः सर्वे गन्धर्वाप्सरसां गणाः।

ऋषयश्चैव संसिद्धाः परं विस्मयमागताः॥१५॥

Seeing him, all the tribes of Apsaras and Gandharvas became filled with wonder. The Rishis also, that were crowned with success, became equally surprised.

अन्तरिक्षगतः कोऽयं तपसा सिद्धिमागतः।

अथःकायोर्ध्ववक्त्रश्च नेत्रैः समभिरज्यते॥१६॥

And they asked themselves,—Who is this one who has acquired success by his penances? With looks withdrawn from his own body but turned upwards, he is delighting us all with his glances.

ततः परमधर्मात्मा त्रिषु लोकेषु विश्रुतः।

भास्करं समुदीक्षन् स प्राङ्मुखो वाग्यतोऽगमत्॥१७॥

शब्देनाकाशमखिलं पूरयन्निव सर्वशः।

Of highly righteous soul and celebrated throughout the three worlds, Shuka went silently, his face turned towards the East and look directed towards the Sun. As he went, along he seemed to fill the entire sky with an all-pervading noise.

तमापतन्तं सहसा दृष्ट्वा सर्वाप्सरोगणाः॥१८॥

सम्प्रान्तमनसो राजन्नासन् परमविस्मिताः।

Seeing him coming in that way, all the tribes of the Apsaras, struck with fear O king, became filled with surprise.

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दैवतं कतमं हेतुदुत्तमां गतिमास्थितम्।

सुनिश्चितमिहायाति विमुक्तमिव निःस्पृहम्॥२०॥

Headed by Panchachuda and others, they looked at Shuka with eyes expanded by surprise. And they asked one another, saying,—What god is this one who has acquired such a high end? Forsooth, he comes here, freed from all attachments and desire.

ततः समभिचक्राम मलयं नाम पर्वतम्।

उर्वशी पूर्वचित्तिश्च यं नित्यमुपसेवतः॥२१॥

Shuka then went to the Malaya mountains where Urvashi and Purvachitti used to always live.

तस्य ब्रह्मर्षि पुत्रस्य विस्मयं ययतुः परम्।

अहो बुद्धिसमाधानं वेदाभ्यासरते द्विजे॥२२॥

अचिरेणैव कालेन नभश्चरति चन्द्रवत्।

पितृशुश्रूषया बुद्धिं सम्प्राप्तोऽयमनुत्तमाम्॥२३॥

Both of them, seeing the energy of the son of the great twice-born Rishi, became filled with wonder. And they said,—Wonderful is this concentration of attention of a twice-born youth who was accustomed to the recitation and study of the Vedas! Soon will he pass through the entire sky like the Moon. It was by dutiful service and humble ministrations towards his father that he gained this excellent understanding.

पितृभक्तो दृढतपाः पितुः सुदयितः सुतः।

अनन्यमनसा तेन कथं पित्रा विसर्जितः॥२४॥

He is firmly devoted his father, endued with austere penances, and is very much loved by his father. Alas, why has he been dismissed by his inattentive father to go along a way whence no one returns.

उर्वश्या वचनं श्रुत्वा शुकः परमधर्मवित्।

उदैक्षत दिशः सर्वा वचने गतमानसः॥२५॥

सोऽन्तरिक्षं महीं चैव सशैलवनकाननाम्।

विलोकयामास तदा सरांसि सरितस्तथा॥२६॥

Hearing these words of Urvashi, and attending to their meaning, Shuka, that foremost of all persons conversant with duties, looked on all sides, and once more saw the entire sky, the whole Earth with her mountains and waters and forests, and also all the lakes and rivers.

ततो द्वैपायनसुतं बहुमानात् समन्ततः।

कृताञ्जलिपुटाः सर्वा निरीक्षन्ते स्म देवताः॥२७॥

All the gods also, of both sexes, joining their hands, paid respect to the son of Island born Rishi and looked at him with wonder and reverence.

अब्रवीत् तास्तदा वाक्यं शुकः परमधर्मवित्।
 पिता यद्यनुगच्छेन्मां क्रोशमानः शुकेति वै॥२८॥
 ततः प्रतिवचो देयं सर्वैरेव समाहितैः।
 एतन्मे स्नेहतः सर्वे वचनं कर्तुमर्हथ॥२९॥

Shuka, addressing all of them, that foremost of all pious men, said these words—If my father follow me and repeatedly call after me by my name, do all of you in a body return him an answer for me. Moved by the affection all of you have for me, do you satisfy this request of mine!

शुकस्य वचनं श्रुत्वा दिशः सर्वाः सकाननाः।
 समुद्राः सरितः शैलाः प्रत्युचुस्तं समन्ततः॥३०॥
 यथाऽऽज्ञापयसे विप्र बाढमेवं भविष्यति।

ऋषेर्व्याहरतो वाक्यं प्रतिवक्ष्यामहे वयम्॥३१॥

Hearing these words of Shuka, all the points of the horizon, all the forests, all the seas, all the rivers, and all the mountains answered him from all sides, saying,—We accept your command, O twice-born one! It shall be as you say! It is thus that we answer the words spoken by the Rishi.

CHAPTER 333

(MOKSHADHARMA PARVA)—

Continued

Suka passes through the mountain to Mandakini. Vyasa follows him. Mahadeva consoles him describing the origin of Suka

भीष्म उवाच

इत्येवमुक्त्वा वचनं ब्रह्मर्षिः सुमहातपाः।
 प्रातिष्ठत शुकः सिद्धिं हित्वा दोषांश्चतुर्विधान्॥१॥

Bhishma said—

“Having spoken in this way, the twice-born Rishi of austere penances, viz., Shuka, lived on his success, renouncing the four sorts of faults.

तमो हृष्टविधं हित्वा जहौ पञ्चविधं रजः।
 ततः सत्त्वं जहौ धीमांस्तदद्भुतमिवाभवत्॥२॥

Renouncing also the eight kinds of Tamas, he dismissed the five kinds of Rajas. Gifted

with great intelligence, he the renounced the attribute of Sattva. All this seemed extremely wonderful.

ततस्तस्मिन् पदे नित्ये निर्गुणे लिङ्गवर्जिते।
 ब्रह्मणि प्रत्यतिष्ठत् स विधूमोऽग्निरिव ज्वलन्॥३॥

He then lived in that eternal station which is shorn of attributes, freed from every indication, that is, in Brahma, shining like a smokeless fire.

उल्कापाता दिशां दाहो भूमिकम्पस्तथैव च।
 प्रादुर्भूतः क्षणे तस्मिस्तदद्भुतमिवाभवत्॥४॥

Meteors began to shoot. The points of the horizon seemed to be ablaze. The Earth trembled. All these phenomena seemed extremely wonderful.

द्रुमाः शाखाश्च मुमुचुः शिखराणि च पर्वताः।
 निर्घातशब्दैश्च गिरिर्हिमवान् दीर्यतीव ह॥५॥

The trees began to throw off their branches and the mountains their summits. Loud peals were heard that seemed to rive the Himavat mountains.

न बभासे सहस्रांशुर्न ज्वाला च पावकः।
 हृदाश्च सरितश्चैव चुक्षुभुः सागरास्तथा॥६॥

The Sun seemed at that moment to be shorn of effulgence. Fire refused to burn forth. The lakes and rivers and seas were all moved.

ववर्ष वासवस्तोयं रसवच्च सुगन्धि च।
 ववौ समीरणञ्चापि दिव्यगन्धवहः शुचिः॥७॥

Vasava poured showers of rain of excellent taste and smell. A pure breeze began to blow, carrying excellent taste and smell. A pure breeze began to blow, carrying excellent perfumes.

स शृङ्गे प्रथमे दिव्ये हिमवन्मेरुसम्भवे।
 संश्लिष्टे श्वेतपीते द्वे रुक्मरूप्यमये शुभे॥८॥

Shuka, as he went through the sky, saw two beautiful summits, one belonging to Himavat and another to Meru. These were side by side with each other. One of them was made of gold and was, therefore, yellow; the other was white, being made of silver.

शतयोजनविस्तारे तिर्यगूर्ध्वं च भारता।

उदीचीं दिशमास्थाय रुचिरे संददर्श ह॥११॥

Each of them, O Bharata, was a hundred Yojanas in height and of the same breath. Indeed, as Shuka went towards the north, he beheld those two beautiful summits.

सोऽविशङ्केन मनसा तदैवाभ्यपतच्छुकः।

ततः पर्वतशृङ्गे द्वे सहसैव द्विधाकृते॥१०॥

With a fearless heart he dashed against those two summits that were close to each other. Unable to bear the force, the summits were suddenly rent in two parts.

अदृश्येतां महाराज तदद्भुतमिवाभवत्।

ततः पर्वत शृङ्गाभ्यां सहसैव विनिःसृतः॥११॥

न च प्रतिजघानास्य स गतिं पर्वतोत्तमः।

ततो महानभूच्छब्दो दिवि सर्वदिवौकसाम्॥१२॥

The spectacle, O monarch, was extremely wonderful to look at. Shuka pierced through those summits, for they were unable to stop his onward course. At this a loud noise was made in heaven by the dwellers thereof.

गन्धर्वाणामृषीणां च ये च शैलनिवासिनः।

दृष्ट्वा शुक्रमतिक्रान्तं पर्वतं च द्विधाकृतम्॥१३॥

साधु साध्विति तत्रासीन्नादः सर्वत्र भारता।

The Gandharvas and the Rishis also and others who lived in that mountain sent up loud cheers at the sight of the mountain being rent in two and Shuka passing through it. Indeed, O Bharata, a loud noise was heard everywhere at that moment, saying,—Excellent, Excellent.

स पूज्यमानो देवैश्च गन्धर्वैर्ऋषिभिस्तथा॥१४॥

यक्षराक्षससंघैश्च विद्याधरगणैस्तथा।

He was worshipped by the Gandharvas and the Rishis, by Yakhas and Rakshasas, and by all tribes of the Vidyadharas.

दिव्यैः पुष्पैः समाकीर्णमन्तरिक्षं समन्ततः॥१५॥

आसीत् किल महाराज शुकाभितपने तदा।

The entire sky became covered with celestial flowers showered from heaven at that moment when Shuka thus cut through that impenetrable barrier, O king.

ततो मन्दाकिनीं रम्यामुपरिष्टादभिव्रजन्॥१६॥

शुको ददर्श धर्मात्मा पुष्पितद्रुमकाननाम्।

The pious Shuka then saw from a high region the extremely beautiful celestial river Mandakini, running below through a region adorned by many flowering groves and forests.

तस्यां क्रीडन्त्यभिरतास्ते चैवाप्सरसां गणाः॥१७॥

शून्याकारं निराकाराः शुकं दृष्ट्वा विवाससः।

In these waters many beautiful Apsaras were playing. Seeing Shuka who was bodiless, those naked aerial beings felt no shame.

तं प्रक्रामन्तमाज्ञाय पिता स्नेहसमन्वितः॥१८॥

उत्तमा गतिमास्थाय पृष्ठतोऽनुससार ह।

Learning that Shuka had undertaken his great journey, his father Vyasa, filled with affection, followed him behind along the same aerial path.

शुकस्तु मारुतादूर्ध्वं गतिं कृत्वान्तरिक्षगाम्॥१९॥

दर्शयित्वा प्रभावं स्वं ब्रह्मभूतोऽभवत् तदा।

Meanwhile Shuka, passing through that region of the sky which is above the region of the wind, showed his Yoga-power and identified himself with Brahma.

महायोगगतिं त्वन्यां व्यासोत्थाय महातपाः॥२०॥

निमेषान्तरमात्रेण शुकाभितपनं ययौ।

Following the subtle path of high Yoga, Vyasa of austere penances, reached within the twinkling of the eye that place whence Shuka first started.

स ददर्श द्विधा कृत्वा पर्वताग्रं शुकं गतम्॥२१॥

शशंसुर्ऋषयस्तत्र कर्म पुत्रस्य तत् तदा।

Proceeding along the same way, Vyasa saw the mountain summit rent in two parts and through which Shuka has passed. Meeting the Island-born ascetic, the Rishis began to describe to him the achievements of his own.

ततः शुकेति दीर्घेण शब्देनाक्रन्दितस्तदा॥२२॥

स्वयं पित्रा स्वरेणोच्चैस्त्रील्लोकाननुनाद्य वै।

Vyasa, however, began to lament, loudly naming his son and causing the three worlds to resound with the noise he made.

शुकः सर्वगतो भूत्वा सर्वात्मा सर्वतोमुखः॥२३॥

प्रत्यभाषत धर्मात्मा भो शब्देनानुनादयन्।

Meanwhile, the pious Shuka, who had entered all things, had become the soul of all things, and had acquired omnipresence, answered his fathers by uttering the monosyllable BHO in the form of an echo.

तत एकाक्षरं नादं भोरित्येव समीरयन्॥२४॥

प्रत्याहरज्जगत् सर्वमुच्चैः स्थावरजङ्गमम्।

Thereat, the entire universe of mobile and immobile creatures, uttering the monosyllable BHO, echoed the answer of Shuka.

ततः प्रभृति चाद्यापि शब्दानुच्चारितान् पृथक्॥२५॥

गिरिगह्वरपृष्ठेषु व्याहरन्ति शुकं प्रति।

Thereforward, when sounds are made in mountain-caves or on mountain-breasts, the latter, as if in answer to Shuka, still echo them.

अन्तर्हितः प्रभावं तु दर्शयित्वा शुकस्तदा॥२६॥

गुणान् संत्यज्य शब्दादीन् पदमभ्यगमत् परम्।

Having renounced all the attributes of sound, etc., and showing his Yoga-power in the manner of his disappearance, Shuka in this way acquired the highest station.

महिमानं तु तं दृष्ट्वा पुत्रस्यामिततेजसः॥२७॥

निषसाद गिरिप्रस्थे पुत्रमेवानुचिन्तयन्।

Seeing that glory and power of his son of immeasurable energy, Vyasa sat down on the breast of the mountain and began to think of his son sorrowfully.

ततो मन्दाकिनीतीरे क्रीडन्तोऽप्सरसां गणाः॥२८॥

आसाद्य तमृषिं सर्वाः सम्भ्रान्ता गतचेतसः।

Seeing the Rishi seated there, the Apsaras who were sporting on the banks of the celestial river Mandakini, became all moved with shame and dispirited.

जले निलित्यिरे काश्चित् काश्चिद् गुल्मान् प्रपेदिरे॥२९॥

वसनान्याददुः काश्चित् तं दृष्ट्वा मुनिसत्तमम्।

Some of them, to hide their nakedness, plunged into the river, and some entered the groves hard by, and some quickly took up their clothes, at seeing the Rishi.

तां मुक्ततां तु विज्ञाय मुनिः पुत्रस्य वै तदा॥३०॥

सक्ततामात्मनश्चैव प्रीतोऽभूद् व्रीडितश्च ह॥३१॥

Seeing these movements, the Rishi understood that his son had been liberated from all attachments, but that he himself was not freed therefrom. At this he became filled with both joy and shame.

तं देवगन्धर्ववृतो महर्षिगणपूजितः।

पिनाकहस्तो भगवानभ्यागच्छत शंकरः॥३२॥

As Vyasa was seated there, the auspicious god Shiva, armed with trident, surrounded on all sides by many gods and Gandharvas and worshipped of all the great Rishis, came there.

तमुवाच महादेवः सान्त्वपूर्वमिदं वचः।

पुत्रशोकाभिसंतप्तं कृष्णद्वैपायनं तदा॥३३॥

Consoling the Island-born Rishi who was burning with grief on account of his son, Mahadeva said these words to him—

अग्नेर्भूमेरपां वायोरन्तरिक्षस्य चैव ह।

वीर्येण सदृशः पुत्रः पुरा मत्तस्त्वया वृतः॥३४॥

You had formerly solicited from me a son endued with the energy of Fire, of Water, of Wind, and of Ether.

स तथालक्षणो जातस्तपसा तव सम्भृतः।

मम चैव प्रसादेन ब्रह्मतेजोमयः शुचिः॥३५॥

Procreated by your penances, the son that was born to you was of that very sort. Proceeding from my favour, he was pure and full of Brahma-energy.

स गतिं परमां प्राप्तो दुष्प्रापामजितेन्द्रियैः।

दैवतैरपि विप्रर्षे तं त्वं किमनुशोचसि॥३६॥

He has acquired the highest end,—an end that is, which none can acquire who has not completely mastered his senses, nor by even any of the gods, why then, O twice-born Rishi, do you grieve for that son?

यावत् स्थास्यन्ति गिरयो यावत् स्थास्यन्ति सागराः।

तावत् तवाक्षया कीर्तिः सपुत्रस्य भविष्यति॥३७॥

As long as the hills will last, as long as the ocean will last, so long will the fame of your son continue.

छायां स्वपुत्रसदृशीं सर्वतोऽनपगां सदा।

द्रक्ष्यसे त्वं च लोकेऽस्मिन् मत्प्रसादान्महामुने॥३८॥

Through my favour, O great Rishi, you will see in this world a shadowy form resembling your son, moving by the side and never leaving you for a single moment!

सोऽनुनीतो भगवता स्वयं रुद्रेण भारता

छायां पश्यन् समावृत्तः स मुनिः परया मुदा॥३९॥

Thus favoured by the illustrious Rudra himself, O Bharata, the Rishi saw a shadow of his son by his side. He came back from that place, filled with joy at this.

इति जन्म गतिश्चैव शुकस्य भरतर्षभा

विस्तरेण समाख्याता यन्मां त्वं परिपृच्छसि॥४०॥

I have now told you, O chief of Bharata's race, everything regarding the birth and life of Shukra about which you had asked me.

एतदाचष्ट मे राजन् देवर्षिर्नारदः पुरा।

व्यासश्चैव महायोगी संजल्पेषु पदे पदे॥४१॥

The celestial Rishi Narada and the great Yogin Vyasa had again and again told all this to me in days of yore when the subject was suggested in course of conversation.

इतिहासमिमं पुण्यं मोक्षधर्मोपसंहितम्।

धारयेद् यः शमपरः स गच्छेत् परमां गतिम्॥४२॥

That person devoted to tranquillity who hears this sacred history directly connected with the subject of Liberation is sure to acquire the highest end.

CHAPTER 334

(MOKSHADHARMA PARVA) —
Continued.

Who is the God of gods. The discourse between Narada and Rishi Narayana on this subject

युधिष्ठिर उवाच

गृहस्थो ब्रह्मचारी वा वानप्रस्थोऽथ भिक्षुकः।

य इच्छेत् सिद्धिमास्थातुं देवतां कां यजेत सः॥१॥

Yudhishtira said—

If a man be a house-holder or Brahmacharin, a hermit or a mendicant, and if he wishes to acquire success, what god should he worship?

कुतो ह्यस्य ध्रुवः स्वर्गः कुतो नैःश्रेयसं परम्।

विधिना केन जुहुयाद् दैव पित्र्यं तथैव च॥२॥

Whence can he surely acquire heaven and whence that which is of the highest benefit? According to what ordinances should he perform the Homa in honour of the gods and the departed manes?

मुक्तश्च कां गतिं गच्छेन्मोक्षश्चैव किमात्मकः।

स्वर्गतश्चैव किं कुर्याद् येन न च्यवते दिवः॥३॥

What is the end to which one goes when he becomes Liberated? What is the essence of Liberation? What should one do, so that he, having attained to heaven, would not have to drop down thence?

देवतानां च को देवः पितृणां च पिता तथा।

तस्मात् परतरं यच्च तन्मे ब्रूहि पितामह॥४॥

Who is the God of the gods? And who is the Pitri of the Pitris? Who is He who is superior to him who is the God of the gods and the Pitri of the Pitris? Tell me all this, O Grandfather?"

भीष्म उवाच

गूढं मां प्रश्नवित् प्रश्नं पृच्छसे त्वमिहानघ।

न ह्येतत् तर्कया शक्यं वक्तुं वर्षशतैरपि॥५॥

Bhishma said—

"O you who are well acquainted with the art of questioning, this question which you have put to me, O pure one, is one which is enveloped in deep mystery. One cannot answer it with the help of logic even if one were to try for a hundred years.

ऋते देवप्रसादाद् वा राजन् ज्ञानागमेन वा।

गहनं होदाख्यानं व्याख्यातव्यं तवारिहन्॥६॥

Without the favour of Narayana, O king, or an acquisition of high knowledge, this question of yours cannot be answered. Though this subject is filled with deep mystery, I shall yet, O destroyer of enemies, explain it to you?

अत्राप्युदाहरन्तीममितिहासं पुरातनम्।

नारदस्य च संवादमृषेर्नारायणस्य चा॥७॥

Regarding it is cited the old discourse between Narada and the Rishi Narayana.

नारायणो हि विश्वात्मा चतुर्भूतिः सनातनः।

धर्मात्मजः सम्बभूव पितैवं मेऽभ्यभाषत॥८॥

कृते युगे महाराज पुरा स्वायम्भुवेऽन्तरे।

नरो नारायणश्चैव हरिः कृष्णः स्वयम्भुवः॥९॥

I heard it from my father that in the golden age, O king, during the epoch of the Self-create Manu, the eternal Narayana, the Soul of the universe, was born as the son of Dharma in a quadruple form, viz., as Nara, Narayana, Hari, and the Self-create Krishna.

तेषां नारायणनरौ तपस्तेपतुरव्ययौ।

बदर्याश्रममासाद्य शकटे कनकामये॥१०॥

Amongst them all, Narayana and Nara practised severest austerities by going to the Himalayan retreat known by the name of Vadari, and riding on their golden cars.

अष्टचक्रं हि तद् यानं भूतयुक्तं मनोरमम्।

तत्राद्यौ लोकनाथौ तौ कृशौ धमनिसंततौ॥११॥

तपसा तेजसा चैव दुर्निरीक्ष्यौ सुरैरपि।

यस्य प्रसादं कुर्वति स देवौ ब्रह्ममर्हति॥१२॥

Each of those cars had eight wheels, and was made up of the five primal elements, and supremely beautiful. Those original regents of the world who had taken birth as the sons of Dharma, became extremely emaciated in body on account of the austerities they practised. Indeed, for those austerities and for their energy, the very gods were unable to look at them. Only that god to whom they were kind could see them.

नूनं तयोरनुमते हृदि हृच्छयचोदितः।

महामेरोरिगिरिः शृङ्गात् प्रच्युतो गन्धमादनम्॥१३॥

Forsooth, with his heart given to them, and moved by a longing desire to see them, Narada dropped down on Gandhamadana from a summit of the high mountains of Meru and walked over all the world.

नारदः सुमहद्भूतं सर्वलोकानचीचरत्।

तं देशमगमद् राजन् बदर्याश्रममाशुगः॥१४॥

Endued with great speed, he at last went to that spot whereon was situate the retreat of Vadari. Moved by curiosity he entered that retreat at the hour of Nara's and Narayana's performing their daily rites.

तयोरार्हिकवेलायां तस्य कौतूहलं त्वभूत्।

इदं तदास्पदं कृत्स्नं यस्मिँल्लोकाः प्रतिष्ठिताः॥१५॥

सदेवासुरगन्धर्वाः सकिन्नरमहोरगाः।

He said to himself,—This is truly the retreat of that Being in whom are placed all the worlds including the gods, the Asuras, the Gandharvas, the Kinnaras, and the great snakes.

एका भूतिरियं पूर्वं जाता भूयश्चतुर्विधा॥१६॥

धर्मस्य कुलसंताने धर्मदिभिर्विवर्धितः।

There was only one form of this great Being before. That form took birth in four forms for the multiplication of the race of Dharma which have been reared by that god.

अहो ह्यनुगृहीतोऽद्य धर्म एभिः सुरैरिह॥१७॥

नरनारायणाभ्यां च कृष्णेन हरिणा तथा।

How wonderful it is that Dharma has thus been honoured by these four great gods, viz., Nara, Narayana, Krishna and Hari.

अत्र कृष्णो हरिश्चैव कस्मिँश्चित् कारणान्तरे॥१८॥

स्थितौ धर्मोत्तरौ हेतौ तथा तपसि धिष्ठितौ।

In this spot Krishna and Hari lived formerly. The other two, however, viz., Nara and Narayana, are now living here performing penances for the object of increasing their merit.

एतौ हि परमं धाम कानयोरार्हिकक्रिया॥१९॥

पितरौ सर्वभूतानां दैवतं च यशस्विनौ।

कां देवतां तु यजतः पितृन् वा कान् महामती॥२०॥

These two are the highest refuge of the universe. What can be the nature of the daily rites these two perform? They are the fathers of all creatures and the illustrious gods of all beings. Gifted with great intelligence, what is

that god whom these two adore? Who are those Pitris whom these two Pitris of all beings worship.

इति संचिन्त्य मनसा भक्त्या नारायणस्य तु।

सहसा प्रादुरभवत् समीपे देवयोस्तदा॥२१॥

Thinking of this mentally, and filled with devotion towards Narayana, Narada suddenly appeared before those two gods.

कृते दैवे च पित्र्ये च ततस्ताभ्यां निरीक्षितः।

पूजितश्चैव विधिना यथाप्रोक्तेन शास्त्रतः॥२२॥

After those two gods had finished their adorations to their deities and the Rishis, they looked at the celestial Rishi arrived at their asylum. The latter was honoured with those eternal rites that are laid down in their scriptures.

तद् दृष्ट्वा महदश्चर्यमपूर्वं विधिविस्तरम्।

उपोषविष्टः सुप्रीतो नारदो भगवानृषिः॥२३॥

Seeing that extraordinary conduct of the two original gods in themselves adoring other deities and Pitris, the illustrious Rishi Narada took his seat there, well pleased with the honours he had received.

नारायणं संनिरीक्ष्य प्रसन्नेनान्तरात्मना।

नमस्कृत्वा महदेवमिदं वचनमब्रवीत्॥२४॥

With a cheerful soul he looked at Narayana, and bowing to Mahadeva he said these words.

नारद उवाच

वेदेषु सपुराणेषु साङ्गोपाङ्गेषु गीयसे।

त्वमजः शाश्वतो धाता मातामृतमनुत्तमम्॥२५॥

प्रतिष्ठितं भूतभव्यं त्वयि सर्वमिदं जगत्।

Narada said—

In the Vedas and the Puranas in the auxiliary and sub-auxiliary treatises, you are sung with respect! You are unborn and eternal! you are the Creator! You are the mother of the universe! You are the embodiment of Immortality and you are the foremost of all things. The Past and the Future, indeed, the entire universe has been placed on you.

चत्वारो ह्याश्रमा देव सर्वे गार्हस्थ्यमूलकाः॥२६॥

यजन्ते त्वामहरहर्नानामूर्तिसमास्थितम्।

The four modes of life, O lord, of which the domestic is the first, continually sacrifice to you who are of diverse forms.

पिता माता च सर्वस्य जगतः शाश्वतो गुरुः।

कं त्वद्य यजसे देवं पितरं कं न विद्महे॥२७॥

You are the father and the mother and the eternal preceptor of the universe. We know not who is that god or that Pitri to whom you are sacrificing to-day.

श्री भगवानुवाच

अवाच्यमेतद् वक्तव्यमात्मगुह्यं सनातनम्।

तव भक्तिमतो ब्रह्मन् वक्ष्यामि तु यथातथम्॥२८॥

The Holy one said—

This topic is one regarding which nothing should be said. It is an ancient ministry. Your devotion to me is very great. Hence, O twice-born one, I shall describe it to you according to the truth.

यत् तत् सूक्ष्ममविज्ञेयमव्यक्तमचलं शुभम्।

इन्द्रियैरिन्द्रियार्थैश्च सर्वभूतैश्च वर्जितम्॥२९॥

स ह्यन्तरात्मा भूतानां क्षेत्रज्ञश्चेति कथ्यते।

त्रिगुणव्यतिरिक्तो वै पुरुषश्चेति कल्पितः॥३०॥

That which is minute, which is inconceivable, unmanifest, immobile, durable dissociated from the senses and the objects of the senses, as well as the (five) elements,—that is called the in-dwelling Soul of all existent creatures. That is known by the name of Kshetrajna. Transcending the three qualities of Sattva, Rajas, and Tamas, that is regarded as Purusha in the scriptures.

तस्मादव्यक्तमुत्पन्नं त्रिगुणं द्विजसत्तम।

अव्यक्ता व्यक्तभावस्था या सा प्रकृतिरव्यया॥३१॥

From him has originated the unmanifest, O foremost of twice-born ones, endued with the three qualities of Sattva, Rajas, and Tamas. Though really unmanifest, she is called indestructible Nature and lives in all manifest forms.

तां योनिमावयोर्विद्धि योऽसौ सदसदात्मकः।

आवाभ्यां पूज्यतेऽसौ हि दैवे पित्र्ये च कल्प्यते॥३२॥

Know that from her we two have originated. That all-pervading Soul, which is made of all existent and non-existent things, is worshipped by us. Even He is what we adore in all those rites that we perform in honour of the gods and the departed manes.

नास्ति तस्मात् परोऽन्यो हि पिता देवोऽथवा द्विज।

आत्मा हि नः स विज्ञेयस्ततस्तं पूजयावहे॥३३॥

There is no higher god, or father than He, O twice-born one! He should be known as our Soul. It is Him that we adore.

तेनैषा प्रथिता ब्रह्मन् मर्यादा लोकभाविनी।

दैवं पित्र्यं च कर्तव्यमिति तस्यानुशासनम्॥३४॥

This course of duties followed by men has, O twice-born one, been laid down by Him. It is his ordinance that we should duly perform all the rites laid down regarding the gods and the departed manes.

ब्रह्मा स्थाणुर्मनुर्दक्षो भृगुर्धर्मस्तपो यमः।

मरीचिरङ्गिराऽत्रिश्च पुलस्त्यः पुलहः क्रतुः॥३५॥

वसिष्ठः परमेष्ठी च विवस्वान् सोम एव च।

कर्दमश्चापि यः प्रोक्तः क्रोधो विक्रीत एव च॥३६॥

एकविंशतिस्तपन्नास्ते प्रजापतयः स्मृताः।

तस्य देवस्य मर्यादां पूजयन्तः सनातनीम्॥३७॥

Brahman, Sthanu, Manu, Daksha, Bhṛigu, Dharma, Yama, Marichi, Angiras, Atri, Pulastya, Pulaha, Kratu, Vashishtha, Parameshthi, Vivaswat, Shoma, Karddama, Kroda, Avak, and Kṛita, these twenty-one persons called Patriarchs, were first born. All of them obeyed the eternal law of the Supreme God.

दैवं पित्र्यं च सततं तस्य विज्ञाय तत्त्वतः।

आत्मप्राप्तानि च ततः प्राप्नुवन्ति द्विजोत्तमाः॥३८॥

Observing all the rites, in full, that were laid down in honor of the gods and the departed manes, all those foremost of twice-born ones acquired all those objects which they sought.

स्वर्गस्था अपि ये केचित् तान् नमस्यन्ति देहिनः।

ते तत्प्रसादाद् गच्छन्ति तेनादिष्टफलां गतिम्॥३९॥

The bodiless dwellers of heaven, itself bow to that Supreme God and through His favour they acquire those fruits and that end which he ordains for them.

ये हीनाः सप्तदशभिर्गुणैः कर्मभिरेव च।

कलाः पञ्चदश त्यक्त्वा ते मुक्ता इति निश्चयः॥४०॥

This is the injunction of the scriptures that those persons who are freed from these seventeen attributes, who have renounced all facts, and who are divested of the fifteen elements which form the gross body, are said to be Liberated.

मुक्तानां तु गतिर्वह्मन् क्षेत्रज्ञ इति कल्पिता।

स हि सर्वगुणश्चैव निर्गुणश्चैव कथ्यते॥४१॥

The ultimate end of the Liberated is called by the name of Kshetrajna. He is considered as both possessed of, and freed from, all the attributes.

दृश्यते ज्ञानयोगेन आवां च प्रसूतौ ततः।

एवं ज्ञात्वा तमात्मानं पूजयावः सनातनम्॥४२॥

He can be apprehended by knowledge alone. We two have originated from Him. Knowing him in that way, we worship that eternal soul of all things.

तं वेदश्चाश्रमाश्चैव नानामतसमास्थिताः।

भक्त्या सम्पूजयन्त्याशु गतिं चैषां ददाति सः॥४३॥

The Vedas and all the modes of life, though marked by diversities of opinion, all adore Him with devotion. It is he who, inclined to show favour, confers on them high ends fraught with happiness.

ये तु तद्भाविता लोके ह्येकानित्वं समास्थिताः।

एतदभ्यधिकं तेषां यत् ते तं प्रविशन्त्यतः॥४४॥

Those persons in this world who, filled with His spirit, become fully and conclusively devoted to him, acquire much higher end, for they succeed in entering Him and becoming merged in his self.

इति गुह्यसमुद्देशस्तव नारद कीर्तितः।

भक्त्या प्रेम्णा च विप्रर्षे अस्मद्भक्त्या च ते श्रुतः॥४५॥

I have now, O Narada, described to you what is highly mysterious, moved by the live I bear for you four devotion to me. Indeed, on account of that devotion which you profess towards me, you have succeeded in listening to this my discourse.

CHAPTER 335

(MOKSHADHARMA PARVA) — Continued.

Narada goes to see Narayana born in the house of Dharma. The Characteristics of liberated men

भीष्म उवाच

स एवमुक्तो द्विपदां वरिष्ठो

नारायणेनोत्तमपूरुषेण।

जगाद वाक्यं द्विपदां वरिष्ठं

नारायणं लोकहिताधिवासम्॥१॥

Bhishma said—

“Addressed by Narayana, that foremost of beings, in these words, Narada, the foremost of men, then said these words to Narayana for the behoof of the world.

नारद उवाच

यदर्थमात्रप्रभवेण जन्म

कृतं त्वया धर्मगृहे चतुर्था।

तत्साध्यतां लोकहितार्थमद्य

गच्छामि द्रष्टुं प्रकृतिं तवाद्याम्॥२॥

Narada said—

Let that object be fulfilled for which you, O Self-born Being, have taken birth in four forms in the house of Dharma! I shall now go for seeing your original nature.

पूजां गुरुणां सततं करोमि

परस्य गुह्यं न तु भिन्नपूर्वम्।

वेदाः स्वधीता मम लोकनाथ

तप्तं तपो नानृतमुक्तपूर्वम्॥३॥

I always adore my elders. I have never given out the secrets of others. O lord of the universe, I have studied the Vedas carefully. I have practised austere penances. I have never spoken a falsehood.

गुप्तानि चत्वारि यथागमं मे

शत्रौ च मित्रे च समोऽस्मि नित्यम्।

तं चादिदेवं सततं प्रपन्न

एकान्तभावेन वृणोम्यजस्रम्॥४॥

As laid down in the scriptures, I have always protected the four that should be protected. I always treat impartially friends and enemies. Wholly and surely given to Him, that first of gods, viz., the Supreme Soul, I incessantly worship Him.

एभिर्विशेषैः परिशुद्धसत्त्वः

कस्मान्न पश्येयमनन्तमीशम्।

तत्पारमेष्ठ्यस्य वचो निशम्य

नारायणः शाश्वतधर्मगोप्ता॥५॥

गच्छेति तं नारदमुक्तवान् स

सम्पूजयित्वाऽऽत्मविधिक्रियाभिः।

ततो विसृष्टः परमेष्ठिपुत्रः

सोऽभ्यर्चयित्वा तमृषिं पुराणम्॥६॥

Having purified my soul by these specially meritorious acts, why shall I not succeed in seeing that Infinite Lord of the universe?—Hearing these words of Parameshthi's son, Narayana, that protector of the scriptures, said to him, saying,—Go, O Narada!—Before sending him away, however, the great god adored the celestial Rishi with those rites and ceremonies which have been laid down in the scriptures by himself. Narada also duly honoured the ancient Rishi Narayana. After such honours had been exchanged, the son of Parameshthi left that spot.

स्वमुत्पपातोत्तमयोगयुक्त-

स्ततोऽधिमेरौ सहसा निलिल्ये।

तत्रावतस्थे च मुनिर्मुहूर्त-

मेकान्तमासाद्य गिरेः स शृङ्गे॥७॥

Endued with high Yoga-power, Narada suddenly soared into the sky and reached the summit of the mountains of Meru. Proceeding to a secluded spot on that summit, the great ascetic took rest for a short time.

आलोकयन्नुत्तरपश्चिमेन

ददर्श चाप्यद्भुतमुक्तरूपम्।

क्षीरोदधेर्योत्तरतो हि द्वीपः

श्वेतः स नाम्ना प्रथितो विशालः॥८॥

He then caste his eyes towards the north-western direction and saw an exceedingly wonderful spectacle. Towards the north, in the ocean of Milk, there is a large island named the White Island.

मेरोः सहस्रैः स हि योजनानां

द्वात्रिंशतोर्ध्वं कविभिर्निरुक्तः।

अनिन्द्रियाश्चानशनाश्च तत्र

निष्पन्दहीनाः सुसुगन्धिनस्तैः॥९॥

The learned say that its distance from the mountains of Meru is greater than thirty-two thousands Yojanas. The inhabitants of that realm have no senses. They live without food. Their eyes are winkless. They always send forth excellent perfumes.

श्वेताः पुमांसो गतसर्वपापा-

श्चक्षुर्मुषः पापकृतां नराणाम्।

वज्रास्थिकायाः सममानोन्माना

दिव्यावयवरूपाः शुभसारोपेताः॥१०॥

Their complexions are white. They are purged off of all sins. They blast the eyes of those sinners that look at them. Their bones and bodies are as hard as adamant. They consider honour and dishonour equally. They all look as if they are of divine origin. All of them are endued with auspicious marks and great strength.

छत्राकृतिशीर्षा मेघौघनिनादाः

सममुष्कचतुष्का राजीवच्छतपादाः।

षष्ठ्या दनैर्युक्ताः शुक्लैरष्टाभिर्दष्टाभिर्ये

जिह्वाभिर्ये विश्ववक्त्रं लेलिहान्ते सूर्यप्रख्यम्॥११॥

Their heads seem to be like umbrellas. Their voices are deep like that of the clouds. Each of them have four testes. The soles of their feet have hundreds of lines. They had sixty white teeth, and eight small ones. They had many tongues. With those tongues they seemed to lick the very Sun whose face is turned towards all sides.

देवं भक्त्या विश्वोत्पन्नं

यस्मात् सर्वे लोकाः सम्प्रसूताः।

वेदा धर्मा मुनयः शान्ता

देवाः सर्वे तस्य निसर्गः॥१२॥

Indeed, they seemed to be capable of devouring that great god from whom has originated the entire universe, the Vedas, the duties, and the ascetics possessing the quality of tranquillity.

युधिष्ठिर उवाच

अनिन्द्रिया निराहारा अनिष्पन्दाः सुगन्धिनः।

कथं ते पुरुषा जाताः का तेषां गतिरुत्तमा॥१३॥

Yudhishtira said—

"O grand-father, you have said that those beings have no senses, that they do not eat anything for maintaining their lives; that their eyes are winkless; and that they always emit excellent perfumes. I ask, how were they born? What also is the superior end which they acquire?

ये च मुक्ता भवन्तीह नरा भरतसत्तम।

तेषां लक्षणमेतद्धि तच्छ्वेतद्वीपवासिनाम्॥१४॥

O chief of Bharata's race, are the characteristics of those men that become liberated the same as those by which the inhabitants of the White Island are distinguished?

तस्मान्मे संशयं छिन्धि परं कौतूहलं हि मे।

त्वं हि सर्वकथारामस्त्वां चैवोपाश्रिता वयम्॥१५॥

Do you remove my doubts! The curiosity I feel is very great. You are the repository of all histories and narratives. As regards ourselves, we entirely depend on you for knowledge and instruction.

भीष्म उवाच

विस्तीर्णैषा कथा राजन् श्रुता मे पितृसंनिधौ।
यैषा तव हि वक्तव्या कथासारो हि सा मता॥१६॥

Bhishma said—

“This narrative, O king, which I have heard from my father, is extensive. I shall now recite it to you. Indeed, it is considered as the cream of all narratives.

राजोपरिचरो नाम बभूवाधिपतिर्भुवः।

आखण्डलसखः ख्यातो भक्तो नारायणं हरिम्॥१७॥

There was, in days of yore, a king on Earth, Uparichara, by name. He was known to be the friend, of Indra the king of gods. He was devoted to Narayana called also by the name of Hari.

धार्मिको नित्यभक्तश्च पितुर्नित्यमतन्द्रितः।

साम्राज्यं तेन सम्प्राप्तं नारायणवरात् पुरा॥१८॥

He used to discharge all the duties laid down in the scriptures. Ever devoted to his father, was always ready for action. He acquired sovereignty of the world on account of a boon he had obtained from Narayana.

सात्वतं विधिमास्थाय प्राक् सूर्यमुखनिःसृतम्।

पूजयामास देवेशं तच्छेषेण पितामहान्॥१९॥

Following the Satvata ritual that had been declared in days of yore by the Sun himself, king Uparichara used to adore the God of gods, and after his worship was over, to adore the Grandfather of the universe.

पितृशेषेण विप्रांश्च संविभज्याश्रितांश्च सः।

शेषान्नभुक् सत्यपरः सर्वभूतेष्वर्हिसकः॥२०॥

After adoring the departed manes, he adored the Brahmanas. He then divided the offerings among those who depended on him. With the remnant after serving those, the king satisfied his own hunger. Given to truth, the king abstained from doing any injury to any creature.

सर्वभावेन भक्तः स देवदेवं जनार्दनम्।

अनादिमध्यनिधनं लोककर्तारमव्ययम्॥२१॥

With his entire soul, the king was devoted to that God of gods, viz., Janardana, who is without beginning and middle and end, who is Creator of the universe, and who is without decay of any sort.

तस्य नारायणे भक्तिं वहतोऽमित्रकर्षिणः।

एकशय्यासनं देवो दत्तवान् देवराट् स्वयम्॥२२॥

Seeing the devotion to Narayana of that destroyer of foes, the divine king of the gods himself shared with him his own seat and bed.

आत्मराज्यं धनं चैव कलत्रं वाहनं तथा।

यत्तद्भागवतं सर्वमिति तत् प्रोक्षितं सदा॥२३॥

His kingdom and riches and wives and animals were all considered by him as obtained from Narayana. He, therefore, offered all his belongings to that great god.

काम्यनैमित्तिका राजन् यज्ञियाः परमक्रियाः।

सर्वाः सात्वतमास्थाय विधिं चक्रे समाहितः॥२४॥

Adopting the Satvata ritual, king Uparichara, with concentrated soul, used to perform all his sacrificial acts and observances, both optional and obligatory.

पाञ्चरात्रविदो मुख्यास्तस्य गेहे महात्मनः।

प्रायणं भगवत्प्रोक्तं भुञ्जते वाग्रभोजनम्॥२५॥

Many foremost Brahmanas, well conversant with the Pancharatra ritual, used to eat before all others the food offered to the god Narayana in the palace of that illustrious king.

तस्य प्रशासतो राज्यं धर्मेणामित्रघातिनः।

नानृता वाक् समभवन्मनो दुष्टं न चाभवत्॥२६॥

As long as that destroyer of enemies continued to rule his kingdom piously, no falsehood ever escaped his lips and no evil thought ever entered his mind.

न च कायेन कृतवान् स पापं परमण्वपि।

ये हि ते ऋषयः ख्याताः सप्त चित्रशिखण्डिनः॥२७॥

तैरेकमतिभिर्भूत्वा यत् प्रोक्तं शास्त्रमुत्तमम्।

वेदैश्चतुर्भिः समितं कृतं मेरौ महागिरौ॥२८॥

आस्यैः सप्तभिरुद्गीर्णं लोकधर्ममनुत्तमम्।

मरीचिरन्यद्भिरसौ पुलस्त्यः पुलहः क्रतुः।

वसिष्ठश्च महातेजास्ते हि चित्रशिखण्डिनः॥२९॥

सप्त प्रकृतयो होतास्तथा स्वायम्भुवोऽष्टमः।

एताभिर्धार्यति लोकस्ताभ्यः शास्त्रं विनिःसृतम्॥३०॥

With his limbs he never perpetrated even the slightest crime. The seven celebrated Rishis, viz., Marichi, Atri, Angiras, Pulastya, Pulaha, Kratu, and Vashishtha, who passed by the name of Chitra-shikhandins, uniting together on the breast of that foremost of mountains, viz., Meru, promulgated an excellent work on duties and observances which were consistent with the four Vedas. The contents of that work were uttered by seven mouths, and formed the best compendium of human duties and observances. Known, as already stated, by the name of Chitra-Shikhandins, those seven Rishis form the seven elements, and the Self-born Manu, who is the eighth in the number, formed original Nature. These eight keep up the universe, and it was these eight who promulgated the treatise referred to.

एकाग्रमनसो दान्ता मुनयः संयमे रताः।

भूतभव्यभविष्यज्ञाः सत्यधर्मपरायणाः॥३१॥

With their senses and minds under complete subjugation and ever given to Yoga, these eight ascetics, with concentrated souls, fully know the Past, the Present and the Future, and are devoted to the Religion of Truth.

इदं श्रेय इदं ब्रह्म इदं हितमुत्तमम्।

लोकान् संचिन्त्य मनसा ततः शास्त्रं प्रचक्रिरे॥३२॥

This is good,—This is Brahma,—This is highly beneficial,—reflecting thus in their minds, those Rishis created the worlds, and the science of morality and duty that governs those worlds.

तत्र धर्मार्थकामा हि मोक्षः पश्चाच्च कीर्तितः।

मर्यादा विविधाश्चैव दिवि भूमौ च संस्थिताः॥३३॥

In that work the authors discoursed on Religion and Profit and Pleasure, and subsequently on Liberation also. The various restrictions and limitations were also laid down in it for the Earth as also for Heaven.

आराध्य तपसा देवं हरिं नारायणं प्रभुम्।

दिव्यं वर्षसहस्रं वै सर्वे ते ऋषिभिः सह॥३४॥

They wrote that work after having adored with penances the powerful and illustrious Narayana called also Hari, for a thousand divine years, in company with many other Rishis.

नारायणानुशास्ता हि तदा देवी सरस्वती।

विवेश तानृषीन् सर्वाल्लोकानां हितकाम्यया॥३५॥

Pleased with their penances and adoration, Narayana ordered the goddess of speech, viz., Sarasvati, to enter into the bodies of those Rishis. The goddess, for the behoof of the worlds, did what she ordered.

ततः प्रवर्तिता सम्यक् तपोविद्धिर्द्विजातिभिः।

शब्दे चार्थे च हेतो च एषा प्रथमसर्गजा॥३६॥

On account of the entrance of the goddess of speech into their bodies, those Rishis, well conversant with penances, succeeded in composing that foremost of works in respect of words, senses and reason.

आदादेव हि तच्छास्त्रमोकारस्वरपूजितम्।

ऋषिभिः श्रावितं यत्र तत्र कारुणिको ह्यसौ॥३७॥

Having composed that work sanctified with the syllable OM, the Rishis first of all read it to Narayana, who heard them from kindness.

ततः प्रसन्नो भगवाननिर्दिष्टशरीरगः।

ऋषीनुवाच तान् सर्वानदृश्यः पुरुषोत्तमः॥३८॥

कृतं शतसहस्रं हि श्लोकानादिमुत्तमम्।

लोकतन्त्रस्य कृत्स्नस्य यस्माद् धर्मः प्रवर्तते॥३९॥

The illustrious and bodiless Narayana became highly pleased with what he heard. That foremost of all Beings then addressed those Rishis in an incorporeal voice and said,—Excellent is this work that you have composed containing a hundred thousand verses. The duties and observances of all the worlds will originate from this your work.

प्रवृत्तौ च निवृत्तौ च यस्मादेतद् भविष्यति।

यजुर्ऋक्सामभिर्जुष्टमथर्वाङ्गिरसैस्तथा॥४०॥

Perfectly following the four Vedas, viz., the Yajushes, the Richs, the Samans, and the Atharvans of Angiras, this work of yours will

be an authority in all the worlds with regard to both Work and Renunciation.

यथा प्रमाणं हि मया कृतो ब्रह्मा प्रसादतः।

रुद्रश्च क्रोधजो विप्रा यूयं प्रकृतयस्तथा॥४१॥

According to the authority of the scriptures I have created Brahman from the attribute of Grace, Rudra from my anger, and yourselves, ye Brahmanas, as representing the elements.

सूर्याचन्द्रमसौ वायुर्भूमिरापोऽग्निरेव च।

सर्वे च नक्षत्रगणा यच्च भूताभिः शब्दितम्॥४२॥

अधिकारेषु वर्तन्ते यथास्वं ब्रह्मवादिनः।

सर्वे प्रमाणं हि यथा तथा तच्छास्त्रमुत्तमम्॥४३॥

भविष्यति प्रमाणं वै एतन्मदनुशासनम्।

तस्मात् प्रवक्ष्यते धर्मान् मनुः स्वायम्भुवः स्वयम्॥४४॥

The Sun, and the Moon, Wind, and Earth, and Water and Fire, all the stars and planets and constellations, all else that is called by the name of creatures, and utterers of Brahma, all live and act in their respective spheres and are all respected as authorities. This work which you have composed shall be regarded by all persons, as a work of the highest authority. This is my order. Guided by this treatise, the Self-created Manu himself will declare to the world its duties and observances.

उशना बृहस्पतिश्चैव यदोत्पन्नौ भविष्यतः।

तदा प्रवक्ष्यतः शास्त्रं युष्मन्मतिभिर्बुद्धतम्॥४५॥

When Ushanas and Brihaspati will be born, they also will promulgate their respective work on morality and religion, guided by and quoting from this your work.

स्वायम्भुवेषु धर्मेषु शास्त्रे चौशनसे कृते।

बृहस्पतिमते चैव लोकेषु प्रतिचारिते॥४६॥

युष्मत्कृतमिदं शास्त्रं प्रजापालो वसुस्ततः।

बृहस्पतिसकाशाद् वै प्राप्स्यते द्विजसत्तमाः॥४७॥

After the publication of his work by the Self-born Manu and of that by Ushanas, and after the publication of the work also by Brihaspati, this science composed by you will be acquired by king Vasu. Indeed, you foremost of twice-born ones, that king will acquire this knowledge of this work from Brihaspati.

स हि सद्भावितो राजा मद्भक्तश्च भविष्यति।

तेन शास्त्रेण लोकेषु क्रियाः सर्वाः करिष्यति॥४८॥

Filled with all good thoughts, that king will become deeply devoted to me. Guided by this work, he will perform all his religious deeds and observance.

एतद्धि युष्मच्छास्त्राणां शास्त्रमुत्तमसंज्ञितम्।

एतदर्थं च धर्म्यं च रहस्यं चैतदुत्तमम्॥४९॥

Verily, this work composed by you will be the foremost of all works on morality and religion. Excellent as it is, this work is full of instructions for acquiring both Riches and Religious merit, and is full of mysteries.

अस्य प्रवर्तनाच्चैव प्रजावन्तो भविष्यथ।

स च राजश्रिया युक्तो भविष्यति महान् वसुः॥५०॥

For the publication of this treatise, you will be progenitors of an extensive family! King Uparichara also will become endued with greatness and prosperity.

संस्थिते तु नृपे तस्मिंश्शास्त्रमेतत् सनातनम्।

अन्तर्घास्यति तत् सर्वमेतद् वः कथितं मया॥५१॥

Upon the death, however, of that king, this eternal work will disappear from the world. I tell you all this.

एतावदुक्त्वा वचनमदृश्यः पुरुषोत्तमः।

विसृज्य तानृषीन् सर्वान् कामपि प्रसृतो दिशम्॥५२॥

Having said these words to all those Rishis, the invisible Narayana left them and went to some place that was not known to them.

ततस्ते लोकपितरः सर्वलोकार्थचिन्तकाः।

प्रावर्तयन्त तच्छास्त्रं धर्मयोनिं सनातनम्॥५३॥

Then those progenitors of the world, those Rishis who conferred their thoughts on the worldly ends, duly promulgated that work which is the eternal origin of all duties and observances.

उत्पन्नेऽङ्गिरसे चैव युगे प्रथमकल्पिते।

साङ्गोपनिषदं शास्त्रं स्थापयित्वा बृहस्पतौ॥५४॥

Subsequently, when Brihaspati was born in Angiras's family in the golden age, those seven Rishis charged him with the task of

promulgating their work which was consistent with the Upanishads and the several branches of the Vedas.

जग्मुर्यथेप्सितं देशं तपसे कृतनिश्चयाः।

धारणाः सर्वलोकानां सर्वधर्मप्रवर्तकाः॥५५॥

The themselves who were upholders of the universe and the first promulgators of duties and religious observances, then went to the place they chose, determined to practise penances."

CHAPTER 336

(MOKSHADHARMA PARVA) — Continued.

The birth of Brihaspati; the description of the White Island

भीष्म उवाच

ततोऽतीते महाकल्पे उत्पन्नेऽङ्गिरसः सुते।

बभूवुर्निर्वृता देवा जाते देवपुरोहिते॥१॥

Bhishma said—

Then, upon the expiration of the great cycle, when the celestial priest Brihaspati was born in the family of Angiras, all the gods became very happy.

बृहद् ब्रह्म महर्चेति शब्दाः पर्यायवाचकाः।

एभिः समन्वितो राजन् गुणैर्विद्वान् बृहस्पतिः॥२॥

The words Vrihat, Brahma, and Mahat all carry the same significance. The celestial priest, O king, came to be called Brihaspati because he was gifted with all these accomplishments.

तस्य शिष्यो बभूवः राजोपरिचरो वसुः।

अधीतवांस्तदा शास्त्रं सम्यक् चित्रशिखण्डिजम्॥३॥

King Uparichara, otherwise called Vasu, became a disciple of Brihaspati and soon became the greatest of his disciples. Admitted as such, he began of study from his preceptor that science which was composed by the seven Rishis who were known by the name of Chitrashikhandins.

स राजा भावितः पूर्वं दैवेन विधिना वसुः।

पालयामास पृथिवीं दिवमाखण्डलो यथा॥४॥

With soul purified by sacrifices and other religious rites, he governed the Earth like Indra ruling the Heaven.

तस्य यज्ञो महानासीदश्वमेधो महात्मनः।

बृहस्पतिरुपाध्यायस्तत्र होता बभूव ह॥५॥

The illustrious king celebrated a great Horse-sacrifice in which his preceptor Brihaspati became the priest offering libation.

प्रजापतिसुताश्चात्र सदस्याश्चाभवंस्त्रयः।

एकतश्च द्वितश्चैव त्रितश्चैव महर्षयः॥६॥

धनुषाख्योऽथ रैभ्यश्च अर्वावसुपरावसू।

ऋषिर्मेघातिथिश्चैव ताण्ड्यश्चैव महानृषिः॥७॥

ऋषिः शान्तिर्महाभागस्तथा वेदशिराश्च यः।

ऋषिश्चेष्टश्च कपिलः शालिहोत्रपिता स्मृतः॥८॥

आद्यः कठस्तैत्तिश्च वैषम्पायनपूर्वजः।

कण्वोऽथ देवहोत्रश्च एते षोडश कीर्तिताः॥९॥

The sons of Prajapati themselves, viz., Ekata, Dvita, and Trita became the priests watching the proceedings. There were others also who became Sadasyas in that sacrifice, viz., Dhanusha, Rajvya, Arvavasu, Paravasu, the Rishi Medhatithi, the great Rishi Tandy, the blessed Rishi Shanti, Vedashiras the foremost of Rishis, viz., Kapila, who was the father of Shalihotra, the first Kalpa, Tittiri the elder brother of Vaishampayana, Kanwa, and Devahotra, forming in all sixteen.

सम्भूताः सर्वसम्भारास्तस्मिन् राजन् महाक्रता।

न तत्र पशुघातोऽभूत् स राजैवं स्थितोऽभवत्॥१०॥

In that great sacrifice, O king, all the necessary articles were collected. No animals were killed in it. The king had ordained it so.

अहिंस्रः शुचिरक्षुद्रो निराशीः कर्मसंस्तुतः।

आरण्यकपदोद्भूता भागास्तत्रोपकल्पिताः॥११॥

He was full of mercy. Of pure and liberal mind, he had renounced all desire, and was well-conversant with all rites. The necessary articles of that sacrifice were the productions of the forest.

प्रातस्ततोऽस्य भगवान् देवदेवः पुरातनः।

साक्षात् तं दर्शयामास सोऽदृश्योऽन्येन केनचित्॥१२॥

The ancient God of gods (viz., Hari), became highly pleased with the king on account of that sacrifice. Incapable of being seen by any one else, the great God appeared before his worshipper.

स्वयं भागमुपाघ्राय पुरोडाशं गृहीतवान्।
अदृश्येन हतो भागो देवेन हरिमेघसा॥१३॥

Accepting by taking its scent, the share offered to him he himself took up the Purodasha (clarified butter with cakes of powdered barley). The great God took up the offerings without being seen by any one.

बृहस्पतिस्ततः क्रुद्धः स्रुचमुद्यम्य वेगितः।
आकाशं घ्नन् स्रुचः पातै रोषादश्रूण्यवर्तयत्॥१४॥

At this, Brihaspati became angry. Taking up the ladle he hurled it violently at the sky, and began to shed tears in anger.

उवाच चोपरिचरं मया भागोऽयमुद्यतः।
ग्राह्यः स्वयं हि देवेन मत्प्रत्यक्षं न संशयः॥१५॥

Addressing king Uparichara he said,—Here, I place this as Narayana's share of the sacrificial offerings! Forsooth, he shall take it before my eyes.

युधिष्ठिर उवाच

उद्यता यज्ञभागा हि साक्षात् प्राप्ताः सुरैरिह।
किमर्थमिह न प्राप्तो दर्शनं स हरिर्विभुः॥१६॥

Yudhishtira said—

In the great sacrifice of Uparichara, all the gods appeared in their respective forms for partaking of the sacrificial offerings and were seen by all. Why is it that the powerful Hari only acted otherwise by invisibly taking his share?

भीष्म उवाच

ततः स तं समुदधूतं भूमिपालो महान् वसुः।
प्रसादयामास मुनि सदस्यास्ते च सर्वशः॥१७॥

Bhishma said—

When Brihaspati yielded to anger, the great king Vasu and all his Sadasyas sought to pacify the great Rishi.

ऊचुश्चैनमसम्प्रान्ता न रोषं कर्तुमर्हसि।
नैव धर्मः कृतयुगे यस्त्वं रोषमचीकृथाः॥१८॥

With cool heads, all of them said to Brihaspati,—You should not yield to anger. In this golden age, this anger to which you have yielded should not be the characteristic of any one.

अरोषणो ह्यसौ देवो यस्य भागोऽयमुद्यतः।
न शक्यः स त्वया द्रष्टुमस्माभिर्वा बृहस्पते॥१९॥

The great god for whom the share of the sacrificial offerings was designed by you, is himself free from anger! He is incapable of being seen either by ourselves or by you, O Brihaspati.

यस्य प्रसादं कुस्ते स वैतं द्रष्टुमर्हति।
एकतद्वितत्रितश्चोद्यस्ततश्चित्रशिखण्डिनः॥२०॥

Only he can see Him to whom He becomes gracious!—Then the Rishis Ekata, Dvita, and Trita, who were all conversant with the science of morality and duties compiled by the seven Rishis, addressed that assembly and began the following narration.

वयं हि ब्रह्मणः पुत्रा मानसाः परिकीर्तिताः।
गताः निःश्रेयसार्थं हि कदाचिद् दिशमुत्तराम्॥२१॥

We are the sons of Brahman, begotten by his will. Once on a time we went to the north for the acquisition of our highest good.

तप्त्वा वर्षसहस्राणि चरित्वा तप उत्तमम्।

एकपादाः स्थिताः सम्यक् काष्ठभूताः समाहिताः॥२२॥

Having practised penances for thousands of years and acquired a great ascetic merit, we again stood on only one foot like fixed rods of wood.

मेरोस्तभगा तु क्षीरोदस्यानुकूलतः।

स देशो यत्र नस्तप्तं तपः परमदारुणम्॥२३॥

The country where we practised these austere penances, lies to the north of the mountains of Meru and on the shores of the ocean of milk.

कथं पश्येम हि वयं देवं नारायणात्मकम्।

वरेण्यं वरदं तं वै देवदेवं सनातनम्॥२४॥

कथं पश्येम हि वयं देवं नारायणं त्विति।
अथ व्रतस्यावभृथे वागुवाचाशरीरिणी॥२५॥
स्निग्धगम्भीरया वाचा प्रहर्षणकरी विभो।

The object we had in mind was how to see the divine Narayana in his own form. Upon the termination of our penances and after we had performed the final ablutions, we heard an incorporeal voice, O powerful Brihaspati, deep like that of the clouds and exceedingly melodious and filling the heart with joy.

सुतपत्नं वस्तपो विप्राः प्रसन्नेनान्तरात्मना॥२६॥

यूयं जिज्ञासवो भक्ताः कथं द्रक्ष्यथ तं विभुम्।

The voice said—

You Brahmanas, you have performed well these penances with cheerful souls! Devoted to Narayana, you try to know how you may succeed in seeing that god of great power.

क्षीरोदधेरुत्तरतः श्वेतद्वीपो महाप्रभः॥२७॥

तत्र नारायणपरा मानवाश्चन्द्रवर्चसः।

On the northern shores of the ocean of milk there is an island called White Island. The men that dwell in that island have complexions as white as the rays of the Moon and that are devoted to Narayana.

एकान्तभावोपगतास्ते भक्ताः पुरुषोत्तमम्॥२८॥

ते सहस्रार्चिषं देवं प्रविशन्ति सनातनम्।

Worshippers of that foremost of all Beings, they are devoted to Him with their whole minds. They all enter that eternal and illustrious god of a thousand rays.

अनिन्द्रिया निराहारा अनिषन्दाः सुगन्धिनः॥२९॥

एकान्तिनस्ते पुरुषाः श्वेतद्वीपनिवासिनः।

गच्छध्वं तत्र मुनयस्तत्रात्मा ये प्रकाशितः॥३०॥

They are shorn of senses. They do not live on any sort of food. Their eyes are winkless. Their bodies always emit a sweet smell. Indeed, the inhabitants of White Island believe and adore only one God. Go there, ye ascetics. for there I have revealed myself.

अथ श्रुत्वा वयं सर्वे वाचं तामशरीरिणीम्।

यथाख्यातेन मार्गेण तं देशं प्रतिपेदिरे॥३१॥

All of us, hearing these invisible words, proceeded by the way said to the country described.

प्राप्य श्वेतं महाद्वीपं तच्चित्तास्तददिदृक्षवः।

ततोऽस्मद्दृष्टिविषयस्तदा प्रतिहतोऽभवत्॥३२॥

Eagerly desirous of seeing Him and our hearts full of Him, we reached that large island called White Island. Arrived there, we could see nothing. Indeed our vision was blinded by the energy of the great god and accordingly we could not see Him.

न च पश्याम पुरुषं तत्तेजोहतदर्शनाः।

ततो नः प्रादुरभवद् विज्ञानं देवयोगजम्॥३३॥

At this, the idea, due to the grace of the great God Himself, sprung in our minds that one who had not practised sufficient penances could not soon see Narayana.

न किलातप्ततपसा शक्यते द्रष्टुमञ्जसा।

ततः पुनर्वर्षशतं तप्त्वा तात्कालिकं महत्॥३४॥

व्रतावसाने च शुभान् नरान् ददृशिरे वयम्।

Under the influence of this idea we once more began to practise some severe austerities, suited to the time and place, for a hundred years. Upon the termination of our vows, we saw a number of men of auspicious marks.

श्वेतांश्चन्द्रप्रतीकाशान् सर्वलक्षणलक्षितान्॥३५॥

नित्याञ्जलिकृतान् ब्रह्मा जपतः प्रागुदङ्मुखान्।

All of them were white and looked like the Moon and were endued with every sort of blessedness. Their hands were always joined in prayer. The faces of some were turned towards the North and of some to East. They were engaged in silently meditating on Brahma.

मानसो नाय स जपो जप्यते तैर्महात्मभिः॥३६॥

तेनैकाग्रमनस्त्वेन प्रीतो भवति वै हरिः।

The recitation performed by those great persons was a mental Yapa. On account of their hearts, having been entirely fixed upon Him, Hari became highly gratified with them.

याभवन्मुनिशार्दूल भाः सूर्यस्य युगक्षये॥३७॥

एकैकस्य प्रभा तादृक् साभवन्मानवस्य ह।

The effulgence that came out of the persons of those men resembled, O foremost of ascetics, the splendours which the sun assumed when the time comes for the dissolution of the universe.

तेजोनिवासः स द्वीप इति वै येनिरे वयम्॥३८॥

न तत्राभ्यधिकः कश्चित् सर्वे ते समतेजसः।

Indeed, we thought that that Island was the seat of all Energy. All the denizens were perfectly equal in energy. There was no superiority or inferiority there among them.

अथ सूर्यसहस्रस्य प्रभां युगपदुत्थिताम्॥३९॥

सहसा दृष्टवन्तः स्म पुनरेव बृहस्पते।

We then suddenly saw once more a light arise that seemed to be the concentrated effulgence of a thousand Sons, O Brihaspati.

सहिताश्चाभ्यधावन्त ततस्ते मानवा द्रुतम्॥४०॥

कृताञ्जलिपुटा हृष्टा नम इत्येव वादिनः।

The denizens in a body, ran towards that light, with hands joined in reverential attitude, full of joy, and uttering the one word Salutation.

ततो हि वदतां तेषामश्रौष्म विपुलं ध्वनिम्॥४१॥

बलिः किलोपह्रियते तस्य देवस्य तैरैरैः।

We then heard a very loud noise uttered by all of them together. It appeared that those men were engaged in offering a sacrifice to the great God.

वयं तु तेजसा तस्य सहसा हतचेतसः॥४२॥

न किञ्चिदपि पश्यामो हतचक्षुर्बलेन्द्रियाः।

As regard's ourselves, we were suddenly deprived of our senses by his Energy. Shorn of vision and strength and all the senses, we could not behold or feel anything.

एकस्तु शब्दो विततः श्रुतोऽसमाभिरुदीरितः॥४३॥

जितं ते पुण्डरीकाक्ष नमस्ते विश्वभावन।

We only heard a loud sound uttered by the collected denizens. It said,—Victory to you, O you have eyes like lotus petals! Salutation to you, O Creator of the universe.

नमस्तेऽस्तु हृषीकेश महापुरुषपूर्वज॥४४॥

इति शब्दः श्रुतोऽस्माभिः शिक्षाक्षरसमन्वितः।

Salutation to you, O Hrishiksha, O foremost of Beings, O First-born! This was the sound we heard, uttered distinctly and in accordance with the rules of orthoepy.

एतस्मिन्नन्तरे वायुः सर्वगन्धवहः शुचिः॥४५॥

दिव्यान्युवाह पुष्पाणि कर्मण्याश्चौषधीस्तथा।

Meanwhile, a fragrant and pure breeze blew, carrying perfumes of celestial flowers, and of certain herbs and plants that were necessary on the occasion.

तैरिष्टः पञ्चकालज्ञैर्हरिकान्तिभिर्नरैः॥४६॥

भक्त्या परमया युक्तैर्मनोवाक्कर्मभिस्तदा।

Those men, gifted with great devotion, having hearts full of reverence, conversant with the ordinances laid down in the Pancharatra, were then adoring the great god with mind, word, and deed.

नूनं तत्रागतो देवो यथा तैर्वागुदीरितः॥४७॥

वयं त्वेनं न पश्यामो मोहितास्तस्य मायया।

Forsooth, Hari appeared in that place whence the sound we heard originated. As regards ourselves, stupefied by His illusion, we could not behold Him.

मास्ते संनिवृत्ते च बलौ च प्रतिपादिते॥४८॥

चिन्ताव्याकुलितात्मानो जाताः स्मोऽङ्गिरसां वरा।

After the breeze has ceased and the sacrifice had been over, our hearts became stricken with anxiety, O foremost one of Angiras's race.

मानवानां सहस्रेषु तेषु वै शुद्ध्योनिषु॥४९॥

अस्मान् न कश्चिन्मनसा चक्षुषा वाप्यपूजयत्।

As we stood among those thousands of men all of whom were of pure birth, no one honoured us with a glance or a nod.

तेऽपि स्वस्था मुनिगणा एकभावमनुव्रताः॥५०॥

नास्मासु दधिरे भावं ब्रह्मभावमनुष्ठिताः।

Those ascetics, all of whom were cheerful and filled with devotion and who were all

practising the Brahma-frame of mind, showed no feeling for us.

ततोऽस्मान् सुपरिश्रान्तां स्तपसा चातिकर्षितान्॥५१॥

उवाच स्वस्थं किमपि भूतं तत्राशरीरकम्।

We had been greatly tired. Our penances had emaciated us. At that time, a bodiless Being addressed us from the sky and said to us these words:—

देव उवाच

दृष्टा वः पुरुषाः श्वेताः सर्वेन्द्रियविवर्जिताः॥५२॥

दृष्टो भवति देवेश एभिर्दृष्टैर्द्विजोत्तमैः।

These white men, who are divested of all external senses, are competent to see (Narayana). Only those foremost of twice-born persons whom these white men honoured with their looks, can see the great God.

गच्छध्वं मुनयः सर्वे यथागतमितोऽचिरात्॥५३॥

न स शक्यस्त्वभक्तेन द्रष्टुं देवः कथंचन।

Go hence, ye Munis, to the place from where you have come! That great Deity is incapable of being ever seen by one who has no devotion.

कामं कालेन महता एकान्तित्वमुपागतैः॥५४॥

शक्यो द्रष्टुं स भगवान् प्रभामण्डलदुर्दृशः।

महत् कार्यं च कर्तव्यं गुष्माभिर्द्विजसत्तमाः॥५५॥

Incapable of being seen on account of his dazzling effulgence, that illustrious Deity can be seen only by those person who succeed, in course of long time, in devoting themselves wholly and solely to Him. O foremost of twice-born ones, you have a great duty to perform.

इतः कृतयुगेऽतीते विपर्यासं गतेऽपि च।

वैवस्वतेऽन्तरे विप्राः प्राप्ते त्रेतायुगे पुनः॥५६॥

सुराणां कार्यसिद्ध्यर्थं सहाया वै भविष्यथ।

After the expiration of this the golden age, when the Treta age comes in course of the Vivasvat cycle, a great calamity will befall the world. You Munis, you shall then have to help the gods.

ततस्तदद्भुतं वाक्यं निशम्यैवापृतोपमम्॥५७॥

तस्य प्रसादात् प्राप्ताः स्मो देशमीप्सितमञ्जसा।

Having heard this wonderful words that were sweet as nectar, we soon returned to the place we desired, through the favour of that great Deity.

एवं सुतपसा चैव हव्यकव्यैस्तथैव च॥५८॥

देवोऽस्माभिर्न दृष्टः स कथं त्वं द्रष्टुमर्हसि।

When with the help of even such austere penances of offerings devoutly given in sacrifices, we could not see the great Deity, how, indeed, can you except to see Him so easily?

नारायणो महद्भूतं विश्वसुगन्धव्यकव्यभुक्॥५९॥

अनादिनिधनोऽव्यक्तो देवदानवपूजितः।

Narayana is a Great Being, he is the Creator of the universe. He is worshipped in sacrifices with offerings of clarified butter and other food dedicated with the help of Vedic Mantras. He has no beginning and no end. He is Unmanifest. Both the gods and the Danavas adore Him.

एवमेकतवाक्येन द्वितत्रितपतेन च॥६०॥

अनुनीतः सदस्यैश्च बृहस्पतिरुदारधीः।

समापयत् ततो यज्ञं दैवतं समपूजयत्॥६१॥

Induced by these words spoken by Ekata and approved by his companions, viz., Dvita and Trita, and solicited also by the other Sadasyas, the great Brihaspati terminated that sacrifice after duly offering the accustomed adorations to the gods.

समाप्तयज्ञो राजापि प्रजां पालितवान् वसुः।

ब्रह्मशापाद् दिवो भ्रष्टः प्रविवेश महीं ततः॥६२॥

Having completed his great sacrifice, king Uparichara, also, began to rule his subjects piously. At last, renouncing his body, he ascended to heaven. After sometime, through the curse of the Brahmanas, he dropped down from those happy regions and sank deep into the bowels of the Earth.

स राजा राजशार्दूल सत्यधर्मपरायणः।

अन्तर्भूमिगतश्चैव सततं धर्मवत्सलः॥६३॥

King Vasu, O foremost of kings, was always devoted to the true religion. Although

sunk deep into the bowels of the Earth, his devotion to virtue did not decrease.

नारायणपरो भूत्वा नारायणजपं जपन्

तस्यैव च प्रसादेन पुनरेवोत्थितस्तु सः॥६४॥

Ever devoted to Narayana, and ever reciting sacred Mantras having Narayana for their god, he once more ascended to heaven through Narayana's favour.

महीतलाद् गतः स्थानं ब्रह्मणः समनन्तरम्।

परां गतिमनुप्राप्त इति नैष्ठिकमञ्जसा॥६५॥

Getting up from the bowels of the Earth, king Vasu, on account of the very highest end that he attained, proceeded to a spot which is even higher than the region of Brahman himself."

CHAPTER 337

(MOKSHADHARMA PARVA) — Continued.

The discussion whether goats should be sacrificed. The fall of King Vasu

युधिष्ठिर उवाच

यदा भगवतोऽत्यर्थमासीद् राजा महान् वसुः।

किमर्थं स परिभ्रष्टो विवेश विवरं भुवः॥१॥

Yudhishtira said—

When the great king Vasu was so wholly devoted to Narayana, why then did he drop down from heaven and why again had he to sink beneath the surface of Earth?

भीष्म उवाच

अत्राप्युदाहरन्तीममितिहासं पुरातनम्।

ऋषीणां चैव संवादं त्रिदशानां च भारत॥२॥

Bhishma said—

Regarding it is cited an old discourse, O Bharata, between the Rishis and the gods.

अजेन यष्टव्यमिति प्राहुर्देवा द्विजोत्तमान्।

स च छागोऽप्यजो ज्ञेयो नान्यः पशुरिति स्थितिः॥३॥

Once on a time, addressing many foremost of Brahmanas the gods said to them that sacrifices should be performed by offering up

Ajas as victims. The word Aja means the goat and no other animal.

ऋषय ऊचुः

बीजैर्यज्ञेषु यष्टव्यमिति वै वैदिकी श्रुतिः।

अजसंज्ञानि बीजानि छागं नो हन्तुमर्हथ॥४॥

The Rishis said—

The Veda declares that in sacrifices the offerings should consist of seeds. Seeds are called Ajas. You should not kill goats.

नैष धर्मः सतां देवा यत्र वध्येत वै पशुः।

इदं कृतयुगं श्रेष्ठं कथं वध्येत वै पशुः॥५॥

O gods, that cannot be the religion of good and pious people in which the destruction of animals is sanctioned. This, again, is the golden age. How can animals be killed in this epoch of righteousness?

भीष्म उवाच

तेषां संवदतामेवमृषीणां विबुधैः सह।

मार्गागतो नृपश्रेष्ठस्तं देशं प्राप्तवान् वसुः॥६॥

अन्तरिक्षचरः श्रीमान् समग्रबलवाहनः।

Bhishma said—

While this conversation was going on between the Rishis and the gods, that foremost of kings, viz., Vasu, was seen to come that way. Gifted with great prosperity, the king was coming through the sky, accompanied by his troops and vehicles and animals.

तं दृष्ट्वा सहसाऽऽयान्तं वसुं ते त्वन्तरिक्षगम्॥७॥

ऊचुर्द्विजातयो देवानेष च्छेत्स्यति संशयम्।

Seeing king Vasu coming there through the skies, the Brahmanas addressing the gods, said,—This one will dispell our doubts.

यज्वा दानपतिः श्रेष्ठः सर्वभूतहितप्रियः॥८॥

कथंस्विदन्यथा ब्रूयादेव वाक्यं महान् वसुः।

He celebrates sacrifices. He is liberal in making gifts. He always seeks the well being of all creatures. How, indeed, will the great Vasu speak otherwise.

एवं ते संविदं कृत्वा विबुधा ऋषयस्तथा॥९॥

अपृच्छन् सहिताभ्येत्य वसु राजानमन्तिकात्।

Having thus spoken each other, the gods and the Rishis quickly approached king Vasu and asked him, saying,—O king, with what should one celebrate sacrifices?

भो राजन् केन यष्टव्यमजेनाहोस्विदौषधैः॥१०॥

एतन्नः संशयं छिन्धि प्रमाणं नो भवान् मतः।

Should one sacrifice with the goat or with herbs and plants? Do you remove this doubt of ours! We select you as our judge in this matter.

स तान् कृताञ्जलिर्भूत्वा परिप्रच्छ वै वसुः॥११॥

कस्य वै को मतः कामो ब्रूत सत्यं द्विजोत्तमाः।

Thus accosted by them, Vasu joined his hands in humility and said to them,— Tell me truly, ye foremost of Brahmanas, what opinion is held by you individually in this matter?

ऋषय ऊचुः

धान्यैर्यष्टव्यमित्येव पक्षोऽस्माकं नराधिपः॥१२॥

देवानां तु पशुः पक्षो मतो राजन् वदस्व नः।

The Rishis said—

The opinion held by us, O king, is that sacrifices should be celebrated with grain! The gods, however, hold that sacrifices should be celebrated with animals. Do you judge between us and tell us which of these opinions is correct.

भीष्म उवाच

देवानां तु मतं ज्ञात्वा वसुना पक्षसंश्रयात्॥१३॥

छागेनाजेन यष्टव्यमेवमुक्तं वचस्तदा।

Bhishma said—

Learning the opinion of the gods, Vasu, moved by partiality for them, said that sacrifices should be celebrated with animals.

कुपितास्ते ततः सर्वे मुनयः सूर्यवर्चसः॥१४॥

ऊचुर्वसुं विमानस्थं देवपक्षार्थवादिनम्।

सुरपक्षो गृहीतस्ते यस्मात् तस्माद् दिवः पता॥१५॥

अद्यप्रभृति ते राजन्नाकाशे विहता गतिः।

अस्मच्छापाभिघातेन महीं भित्त्वा प्रवेक्ष्यसि॥१६॥

(विरुद्धं वेदसूत्राणामुक्तं यदि भवेन्नृप।

वयं विरुद्धवचना यदि तत्र पतामहे॥)

At this answer, all the Rishis, effulgent like the Sun, became very angry. Addressing Vasu who was seated on his car and who had supported the deities, they said to him,—Since you have unfairly sided with the gods, do you fall down from heaven! From this day, O king, you shall lose the power of passing through the sky! Through our curse, you shall sink deep below the surface of the Earth.

ततस्तस्मिन् मुहूर्तेऽथ राजोपरिचरस्तदा।

अथो वै सम्बभूवाशु भूमेर्विवरगो नृप॥१७॥

After the Rishis had said these words, king Uparichara immediately dropped down, O king, and went down a hole in the Earth. At the command, however, of Narayana, Vasu's memory did not leave him.

स्मृतिस्त्वेनं न हि जहौ तदा नारायणाज्ञया।

देवास्तु सहिताः सर्वे वसोः शापविमोक्षणम्॥१८॥

To the good fortune of Vasu, the gods, pained at the curse imprecated on him by the Brahmanas, began to think anxiously as to how that curse might be removed.

चिन्तयामासुरव्यग्राः सुकृतं हि नृपस्य तत्।

अनेनास्मत्कृते राज्ञा शापः प्राप्तो महात्मना॥१९॥

They said—

This great king has been cursed for our sake. We, dwellers of heaven, should unite together for doing what is good to him in return for what he has done to us.

अस्य प्रतिप्रियं कार्यं सहितैर्नो दिवौकसः।

इति बुद्ध्या व्यवस्थाशु गत्वा निश्चयमीश्वराः॥२०॥

ऊचुः संहृष्टमनसो राजोपरिचरं तदा।

ब्रह्मण्यदेवभक्तस्त्वं सुरासुरगुरुर्हरिः॥२१॥

कामं स तव तुष्टात्मा कुर्याच्छापविमोक्षणम्।

Having speedily determined this in their minds with the help of reflection, the gods went where king Uparichara was. Arrived before him, they addressed him, saying,—You are devoted to the great God of the Brahmanas (viz., Narayana)! That great Lord of both the gods and the Asuras, pleased with you, will save you from the curse that has been imprecated upon you.

मानना तु द्विजातीनां कर्तव्या वै महात्मनाम्॥२२॥

अवश्यं तपसा तेषां फलितव्यं नृपोत्तम।

It is proper, however, that the great Brahmanas should be honoured. Verily, O best of kings, their penances should bear fruits.

यतस्त्वं सहसा भ्रष्ट आकाशान्मेदिनीतलम्॥२३॥

एकं त्वनुग्रहं तुभ्यं दद्यां वै नृपसत्तम।

यावत् त्वं शापदोषेण कालमासिष्यसेऽनघ॥२४॥

Indeed, you have already fallen down from the sky on the Earth! We wish, however, O best of kings, to show you a favour. As long as you, O sinless one, will live in this hole, so long you will receive (due sustenance).

भूमेर्विवरगो भूत्वा तावत् त्वं कालमाप्स्यसि।

यज्ञेषु सुहुतां विप्रैर्वसोर्धारां समाहितैः॥२५॥

प्राप्स्यसेऽस्मदनुष्ठानान्या च त्वां ग्लानिरस्युशत्।

You will get those streaks of clarified butter which Brahmanas with concentrated minds pour in sacrifices along with sacred Mantras, and which are called by the name of Vasudhara! Indeed, weakness or distress shall not affect you.

न क्षुत्पिपासे राजेन्द्र भूमेऽश्छिन्द्रे भविष्यतः॥२६॥

वसोर्धाराभिपीतत्वात् तेजसाऽऽप्यायितेन च।

स देवोऽस्मद्वारात् प्रीतो ब्रह्मलोके हि नेष्यति॥२७॥

While living, O king of kings, in the hole of the Earth, neither hunger nor thirst shall assail you for you will drink those streaks of clarified butter called Vasudhara. Your energy also shall continue unabated. By virtue of this our boon that we grant you, the God of gods, viz., Narayana, will be pleased with you, and He will take you hence to the region of Brahman.

एवं दत्त्वा वरं राज्ञे सर्वे ते च दिवौकसः।

गताः स्वभवनं देवा ऋषयश्च तपोधनाः॥२८॥

Having granted these boons to the king, the dwellers of heaven, as also all those Rishis having penances for wealth, returned each to his respective place.

चक्रे वसुस्ततः पूजां विष्वक्सेनाय भारता।

जप्यं जगौ च सततं नारायणमुखोद्गतम्॥२९॥

Then Vasu, O Bharata, began to worship the Creator of the universe and to recite silently those sacred Mantras that had come out of Narayana's mouth in days of yore.

तत्रापि पञ्चभिर्यज्ञैः पञ्चकालानरिंदम।

अयजद्धरिं सुरपतिं भूमेर्विवरगोऽपि सन्॥३०॥

Although living in a pit of the Earth, the king still adored Hari, the Lord of all the gods in the well-known five-sacrifices that are celebrating five times every day, O destroyer of enemies.

ततोऽस्य तुष्टो भगवान् भक्त्या नारायणो हरिः।

अनन्यभक्तस्य सतस्तत्परस्य जितात्मनः॥३१॥

On account of these adorations of his, Narayana, otherwise called Hari, became highly gratified with him who thus showed himself to be entirely devoted to Him. Who entirely depended upon Him as his sole refuge, and who had completely mastered his senses.

वरदो भगवान् विष्णुः समीपस्थं द्विजोत्तमम्।

गरुत्मन्तं महावेगमाबभाषेप्सितं तदा॥३२॥

The illustrious Vishnu, that giver of boons, then addressed the fleet Garuda, that foremost of birds, who waited upon Him as his servant, and said these desirable words.

द्विजोत्तम महाभाग पश्यतां वचनान्मम।

सम्राट् राजा वसुर्नाम धर्मात्मा संशितव्रतः॥३३॥

ब्राह्मणानां प्रकोपेन प्रविष्टो वसुधातलम्।

O foremost of birds, O you who are highly blessed, listen to what I say. There is a great king named Vasu who is of righteous soul and rigid vows! Through the anger of the Brahmanas, he has dropped into a pit of the Earth.

मानितास्ते तु विप्रेन्द्रास्त्वं तु गच्छ द्विजोत्तम॥३४॥

The Brahmanas have been sufficiently honoured. Do you go to that king now.

भूमेर्विवरसंगुप्तं गरुडेह ममाज्ञया।

अथश्चरं नृपश्रेष्ठं खेचरं कुरु मा चिरम्॥३५॥

At my behest, O Garuda, go to that foremost of kings, viz., Uparichara, who is now living in a hole of the Earth and incapable

of any longer passing through the sky, and bring him up forthwith into the sky.

गरुत्मान्थ विक्षिप्य पक्षौ मास्तवेगवान्।

विवेश विवरं भूमेर्यत्रास्ते पार्थिवो वसुः॥३६॥

Hearing these words of Vishnu, Garuda, spreading his wings and going with the speed of the wind, entered that pit in the Earth in which king Vasu was residing.

तत एनं समुक्षिप्य सहसा विनतासुतः।

उत्पपात नभस्तूर्णं तत्र चैनममुञ्चता॥३७॥

All on a sudden taking the king up, the son of Vinata soared into the sky and there released the king from his beaks.

अस्मिन् मुहूर्ते संजज्ञे राजोपरिचरः पुनः।

सशरीरो गतश्चैव ब्रह्मलोकं नृपोत्तमः॥३८॥

At that moment, king Uparichara once more acquired his divine form and re-entered the region of Brahman.

एवं तेनापि कौन्तेय वाग्दोषाद् देवताज्ञया।

प्राप्ता गतिर्यस्तात् तु द्विजशापान्महात्मना॥३९॥

It was the way, O son of Kunti, that that great king first dropped down through the curse of the Brahmanas for a faulty speech, and once more got up to heaven at the behest of the great God (Vishnu).

केवलं पुरुषस्तेन सेवितो हरिरीश्वरः।

ततः शीघ्रं जहौ शापं ब्रह्मलोकमवाप च॥४०॥

Only the powerful Lord Hari, that foremost of all Beings, was devoutly adored by him. It was for this devout worship that the king succeeded very soon in freeing himself from the curse imprecated upon him by the Brahmanas and in regaining the blessed regions of Brahman.

भीष्म उवाच

एतत् ते सर्वमाख्यातं सम्भूता मानवा यथा।

नारदोऽपि यथा श्वेतं द्वीपं स गतवानृषिः।

तत् ते सर्वं प्रवक्ष्यामि शृणुष्वैकमना नृपा॥४१॥

Bhishma said—

I have thus told you everything regarding the origin of the spiritual sons of Brahman.

Listen to me with rapt attention, for I shall now describe to you how the celestial Rishi Narada had proceeded in days of yore to White Island."

CHAPTER 338

(MOKSHADHARMA PARVA) —
Continued.

Narada worships Narayana in the White Island

भीष्म उवाच

प्राप्य श्वेतं महाद्वीपं नारदो भगवानृषिः।

ददर्श तानेव नराञ्श्वेतांश्चन्द्रसमप्रभान्॥१॥

Bhishma said—

"Arrived at the spacious kingdom called White Island, the illustrious Rishi saw those same white men effulgent like the sun.

पूजयामास शिरसा मनसा तैश्च पूजितः।

दिदक्षुर्जप्यपरमः सर्वकृच्छ्रगतः स्थितः॥२॥

Adored by them, the Rishi worshipped them in return by bending his head and respecting them in his mind. Desirous of seeing Narayana, he began to live there, attentively engaged in the silent recitation of Mantras sacred to him, and practising the most difficult vows.

भूत्वैकाग्रमना विप्र उर्वबाहुः समाहितः।

स्तोत्रं जगौ स विश्वाय निर्गुणाय गुणात्मने॥३॥

With rapt mind, the twice-born Rishi, with arms upraised, stood in Yoga, and then sang the following hymn to the Lord of the universe, Him, viz., who is at once the soul of attributes and divested of all attributes.

नारद उवाच

नमस्ते देवदेवेश २ निष्क्रिय ३ निर्गुण ४ लोकसाक्षिन्
५ क्षेत्रज्ञ ६ पुरुषोत्तम ७ अनन्त ८ पुरुष ९ महापुरुष
१० पुरुषोत्तम ११ त्रिगुण १२ प्रधान १३ अमृत १४
अमृताख्य १५ अनन्ताख्य १६ व्योम १७ सनातन १८
सदसद्व्यक्ताव्यक्त १९ ऋतधापन् २० आदिदेव २१
वसुप्रद २२ प्रजापते २३ सुप्रजापते २४ वनस्पते २५

महाप्रजापते २६ ऊर्जस्पते २७ वाचस्पते २८ जगत्पते
 २९ मनस्पते ३० दिवस्पते ३१ मरुत्पते ३२ सलिलपते
 ३३ पृथिवीपते ३४ दिक्पते ३५ पूर्वनिवास ३६ गुह्य
 ३७ ब्रह्मपुरोहित ३८ ब्रह्मकायिक ३९ महाराजिक ४०
 चातुर्महाराजिक ४१ भासुर ४२ महाभासुर ४३
 सप्तमहाभाग ४४ याम्य ४५ महायाम्य ४६ संज्ञासंज्ञ
 ४७ तुषित ४८ महातुषित ४९ प्रमर्दन ५० परिनिर्मित
 ५१ अपरिनिर्मित ५२ वशवर्तिन् ५३ अपरिनिन्दित ५४
 अपरिमित ५५ वशवर्तिन ५६ अवशवर्तिन् ५७ यज्ञ
 ५८ महायज्ञ ५९ यज्ञसम्भव ६० यज्ञयोने ६१ यज्ञगर्भ
 ६२ यज्ञहृदय ६३ यज्ञस्तुत ६४ यज्ञभागहर ६५
 पञ्चयज्ञ ६६ पञ्चकालकर्तृपते ६७ पाञ्चरात्रिक ६८
 वैकुण्ठ ६९ अपराजित ७० मानसिक ७१ नामनामिक
 ७२ परस्वामिन् ७३ सुस्नात ७४ हंस ७५ परमहंस
 ७६ महाहंस ७७ परमयाज्ञिक ७८ सांख्ययोग ७९
 सांख्यमूर्ते ८० अमृतेशय ८१ हिरण्येशय ८२ देवेशय
 ८३ कुशेशय ८४ ब्रह्मेशय ८५ पद्मेशय ८६ विश्वेश्वर
 ८७ विष्वक्सेन ८८ त्वं जगदन्वयः ८९ त्वं जगत्प्रकृतिः
 ९० तवाग्निरास्यम् ९१ वडवामुखोऽग्निः ९२
 त्वमाहुतिः ९३ सारथिः ९४ त्वं वषट्कारः ९५
 त्वमोङ्कारः ९६ त्वं तपः ९७ त्वं मनः ९८ त्वं चन्द्रमाः
 ९९ त्वं चक्षुरादित्यं १०० त्वं सूर्यः १०१ त्वं दिशां
 गजः १०२ त्वं दिग्भानो १०३ विदिग्भानो १०४
 हयशिरः १०५ प्रथमत्रिसौपर्णः १०६ वर्णधरः १०७
 पञ्चाग्ने १०८ त्रिणाचिकेत १०९ षडङ्गनिधान ११०
 प्राग्योतिष १११ ज्येष्ठसामग ११२ सामिकव्रतधर ११३
 अथर्वशिराः ११४ पञ्चमहाकल्प ११५ फेनपाचार्य ११६
 वालखिल्य ११७ वैखानस ११८ अभग्नयोग ११९
 अभग्नपरिसंख्यान १२० युगादे १२१ युगमध्य १२२
 युगनिधन १२३ आखण्डल १२४ प्राचीनगर्भ १२५
 कौशिक १२६ पुरुषुत १२७ पुरुहूत १२८ विश्वकृत्
 १२९ विश्वरूप १३० अनन्तगते १३१ अनन्तभोग १३२
 अनन्त १३३ अनादे १३४ अमध्य १३५ अव्यक्तमध्य
 १३६ अव्यक्तनिधन १३७ व्रतावास १३८ समुद्राधिवास

१३९ यशोवास १४० तपोवास १४१ दमावास १४२
 लक्ष्म्यावास १४३ विद्यावास १४४ कीर्त्यावास १४५
 श्रीवास १४६ सर्वावास १४७ वासुदेव १४८ सर्वच्छन्दक
 १४९ हरिहय १५० हरिमेध १५१ महायज्ञभागहर १५२
 वरप्रद १५३ सुखप्रद १५४ धनप्रद १५५ हरिमेध १५६
 यम १५७ नियम १५८ महानियम १५९ कृच्छ्र १६०
 अतिकृच्छ्र १६१ महाकृच्छ्र १६२ सर्वकृच्छ्र १६३
 नियमधर १६४ निवृत्तभ्रम १६५ प्रवचनगत १६६
 पृष्णिगर्भप्रवृत्त १६७ प्रवृत्तवेदक्रिय १६८ अज १६९
 सर्वगते १७० सर्वदर्शिन् १७१ अग्राह्य १७२ अचल
 १७३ महाविभूते १७४ माहात्म्यशरीर १७५ पवित्र
 १७६ महापवित्र १७७ हिरण्यमय १७८ बृहत् १७९
 अप्रतर्क्य १८० अविज्ञेय १८१ ब्रह्मप्रय १८२
 प्रजासर्गकर १८३ प्रजानिधनकर १८४ महामायाधर
 १८५ चित्रशिखण्डिन् १८६ वरप्रद १८७
 पुरोडाशभागहर १८८ गताध्वर १८९ छिन्नतृष्णा १९०
 छिन्नसंशय १९१ सर्वतोवृत्त १९२ निवृत्तिरूप १९३
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 ब्रह्मण्यदेव भक्तोऽहं त्वां दिदृक्षुरेकान्तदर्शनाय २०० नमो
 नमः॥

Narada said—

“Salutation to you, O God of gods, O you that are freed from all acts! You are he who is divested of all attributes, who is the Witness of all the worlds, who is called Soul, who is the foremost of all Beings, who is Infinite, who is called Purusha, who is the great Purusha, who is the foremost of all Purushas, who is the soul of the three attributes, who is called the Foremost, who is Amrita (nectar), who is called Immortal, who is called Ananta (Sesha), who is Space, who is without beginning, who is both Manifest and Unmanifest as existent and not-existent things, who is said to have his home in Truth, who is the first of gods (Narayana), who is the giver of riches, who is at one with Daksha and other Lords of the Creation, who is the Ashvatha and other big

trees, who is the four-headed Brahman, who is the Lord of all created Beings, who is the Lord of Speech, who is the Lord of universe, who is the all-pervading Soul, who is the Sun, who is the breath called Prana, who is the King of the waters, who is at one with the King, who is at one with the Regents of the quarters, who is the refuge of the universe when it is dissolved in the final destruction, who is unrevealed, who is the giver of the Vedas to Brahman, who is at one with the sacrifices and Vedic studies acquired by Brahmanas with the help of their bodies, who is at one with the four principal orders of the gods, who is every one of those four orders, who is endued with effulgence, who is endued with great effulgence, who is he to whom the seven largest offerings in sacrifices are presented with the Gayatri and other sacred Mantras, who is Yama, who is Chitrugupta and the other attendants of Yama, who is called the wife of Yama who is that order of the gods called Tushita, who is that other order called Maha-Tushita, who is the Death, who is desire and all diseases that have been created for helping the advent of Death, who is health and freedom from disease, who is subject to desire and passions, who is free from desire and passions, who is Infinite as shown in species and forms, who is he who is punished, who is he who is the punisher, who is all the lesser sacrifices, who is all the larger sacrifices, who is all the priests, who is the origin of all sacrifices, who is fire, who is the very heart of all sacrifices, who is he that is sung in sacrifices, who takes those shares of the sacrificial offerings which are presented to him, who is the embodiment of the five sacrifices, who is the maker of the five divisions of time, who is incapable of being understood except by those scriptures which are called Pancharatra, who never shrinks from anything, who is undefeated, who is only Mind, who is known only by name, who is the Lord of Brahman himself, who has finished all the vows and observances mentioned in the Vedas, who is the swan, who is the great swan, who is the foremost of swans, who is the foremost of all sacrifices, who is Sankhya-

yoga, who is the embodiment of the Sankhya philosophy, who lives in all Individual Souls, who lives in every heart, who lives in every sense, who floats on the ocean-water, who lives in the Vedas, who lies on the lotus, who is the Lord of the universe, and whose troops go on all sides for protecting his worshippers! You take birth as all creatures! You are the origin of the universe! Your mouth is fire! You are that fire which passes through the waters of the ocean, coming out all the while from an Equine head! You are the sanctified butter which is poured into the sacrificial fire! You are the car-driver! You are Vashat! You are the syllable OM! You are Penances! You are Mind! You are butter! You are the Sun! You are the Elephants which are stationed in the four cardinal points! You light up the cardinal points of the compass. You light up the subsidiary points also! You are the Equine head! You are the first three Mantras of the Rigveda! You are the protector of all the castes! You are the five fires! You are He who has thrice lighted the sacrificial fire called Nachi! You are the refuge of the Vedas, having six limbs! You are the foremost of those Brahmanas who are engaged in singing the Samans in sacrifices and other religious rites. You are Pragjyotish. And you are he who sings the first Saman! You are the observer of those vows which depend upon the Vedas and which are observed by singers of Saman! You are the embodiment of the Upanishad called by the name of Atharvashiras. You are he who is the subject-matter of the five foremost of scriptures! You are called the preceptor who subsists only on the froth of water. You are a Valikhilya. You are the embodiment of him who has not deviated from Yoga. You are the embodiment of correctness of judgement or reasoning. You are the beginning of the cycles, you are the middle of the cycles, and you are their end! You are Akhandala. You are the two Rishis Prachina-garbha and Kaushika! You are Purustuta, you are Puruhuta, you are the designer of the universe. You have the universe for your form. Infinite are your motions. Your bodies are infinite! You are without end and

without beginning, and without middle. Your middle is unmanifest. Your end is unmanifest. You have vows for your residence. You live in the ocean. You have your home in Fame, in Penances, in Self-control, in Prosperity, in Knowledge, in grand feats, and in Everything belonging to the universe! You are Vasudeva. You are the grantor of every wish. You are the monkey that carried Rama on his shoulders. You are the great Horse-sacrifice. You partake of offerings made in great sacrifices! You are the grantor of boons, of happiness, of wealth. You are devoted to Hari! You are Restraint of the senses. You are vows and observances. You are mortifications, you are severe mortifications, you are very severe mortifications. You are he who practises vows and religious and other pious rites. You are freed from all mistakes. You are a Brahmacharin. You took birth in the womb of Prishni. You are he from whom have originated all Vedic rites and acts. You are unborn. You pervade all things. Your eyes are on all things. You must not be apprehended by the senses. You are not subject to decay. You are endued with great power. Your body is inconceivably vast. You are holy, you are very holy. You are golden. You are vast. You are beyond the range of logic or argument. You are unknowable. You are the foremost of Causes. You are the Creator of all creatures and you are their destroyer. You are the possessor of great powers of illusion. You are called Chitrashikhandin. You are the giver of boons. You partake of the sacrificial offerings. You have acquired the merit of all sacrifices. You are he who has been freed from all doubts. You are omnipresent. You are of the form of a Brahmana. You are fond of Brahmanas. You have the universe for your form. Your form is very huge. You are the greatest friend. You are kind to all your worshippers. You are the great god of the Brahmanas. I am your devoted disciple. I am desirous of seeing you. Salutations to you who are of the form of Liberation."

CHAPTER 339

(MOKSHADHARMA PARVA) — Continued.

Narayana appears before Narada and tells him that those who have implicit faith in Narayana become liberated. His various incarnations are also described

भीष्म उवाच

एवं स्तुतः स भगवान् गुह्यैस्तथैश्च नामभिः।
तं मुनिं दर्शयामास नारदं विश्वरूपधृक्॥१॥

Bhishma said—

Thus sung with names that were not known to others, the Divine Narayana having the universe for his form appeared before the ascetic Narada.

किंचिच्चन्द्राद् विशुद्धात्मा किंचिच्चन्द्राद् विशेषवान्।

कृशानुवर्णः किंचिच्च किंचिद्विषयाकृतिः प्रभुः॥२॥

His form was some what purer than the moon and differed from the moon in some particulars. He somewhat resembled a burning fire in complexion. The powerful Lord was somewhat of the form of Vishti.

शुकपत्रनिभः किंचित् किंचित्स्फटिकसंनिभः।

नीलाञ्जनचयप्रख्यो जातरूपप्रभः क्वचित्॥३॥

He looked in some respects like the feathers of the parrot, and in some a collection of pure crystal. He resembled in some respects a hill of antimony and in some a mass of pure gold.

प्रवालाङ्कुरवर्णश्च श्वेतवर्णस्तथा क्वचित्।

क्वचित् सुवर्णवर्णाभो वैदूर्यसदृशः क्वचित्॥४॥

His complexion somewhat resembled the coral when first formed, and was somewhat white. That complexion resembled in some respects the colour of gold and in some that of the lapis lazulus.

नीलवैदूर्यसदृश इन्द्रनीलनिभः क्वचित्।

मयूरग्रीववर्णाभो मुक्ताहारनिभः क्वचित्॥५॥

It resembled in some respects the colour of the blue lapis lazulus and in some that of sapphire. It resembled in some respects of colour of the peacock's neck, and in some that of a string of pearls.

एतान् बहुविधान् वर्णान् रूपैर्बिभ्रत्सनातनः।

सहस्रनयनः श्रीमाञ्छतशीर्षः सहस्रपात्॥६॥

Bearing these various sorts of hues on his body the eternal Deity appeared before Narada. He had a thousand eyes and was endued with great beauty. He had a hundred heads and a hundred feet.

सहस्रोदरबाहुश्च अव्यक्ता इति च क्वचित्।

औङ्कारमुद्गिरन् वक्त्रात् सावित्रीं च तदन्वयाम्॥७॥

He had a thousand stomachs and a thousand arms. He seemed to be still inconceivable to the mind. With one of his mouths he uttered the syllable OM and then the Gayatri following OM.

शेषेभ्यश्चैव वक्त्रेभ्यश्चतुर्वेदान् गिरन् बहून्।

आरण्यकं जगौ देवो हरिर्नारायणो वशी॥८॥

With mind under complete mastery, the great God, called by the names of Hari and Narayana, by his other mouths, many in number, uttered many Mantras from the four Vedas which are known by the name of Aranyaka.

वेदि कमण्डलुं शुभ्रान् मणीनुपानहौ कुशान्।

अजिनं दण्डकाष्ठं च ज्वलितं च हुताशनम्॥९॥

The Lord of all the gods, the great God who is worshipped in sacrifices, held in his hands a sacrificial altar, a Kamandalu, a few white gems, a pair of shoes, a bundle of Kusha blades, a deer-skin, a tooth-stick, and a little burning fire.

धारयामास देवेशो हस्तैर्यज्ञपतिस्तदा।

तं प्रसन्नं प्रसन्नात्मा नारदो द्विजसत्तमः॥१०॥

With a cheerful heart, that foremost of twice-born one viz., Narada, controlling speech, bowed to the great God and worshipped Him.

वाग्यतः प्रणतो भूत्वा ववन्दे परमेश्वरम्।

तमुवाच नतं मूर्ध्ना देवानामादिरव्ययः॥११॥

The first of all the gods, who is free from decay, said the following words to him whose head was still bent low in veneration.

श्रीभगवानुवाच

एकतश्च द्वितश्चैव त्रितश्चैव महर्षयः।

इमं देशमनुप्राप्ता मम दर्शनलालसाः॥१२॥

The Holy One said—

The great Rishis, Ekata, Dvita, and Trita, came to this country from desire of seeing me.

न च मां ते ददृशिरे न च द्रक्ष्यति कथञ्चना।

ऋते ह्यैकान्तिकप्रेष्टात् त्वं चैवैकान्तिकोत्तमः॥१३॥

Their wishes, however, were not fulfilled. Excepting those who are devoted to with wholly and solely, no else can see me. As regards you, you are verily the foremost of all persons devoted to me with all their souls.

ममैतास्तनवः श्रेष्ठा जाता धर्मगृहे द्विज।

तास्त्वं भजस्व सततं साध्यस्व यथागतम्॥१४॥

These are my bodies, the best ones that I assume. These were born, O twice-born one, in the house of Dharma. Do you worship them always, and do you perform those rites that are laid down in the ordinances in connexion with that worship.

वृणीष्व च वरं विप्र मत्तस्त्वं यदिहेच्छसि।

प्रसन्नोऽहं तवाद्येह विश्वमूर्तिरिहाव्ययः॥१५॥

O Brahmana, do you ask of me the boons you wish! I am pleased with you to-day and I appear to you now in my universal form as freed from decay and deterioration!

नारद उवाच

अद्य मे तपसो देव यमस्य नियमस्य च।

सद्यः फलमवाप्तं वै दृष्टो यद् भगवान् मया॥१६॥

Narada said—

Since, O holy one, I have to-day succeeded in seeing you, I think that I have acquired forthwith the fruits of my penances, O God, of my self-restraint, and of all the vows and observances that I have practised.

वर एष ममात्यन्तं दृष्टस्त्वं यत् सनातनः।

भगवन् विश्वदृक् सिंहः सर्वमूर्तिमहान् प्रभुः॥१७॥

This, indeed, is the highest boon you have granted me for you have appeared before me

to-day, O Eternal Lord! You, O holy one, have the universe for your eye! You are the Lion. Your form is identifiable with everything! Possessed of power you, O Lord, are vast and infinite.

भीष्म उवाच

एवं संदर्शयित्वा तु नारदं परमेष्ठिनम्।

उवाच वचनं भूयो गच्छ नारद मा चिरम्॥१८॥

Bhishma said—

Having thus appeared before Narada the son of Parameshthi, the great God addressed that ascetic and said,—Go hence, O Narada, and do not delay!

इमे ह्यनिन्द्रियाहारा मद्धक्ताश्चन्द्रवर्चसः।

एकाग्रान्धितयेयुर्मां नैषां विघ्नो भवेदिति॥१९॥

These worshippers of mine, having moon-like complexions, are divested of all senses and do not live upon any kind of food. They are, again, all Liberated! With minds wholly concentrated upon me, people should think of me. Such worshippers will never meet with any obstacles.

सिद्धा ह्येते महाभागाः पुरा ह्येकान्तिनोऽभवन्।

तपोरजोभिर्निर्मुक्ता मां प्रवेक्ष्यन्त्यसंशयम्॥२०॥

These men have all acquired ascetic success and are highly blessed. In day of yore they became entirely devoted to me. They have been freed from the qualities of Darkness and Ignorance. Forsooth, they are competent to enter me and become merged into my Self.

न दृश्यश्चक्षुषा योऽसौ न स्पृश्यः स्पर्शनि च।

न घ्रेयश्चैव गन्धेन रसेन च विवर्जितः॥२१॥

सत्त्वं रजस्तमश्चैव न गुणास्तं भजन्ति वै।

यश्च सर्वगतः साक्षी लोकस्यात्मेति कथ्यते॥२२॥

भूतग्रामशरीरेषु नश्यत्सु न विनश्यति।

अजो नित्यः शाश्वतश्च निर्गुणो निष्कलस्तथा॥२३॥

द्विर्द्वादशेभ्यस्तत्त्वेभ्यः ख्यातो यः पञ्चविंशकः।

पुरुषो निष्क्रियश्चैव ज्ञानदृश्यश्च कथ्यते॥२४॥

यं प्रविश्य भवन्तीह मुक्ता वै द्विजसत्तमाः।

स वासुदेवो विज्ञेयः परमात्मा सनातनः॥२५॥

He who cannot be seen with the eye, touched with the sense of touch, smelt with the sense of scent, and who is beyond the sense of taste, He whom the three qualities of goodness. Darkness, and Ignorance do not touch, who permeates all things and is the one Witness of the universe, and who is described as the Soul of the entire universe, He who is not destroyed upon the destruction of the bodies of all created things, who is unborn and unchangeable and eternal, who is freed from all qualities, who is indivisible and entire, He who is above the twenty-four topics of enquiry and is considered the Twenty-fifth, who is called by the name of Twenty-fifth, who is called by the name of Purusha, who is inactive, and who is said to be apprehended by Knowledge alone, He into whom the foremost of twice-born ones enter and become liberated, He is the eternal Supreme Soul and is known by the name of Vasudeva.

पश्य देवस्य माहात्म्यं महिमानं च नारद।

शुभाशुभैः कर्मभिर्यो न लिप्यति कदाचन॥२६॥

See, O Narada, the greatness and power of that God! He is never affected by good or bad deeds.

सत्त्वं रजस्तमश्चेति गुणानेतान् प्रचक्षते।

यत्ते सर्वशरीरेषु तिष्ठन्ति विचरन्ति च॥२७॥

Satvata, Rajas, and Tamas, are said to be the three (original) qualities. These live and act in the bodies of all creatures.

एतान् गुणांस्तु क्षेत्रज्ञो भुङ्क्ते नैभिः स भुज्यते।

निर्गुणो गुणभुक् चैव गुणस्रष्टा गुणाधिकः॥२८॥

The Individual Soul, called Kshetrajna, enjoys and suffers the action of these three qualities. He, however, is above them and they cannot touch Him. Freed from these qualities, He is again their enjoyer and sufferer. Having created them Himself, He is above them all.

जगत्प्रतिष्ठा देवर्षे पृथिव्यप्सु प्रलीयते।

ज्योतिष्यापः प्रलीयन्ते ज्योतिर्वायौ प्रलीयते॥२९॥

खे वायुः प्रलयं याति मनस्याकाशमेव च।

मनो हि परमं भूतं तदव्यक्ते प्रलीयते॥३०॥

O celestial Rishi, the Earth, which is the refuge of the universe, disappears into water. Water disappears into Fire and Fire into Wind. Wind disappears into Ether, and Ether into Mind. Mind is a great creature, and it disappears into Unmanifest Nature.

अव्यक्तं पुरुषे ब्रह्मन् निष्क्रिये सम्प्रलीयते।

नास्ति तस्मात् परतरः पुरुषाद् वै सनातनात्॥३१॥

Unmanifest Nature, O Brahmana, disappears into Inactive Purusha (Soul). There is nothing higher than Purusha (Soul) which is Eternal.

नित्यं हि नास्ति जगति भूतं स्थावरजङ्गमम्।

ऋते तमेकं पुरुषं वासुदेवं सनातनम्॥३२॥

There is nothing among mobile and immobile things in the universe which is immutable, except Vasudeva, the eternal Purusha.

सर्वभूतात्मभूतो हि वासुदेवो महाबलः।

पृथिवी वायुराकाशमापो ज्योतिश्च पञ्चमम्॥३३॥

ते समेता महात्मानः शरीरमिति संज्ञितम्।

तदा विशति यो ब्रह्मन्नदृश्यो लघुविक्रमः॥३४॥

उत्पन्न एव भवति शरीरं चेष्टयन् प्रभुः।

न विना धातुसंघातं शरीरं भवति क्वचित्॥३५॥

Endued with great power, Vasudeva is the Soul of all creatures. Earth, Wind, Ether, Water, and Fire forming fifth, are primal elements of great power. Mingling together they form the body. Possessed of subtle prowess and invisible to all eyes, O Brahmana, the powerful Vasudeva then enter that combination of the five principal elements called body. Such entrance is called his birth, and taking birth He makes the body move about and act. Without a combination of the five principal elements, no body can ever be formed.

न च जीवं विना ब्रह्मन् वायवश्चेष्टयन्त्युत।

स जीवः परिसंख्यातः शेषः संकर्षणः प्रभुः॥३६॥

Without, again, the entrance of Individual Soul into the body, the mind living within it cannot cause it move and act. He that enters the

body is possessed of great power and is called Individual. He is known also by other names, viz., Shesha and Sankarshana.

तस्मात् सनत्कुमारत्वं योऽलभत् स्वेन कर्मणा।

यस्मिंश्च सर्वभूतानि प्रलयं यान्ति संक्षयम्॥३७॥

स मनः सर्वभूतानां प्रद्युम्न परिपठ्यते।

He who takes his rise, from that Sankarshana, by his own acts, Sanatkumara, and in whom all creatures merge when the universal dissolution sets in, is the Mind of all creatures and is called by the name of Praddymna.

तस्मात् प्रसूतो यः कर्ता कारणं कार्यमेव च॥३८॥

न च जीवं विना ब्रह्मन् वायवश्चेष्टयन्त्युत।

तस्मात् सर्वं सम्भवति जगत् स्थावरजङ्गमम्।

सोऽनिरुद्धः स ईशानो व्यक्तः स सर्वकर्मसु॥३९॥

From Him originates. He who is the Creator, and who is both Cause and Effect. From this last, everything, viz., the mobile and immobile universe, originates. This one is called Aniruddha. He is otherwise called Ishana and He is manifest in all deeds.

यो वासुदेवो भगवान् क्षेत्रज्ञो निर्गुणात्मकः।

ज्ञेयः स एव राजेन्द्र जीवः संकर्षणः प्रभुः॥४०॥

That illustrious one, viz., Vasudeva, who is called Kshetrajna, (Soul) and who is freed from qualities, should, O king of kings, be known as the powerful Sankarshana, when He takes birth as (Individual Soul).

संकर्षणाच्च प्रद्युम्नो मनोभूतः स उच्यते।

प्रद्युम्नाद् योऽनिरुद्धस्तु सोऽहंकारः स ईश्वरः॥४१॥

From Sankarshana originates Praddymna who is called "Mind-begotten." From Praddymna is He who is Aniruddha. He is Consciousness, He is Ishvara (Supreme Lord).

यत्तः सर्वं सम्भवति जगत् स्थावरजङ्गमम्।

अक्षरं च क्षरं चैव सच्चासच्चैव नारदा॥४२॥

It is from me that the entire mobile and immobile universe originates. It is from me, O Narada, that the indestructible and the destructible, the existent and the non-existent, originates.

मां प्रविश्य भवन्तीह मुक्ता भक्तास्तु ये मम्।

अहं किं पुरुषो ज्ञेयो निष्क्रियः पञ्चविंशकः॥४३॥

They who are devoted to me enter into me and become liberated. I am known as Purusha. Without acts, I am the Twenty-fifth.

निर्गुणो निष्कलश्चैव निर्द्वन्द्वो निष्परिग्रहः।

एतत् त्वा न विज्ञेयं रूपवानिति दृश्यते॥४४॥

इच्छन् मुहूर्तान्नश्येयमीशोऽहं जगतो गुरुः।

Getting over qualities, I am entire and indivisible. I am above all pairs of opposite and shorn of all attachments. This, O Narada, you will fail to understand. You see me as having a form. If I wish, I can dissolve this form in a moment. I am the Supreme Lord and the Preceptor of the universe.

माया ह्येषा मया सृष्टा यन्मां पश्यसि नारद॥४५॥

सर्वभूतगुणैर्युक्तं नैव त्वं ज्ञातुमर्हसि।

मयैतत् कथितं सम्यक् तव मूर्तिचतुष्टयम्॥४६॥

What you see of me, O Narada, is merely an illusion of mine. I now appear to be possessed of the attributes of all created things. You are not competent to know me. I have shown to you duly my fourfold form. I am, O Narada, the doer, I am Cause, and I am Effect.

अहं हि जीवसंज्ञातो मयि जीवः समाहितः।

नैव ते बुद्धिरत्राभूद् दृष्टो जीवो मयेति वै॥४७॥

I am the sum-total of all living creatures. All living creatures have their refuge in me, Do not think that you have seen the Individual Soul.

अहं सर्वत्रगो ब्रह्मन् भूतग्रामान्तरात्मकः।

भूतग्रामशरीरेषु नश्यत्सु न नशाम्यहम्॥४८॥

I pervade all things, O Brahmana, and am the inner Soul of all creatures. When the bodies of all creatures, however, are destroyed, I am not destroyed.

सिद्धा हि ते महाभागा नरा ह्येकान्तिनोऽभवन्।

तपोरजोभ्यां निर्मुक्ताः प्रवेक्ष्यन्ति च मां मुने॥४९॥

Those highly blessed men who, having acquired ascetic success, become entirely devoted to me, become freed from the qualities

of both Darkness and Ignorance and succeed, therefore, in entering me, O great ascetic.

हिरण्यगर्भो लोकादिश्चतुर्वक्त्रोऽनिरुक्तगः।

ब्रह्मा सनातनो देवो मम बह्वर्थचिन्तकः॥५०॥

He called Hiranyagarbha, who is the beginning of the world, who has four faces, who cannot be understood with the help of the Nirukta, who is otherwise called Brahman, who is an eternal god, is engaged in looking after many of my works.

ललाटाच्चैव मे रुद्रो देवः क्रोधाद् विनिःसृतः।

पश्यैकादश मे रुद्रान् दक्षिणं पार्श्वमास्थितान्॥५१॥

The god Rudra, born of my anger, originated from my forehead. See, the eleven Rudras are increasing on the right side of my person.

द्वादशैव तथाऽऽदित्यान् वामपार्श्वे समास्थितान्।

अग्रतश्चैव मे पश्य वसूनष्टौ सुरोत्तमान्॥५२॥

नासत्यं चैव दस्रं च भिषजौ पश्य पृष्ठतः।

सर्वान् प्रजापतीन् पश्य पश्य सप्त ऋषींस्तथा॥५३॥

The twelve Adityas are on the left side of my person. See the eight Vasus, those foremost of gods, are in my front, and see, Nasatya and Dasra, those two celestial physicians, are in the rear. See also in my body all the Prajapatis and see the seven Rishis Also.

वेदान् यज्ञांश्च शतशः पश्यामृतमथौषधीः।

तपांसि नियमांश्चैव यमानपि पृथग्विधान्॥५४॥

See also the Vedas, all the Sacrifices numbering by hundreds, the Amrita (nectar), and all the (medicinal) herbs and plants, and Penances, and vows and observances of various sorts.

तथाष्टगुणमैश्वर्यमेकस्थं पश्य मूर्तिमतः।

श्रियं लक्ष्मीं च कीर्तिं च पृथिवीं च ककुब्धिनीम्॥५५॥

See also in me the eight attributes of power, viz., those particularly called the Lordly powers, living all together in my body in their united and embodied form. See also Shree and Lakshmi, and Kirti, and the Earth with her hump.

वेदानां मातरं पश्य मत्स्थां देवीं सरस्वतीम्।

ध्रुवं च ज्योतिषां श्रेष्ठं पश्य नारद खेचरम्॥५६॥

See the goddess Sarasvati, that mother of the Vedas, living in me! See, O Narada, Dhruva, that foremost of luminaries ranging in the sky.

अम्बोधरान् समुद्रांश्च सरांसि सरितस्तथा।

मूर्तिमन्तः पितृगणांश्चतुरः पश्य सत्तमा॥५७॥

त्रींश्चैवेमान् गुणान् पश्य मत्स्थान् मूर्तिविवर्जितान्।

See also all the Oceans, those receptacles of water, and lakes, and rivers. See, also, O best of men, the four foremost ones amongst the Pitris in their embodied forms. See also, living in me, the three qualities (of Sattva, Rajas, and Tamas) which are formless.

देवकार्यादपि मुने पितृकार्यं विशिष्यते॥५८॥

देवानां च पितॄणां च पिता होकोऽहमादितः।

The acts done in honour of the departed man are superior to those done in honour of the gods. I am the Pitri of the both the gods and the Pitris, and am existing from the beginning.

अहं हयशिरा भूत्वा समुद्रे पश्चिमोत्तरे॥५९॥

पिबामि सुदुतं हव्यं कव्यं च श्रद्धयान्वितम्।

Becoming the Equine-head I pass through the Western and the Northern ocean and drink sacrificial libations duly poured with Mantras and solid sacrificial food offered with respect and devotion.

मया सृष्टः पुरा ब्रह्मा मां यज्ञमयजत् स्वयम्॥६०॥

ततस्तस्मिन् वरान् प्रीतो दत्त्वानस्यनुत्तमान्।

In ancient times I created Brahman who himself worshipped me in sacrifices. Pleased with him on that account I granted him many excellent boons.

मत्पुत्रत्वं च कल्पादौ लोकाध्यक्षत्वमेव च॥६१॥

अहंकारकृतं चैव नाम पर्यायवाचकम्।

I said to him that in the beginning of the cycle he would be born to me as my son, and the sovereignty of all the worlds would he enjoy, and various names will be given to

diverse objects on account of the Ahankara, i. e., egoism, coming into existence.

त्वया कृतां च मर्यादां नातिक्रंस्यति कश्चन॥६२॥

त्वं चैव वरदो ब्रह्मन् वरेप्सूनां भविष्यसि।

सुरासुरगणानां च ऋषीणां च तपोधन॥६३॥

I also told him that none would ever violate the limits and boundaries he would lay down, and, further that he would be the giver of boons to persons who would solicit him for the same.

पितॄणां च महाभाग सततं संशितव्रत।

विविधानां च भूतानां त्वमुपास्यो भविष्यसि॥६४॥

I further assured him that he would be an object of worship with all the gods and Asuras, all the Rishis and Pitris, and the various creatures forming the creation.

प्रादुर्भावगतश्चाहं सुरकार्येषु नित्यदा।

अनुशास्यस्त्वया ब्रह्मन् नियोज्यश्च सुतो यथा॥६५॥

I also gave him to understand that I would always appear for performing the business of the gods and for that I would allow myself to be commanded by him even as a son by his father.

एतांश्चान्यांश्च रुचिरान् ब्रह्मणेऽमिततेजसे।

अहं दत्त्वा वरान् प्रीतो निवृत्तिपरमोऽभवम्॥६६॥

Granting these and other highly agreeable boons to Brahman of great energy on account of my being propitiated with him I adopted the course dictated by Renunciation.

निर्वाणं सर्वधर्माणां निवृत्तिः परमा स्मृता।

तस्मान्निवृत्तिमापन्नश्चेत् सर्वान्निवृत्तः॥६७॥

The highest Renunciation is the annihilation of all duties and acts. Hence, by adopting Renunciation one should act in complete happiness.

विद्यासहायवन्तं च आदित्यस्थं समाहितम्।

कपिलं प्रादुराचार्याः सांख्यनिश्चितनिश्चयाः॥६८॥

Learned preceptors, with settled conclusions deducted from the truths of the Sankhya philosophy, have spoken of me as Kapila endued with the power of knowledge, living within the effulgence of the Sun, and concentrated in Yoga.

हिरण्यगर्भो भगवानेष च्छन्दसि सुष्टुतः।

सोऽहं योगरतिर्ब्रह्मन् योगशास्त्रेषु शब्दितः॥६९॥

In the Vedas I have been repeatedly hymned as the illustrious Hiranyagarbha. In the Yoga-Shastras, O Brahmana, I have been spoken of as one who find pleasure in Yoga.

एषोऽहं व्यक्तिमागत्य तिष्ठामि दिवि शश्वतः।

ततो युगसहस्रान्ते संहरिष्ये जगत् पुनः॥७०॥

I am eternal. Assuming a form that is manifest, I live at present, in the sky. At the end of a thousand cycles, I shall once more withdraw the universe into myself.

कृत्वाऽऽत्मस्थानि भूतानि स्थावराणि चराणि च।

एकाकी विद्यया सार्धं विहरिष्ये जगत् पुनः॥७१॥

Having withdrawn all creatures, mobile and immobile, into myself, I shall exist all alone with Knowledge only as my companion.

तयो भूयो जगत् सर्वं करिष्यामीह विद्यया।

अस्मिन् मूर्तिश्चतुर्थी या सासृज्जेषमव्ययम्॥७२॥

After the lapse of ages I shall again create the universe, with the help of that Knowledge. My fourth form creates the indestructible Shesha.

स हि संकर्षणः प्रोक्तः प्रद्युम्नं सोऽप्यजीजनत्।

प्रद्युम्नादनिरुद्धोऽहं सर्गो मम पुनः पुनः॥७३॥

That Shesha is called by the name of Sankarshana. Sankarshana creates Praddyumna. From Praddyumna I take birth myself as Aniruddha. I create (myself) repeatedly.

अनिरुद्धात् तथा ब्रह्मा तन्नाभिकमलोद्भवः।

ब्रह्मणः सर्वभूतानि चराणि स्थावराणि च॥७४॥

From Aniruddha originates Brahman. The latter is born from Aniruddha's navel. From Brahman originate all mobile and immobile creatures.

एतां सृष्टिं विजानीहि कल्पादिषु पुनः पुनः।

यथा सूर्यस्य गगनादुदयास्तमने इह॥७५॥

Know that Creation originates in this way repeatedly at the beginning of every cycle. Creation and destruction succeed each other like sunrise and sunset in this world.

नष्टे पुनर्बलात् काल आनयत्यमितद्युतिः।

तथा बलादहं पृथ्वीं सर्वभूतहिताय वै॥७६॥

सत्त्वैराक्रान्तसर्वाङ्गं नष्टं सागरमेखलाम्।

आनयिष्यामि स्वस्थानं वाराहं रूपमास्थितः॥७७॥

हिरण्याक्षं वद्विष्यामि दैतेयं बलगर्वितम्।

Then, again, as Time, gifted with great energy, forcibly brings back the Sun after his disappearance, similarly I shall, assuming the form of a boar and displaying my strength, bring back the Earth with her belt of seas to her own position for the behoof of all creatures when she becomes submerged in water. I shall then kill the son of Diti, named Hiranyagarbha, elated with pride of strength.

नारसिंहं वपुः कृत्वा हिरण्यकशिपुं पुनः॥७८॥

सुरकार्ये हनिष्यामि यज्ञघ्नं दितिनन्दनम्।

Assuming the form then of a Manlion, I shall, for doing good to the gods, kill Hiranyakasipu, the son of Diti, who will be a great destroyer of sacrifices.

विरोचनस्य बलवान् बलिः पुत्रो महासुरः॥७९॥

अवध्यः सर्वलोकानां सदेवासुररक्षसाम्।

भविष्यति स शक्रं वा स्वराज्याच्चयावयिष्यति॥८०॥

Virochana will have a powerful son named Vali. The entire universe consisting of gods, Asuras, and Rakshasas will not be able to kill that great Asura. He will hurl Shakra from the sovereignty of the universe.

त्रैलोक्येऽपहृते तेन विमुखे च शचीपतौ।

अदित्यां द्वादशादित्यः सम्प्रविष्यामि कश्यपात्॥८१॥

(जटी गत्वा यज्ञसदः स्तूयमानो द्विजोत्तम।

यज्ञस्तवं करिष्यामि श्रुत्वा प्रीतो भवेद् बलिः॥

किमिच्छसि वटो ब्रूहीत्युक्तो याचे महद् वरम्।

दीयतां त्रिपदीमात्रमिति याचे महासुरम्॥

स दद्यान्मयि सम्प्रीतः प्रतिषिद्धश्च मन्त्रिभिः।

यावज्जलं हस्तगतं त्रिभिर्विक्रमणैर्वृतम्॥)

When after defeating the Lord of Shachi, that Asura will possess the sovereignty of the three worlds, I shall take birth in Aditi's womb, by Kashyapa, as the twelfth Aditya.

ततो राज्यं प्रदास्यामि शक्रायामिततेजसे।

देवताः स्थापयिष्यामि स्वस्वस्थानेषु नारदा॥८२॥

I shall restore it to Indra of immeasurable splendour, and replace the gods, O Narada, in their respective stations.

बलिं चैव करिष्यामि पातालतलवासिनम्।

दानवं च बलिं श्रेष्ठमवध्यं सर्वदैवतैः॥८३॥

As regards Vali, that foremost of Danavas, who is to be unslayable by all the gods, I shall cause him to live in the nether regions.

त्रेतायुगे भविष्यामि रामो भृगुकुलोद्भवः।

क्षत्रं चोत्सादयिष्यामि समृद्धबलवाहनम्॥८४॥

In the Treta age I shall take birth as Rama in the race of Bhṛigu, and root out the Kshatriyas who will become proud of their strength and riches.

संख्यांशे समनुप्राप्ते त्रेताया द्वापरस्य च।

अहं दाशरथी रामो भविष्यामि जगत्पतिः॥८५॥

Towards the end of Treta and the beginning of Dvapara, I shall take birth as Rama the son of Dasharatha in Ikshaku's race.

त्रितोषघाताद् वैरूप्यमेकतोऽथ द्वितस्तथा।

प्राप्स्येते वानरत्वं हि प्रजापति सुतावृषी॥८६॥

At that time, the two Rishis, viz., the two sons of Prajapati, called by the names of Ekata and Dvita, will on account of the injury done by them to their brother Trita, have to take birth as monkeys, losing the beauty of the human form.

तयोर्ये त्वन्वये जाता भविष्यन्ति वनौकसः।

महाबला महावीर्याः शक्रतुल्यपराक्रमाः॥८७॥

ते सहाया भविष्यन्ति सुरकार्ये मम द्विज।

Those monkeys that shall take birth in the race of Ekata and Dvita, shall become endued with great power and mighty energy and will equal Shakra himself in power. All those monkeys, O twice-born one, will become my allies for performing the work of the gods.

ततो रक्षःपति घोरं पुलस्त्यकुलपांसनम्॥८८॥

हरिष्ये रावणं रौद्रं सगणं लोककण्टकम्।

I shall then kill the dreadful king of the Rakshasas, that wretch of Pulastya's race, viz., the fierce Ravana, that thorn of all worlds, together with all his children and followers.

द्वापरस्य कलेश्चैव संघौ पार्यवसानिके॥८९॥

प्रादुर्भावः कंसहेतोर्मथुरायां भविष्यति।

At the junction the Dvapara and the Kali ages, I shall again appear in the world taking birth in city of Mathura for the purpose of killing Kansa.

तत्राहं दानवान् हत्वा सुबहून् देवकण्टकान्॥९०॥

कुशस्थलीं करिष्यामि निवेशं द्वारकां पुरीम्।

There, after killing numberless Danavas that will be as thorns in the side of the gods, I shall take up my residence in Kushasthali at the city of Dwaraka.

वसानस्तत्र वै पुर्यामदितेर्विप्रियंकरम्॥९१॥

हनिष्ये नरकं भौमं मुरं पीठं च दानवम्।

While living in that city I shall kill the Asura Naraka the chief of the Earth,—him, that is, who will do an injury to Aditi, as also some other Danavas of the names of Muru and Pitha.

प्राग्योतिषं पुरं रम्यं नानाधनसमन्वितम्॥९२॥

कुशस्थलीं नयिष्यामि हत्वा वै दानवोत्तमम्।

Killing also another foremost of Danavas, viz., the kill of Pragjyotisha, I shall transplant that delightful city furnished with various kinds of wealth into Dwaraka.

महेश्वरमहासेनौ बाणप्रियहितैषिणौ॥९३॥

पराजेष्याम्यथाद्युक्तौ देवौ लोकनमस्कृतौ।

I shall then defeat the two gods adored of all the deities, viz., Maheshvara and Mahasena, who will become fond of the Danava Vana and do him various good offices and who will try their best for that worshipper of theirs.

ततः सुतं बलेर्जित्वा बाणं बाहुसहस्रिणम्॥९४॥

विनाशयिष्यामि ततः सर्वान् सौभनिवासिनः।

Defeating next the son of the Danava Vali, viz., Bana, who will be possessed a thousand-arms, I shall next destroy all the inhabitants of the Danava city called Saubha.

यः कालयवनः ख्यातो गगतेजोऽभिसंवृतः॥१५॥

भविष्यति वधस्तस्य मत् एव द्विजोत्तम।

I shall next, O foremost of Brahmanas, bring about the death of Kalayavana, a Danava who will be endued with great power on account of his being equipt with the energy of Gargya.

जरासंधश्च बलवान् सर्वराजविरोधनः॥१६॥

भविष्यत्यसुरः स्फीतो भूमिपालो गिरिव्रजे।

मम बुद्धिपरिस्पन्दाद् वधस्तस्य भविष्यति॥१७॥

A proud Asura will appear as a king at Girivraja, of the name of Jarasandha, who will fall out with all the other kings of the world. His death will be brought about by me through some one else guided by my intelligence.

शिशुपालं वधिष्यामि यज्ञे धर्मसुतस्य वै।

समागतेषु बलिषु पृथिव्यां सर्वराजसु॥१८॥

वासविः सुसहायो वै मम त्वेको भविष्यति।

I shall next kill Shisupala in the sacrifice of king Yudhishtira the son of Dharma, into which sacrifice all the kings of the world will bring tribute. In some of these works, only Arjuna, the son of Vasava, will become my assistant.

युधिष्ठिरं स्थापयिष्ये स्वराज्ये भ्रातृभिः सह॥१९॥

एवं लोका वदिष्यन्ति नरनारायणावृषी।

उद्युक्तौ दहतः क्षत्रं लोककार्यार्थमीश्वरौ॥२०॥

कृत्वा भारावतरणं वसुधाया यथेप्सितम्।

सर्वसात्वतमुख्यानां द्वारकायाश्च सत्तम॥२१॥

करिष्ये प्रलयं घोरमात्मज्ञातिविनाशनम्।

I shall place Yudhishtira with all his brothers in his ancestral kingdom. People will call me and Arjuna as Narayana and Nara, when, endued with power, we two, putting forth our strength, shall kill a large number of Kshatriyas, for doing good to the world. Having lightened the load of the Earth according to our pleasure, I shall merge all the principal Satvatas, as also Dwaraka, my favourite city, into my own self, recollecting my all-embracing Knowledge.

कर्माण्यपरिमेयाणि चतुर्मूर्तिधरो ह्यहम्॥२२॥

कृत्वा लोकान् गमिष्यामि स्वानहं ब्रह्मसत्कृतान्।

Having four forms, I shall, in this way, perform many feats of great prowess, and attain at last to those regions of happiness created by me and honoured by all the Brahmanas.

हंसः कूर्मश्च मत्स्यश्च प्रादुर्भावा द्विजोत्तम॥२३॥

वराहो नरसिंहश्च वायनो राम एव च।

रामो दाशरथिश्चैव सात्वतः कल्किरेव च॥२४॥

Appearing in the forms of a swan, a tortoise, a fish, O foremost of twice-born ones, I shall then appear as a boar, then as a man-lion, then as a dwarf, then as Rama of Bhrigu's race, then as Rama the son of Dasharatha, then as Krishna the scion of the Satvata race, and lastly as Kalki.

यदा वेदश्चुतिर्नष्टा मया प्रत्याहता पुनः।

सवेदाः सश्रुतीकाश्च कृताः पूर्वं कृते युगे॥२५॥

When the Vedas disappeared from the world, I brought them back. The Vedas, were re-created by me in the Krita age.

अतिक्रान्ताः पुराणेषु श्रुतास्ते यदि वा क्वचित्।

अतिक्रान्ताश्च बहवः प्रादुर्भावा ममोत्तमाः॥२६॥

They have once more disappeared or may only be partially heard here and there in the Puranas. Many of my best incarnations also in the world have become facts of the past.

लोककार्याणि कृत्वा च पुनः स्वां प्रकृतिं गताः।

न ह्येतद् ब्रह्मणा प्राप्तमीदृशं मम दर्शनम्॥२७॥

यत् त्वया प्राप्तमद्येह एकान्तगतबुद्धिना।

एतत् ते सर्वमाख्यातं ब्रह्मन् भक्तिमतो मया॥२८॥

पुराणं च भविष्यं च सरहस्यं च सत्तम।

Having secured the good of the worlds in those forms in which I appeared, they have re-entered into my own Nature. Brahman (the Creator) himself never saw me in this form of mine, which you, O Narada, have seen to-day on account of your entire devotion to me. I have now said to you, who are devoted to me wholly, everything, O Brahmana. I have

described to you my ancient appearances and future ones also, O best of men, together with all their mysteries.

भीष्म उवाच

एवं स भगवान् देवो विश्वमूर्तिथरोऽव्ययः॥१०९॥

एतावदुक्त्वा वचनं तत्रैवान्तर्दधे पुनः।

Bhishma said—

“The holy and illustrious god, of universal and immutable form, having said these words to Narada, disappeared there and then.

नारदोऽपि महातेजाः प्राप्यानुग्रहमीप्सितम्॥११०॥

नरनारायणौ द्रष्टुं बदर्याश्रममाद्रवत्।

Having won the high favour that he had solicited, Narada also, gifted with great energy, then proceeded in all haste to the retreat called Vadari, for seeing Nara and Narayana.

इदं महोपनिषदं चतुर्वेदसमन्वितम्॥१११॥

सांख्ययोगकृतं तेन पञ्चरात्रानुशब्दितम्।

नारायणमुखोद्गीतं नारदोऽश्रावयत् पुनः॥११२॥

ब्रह्मणः सद्ने तात यथादृष्टं यथाश्रुतम्।

This great Upanishad quite of a piece with the four Vedas, and the Sankhya-Yoga, and called by him by the name of the Pancharatra Scriptures and recited by Narayana himself with his own mouth, was repeated by Narada before a large audience in the residence of Brahman (his sire) in exactly the same way in which Narayana had recited it and in which he had heard it from his own lips.”

युधिष्ठिर उवाच

एतदश्चर्यभूतं हि माहात्म्यं तस्य धीमतः॥११३॥

किं वै ब्रह्मा न जानीते यतः शुश्राव नारदात्।

Yudhishtira said—

“Was not Brahman, the Creator of all things, acquainted with this wonderful discourse of the glory of Narayana gifted with intelligence that he heard it from the lips of Narada?

पितामहोऽपि भगवांस्तस्माद् देवादनन्तरः॥११४॥

कथं स न विजानीयात् प्रभावममितौजसः।

Is the illustrious Grandfather of all the worlds any way different from or inferior to the great Narayana? How then it is that he was unacquainted with the power of Narayana of great energy?”

भीष्म उवाच

महाकल्पसहस्राणि महाकल्पशतानि च॥११५॥

समतीतानि राजेन्द्र सर्गाश्च प्रलयश्च ह।

Bhishma continued—

“Hundreds and thousands of great cycles, hundreds and thousands of Creations and Dissolutions, O king of kings, have been over and become events of the past.

सर्गस्यादौ स्मृतो ब्रह्मा प्रजासर्गकरः प्रभुः॥११६॥

जानाति देवप्रवरं भूयश्चातोऽधिकं नृप।

In the beginning of every Creation, Brahman, endued with great power and who creates all things, is remembered (by Narayana). Brahman knows well, O king, that Narayana, that foremost of all gods is very much superior to him.

परमात्मानमीशानमात्मनः प्रभवं तथा॥११७॥

ये त्वन्ये ब्रह्मसद्ने सिद्धसंघाः समागताः।

तेभ्यस्तच्छ्रावयामास पुराणं वेदसम्मितम्॥११८॥

तेषां सकाशात् सूर्यस्तु श्रुत्वा वै भावितात्मनाम्।

आत्मानुगामिनां राजन् श्रावयामास वै ततः॥११९॥

षट् षष्टिर्हि सहस्राणि ऋषीणां भावितात्मनाम्।

He knows that Narayana is the Supreme Soul, that He is the Supreme Lord, that He is Creator of Brahman himself. Narada recited this very ancient narrative which is perfectly consistent with the Vedas, to that assembly of Rishis crowned with ascetic success that came to the abode of Brahman. The gods Surya, having heard that narrative from those Rishis crowned with ascetic success, repeated it to the sixty-six thousands of Rishis, O king, of purified souls, that follow in his train.

सूर्यस्य तपतो लोकान् निर्मिता ये पुरः सराः॥१२०॥

तेषामकथयत् सूर्यः सर्वेषां भावितात्मनाम्।

And the Sun, the deity that imparts heat to all the worlds, repeated that narrative to those Beings also, of purified souls, that have been created (by Brahman) for always travelling in the van of the Sun.

सूर्यानुगामिभिस्तात ऋषिभिस्तैर्महात्मभिः॥१२१॥

मेरौ समागता देवाः श्राविताश्चेदमुत्तमम्।

The great Rishis who follow in the Sun's train, O son, repeated that excellent narrative to the deities assembled on the breast of Meru.

देवानां तु सकाशाद् वै ततः श्रुत्वासितो द्विजः॥१२२॥

श्रावयामास राजेन्द्र पितॄणां मुनिसत्तमः।

The best of ascetics, viz., the regenerate Asita, then, having heard the narrative from the gods, repeated it to the Pitris, O king of kings.

मम चापि पिता तात कथयामास शान्तनुः॥१२३॥

ततो मयापि श्रुत्वा च कीर्तितं तव भारत।

I heard it from my father Shantanu, O son, who recited it to me formerly. Myself having heard it from my father, I have repeated it to you, O Bharata.

सुरैर्वा मुनिभिर्वापि पुराणं यैरिदं श्रुतम्॥१२४॥

सर्वे ते परमात्मानं पूजयन्ते संमन्ततः।

Gods and ascetics, they who have heard this excellent old narrative which is a Purana, all worship the Supreme Soul.

इदमाख्यानमार्थं पारम्पर्यागतं नृप॥१२५॥

नावासुदेवभक्ताय त्वया देयं कथंचन।

This discourse, belonging to the Rishis and thus handed down from one to another, should not, O king, be communicated by you to any one who is not a worshipper of Vasudeva.

भक्तोऽन्यानि च ते राजन्पुत्राख्यानशतानि वै॥१२६॥

यानि श्रुतानि सर्वाणि तेषां सारोऽयमुद्धतः।

This narrative, O king, is really the cream of the hundreds of other discourses that you have heard from me.

सुरासुरैर्यथा राजन् निर्मथ्यामृतमुद्धतम्॥१२७॥

एवमेतत् पुरा विप्रैः कथाभूतमिहोद्धतम्।

In days of yore, O king, the gods and the Asuras, in a body, churned the Ocean and

raised the Ambrosia. Similarly the Brahmanas, in a body in days of yore, churned all the scriptures and raised this narrative, which resembles nectar.

यश्चेदं पठते नित्यं यश्चेदं शृणुयान्नरः॥१२८॥

एकान्तभावोपगत एकान्तेषु समाहितः।

प्राप्य श्वेतं महाद्वीपं भूत्वा चन्द्रप्रभो नरः॥१२९॥

स सहस्रार्चिषं देवं प्रविशेन्नात्र संशयः।

He who frequently reads this narrative, and he who frequently listens to it with rapt attention, in a secluded spot, and filled with devotion, succeeds, being possessed of lunar complexion, in living in the spacious insular continent known by the name of White Island. Forsooth, such a man succeeds in entering into Narayana of a thousand rays.

मुच्येदार्तस्तथा रोगाच्छुत्वेमामादितः कथाम्॥१३०॥

जिज्ञासुर्लभते कामान् भक्तो भक्तगतिं व्रजेत्।

By listening to this narrative from the beginning, a sick person becomes freed from his disease. The man who simply desires to read or listen to this discourse, gets the fruition of all his wishes. By reading or listening to it. The devoted worshipper acquires the high end reserved for devoted worshippers.

त्वयापि सततं राजन्नभ्यर्च्यः पुरुषोत्तमः॥१३१॥

स हि माता पिता चैव कृत्स्नस्य जगतो गुरुः।

You also, O king, should always adore and worship that foremost of all Beings. He is the father and the mother of all creatures, and He is an object of reverence to the entire universe.

ब्रह्मण्यदेवो भगवान् प्रीयतां ते सनातनः॥१३२॥

युधिष्ठिर महाबाहो महाबुद्धिर्जनार्दनः।

Let the illustrious and Eternal God of the Brahmanas, viz., Janarddana of great intelligence, be pleased with you, O Yudhisthira of mighty arms.

वैशम्पायन उवाच

श्रुत्वैतदाख्यानवरं धर्मराड् जनमेजया॥१३३॥

भ्रातराश्चास्य ते सर्वे नारायणपराऽभवन्।

Vaishampayana said—

Having listened to this best of discourses, O Janamejaya, king Yudhisthira the just, and all his brothers became devoted to Narayana.

जितं भगवता तेन पुरुषेणेति भारत॥१३४॥

नित्यं जप्यपरा भूत्वा सरस्वतीमुदीरयन्।

And all of them, O Bharata, silently meditating upon Narayana (from that day), uttered these words for His glorification, viz., Victory to that holy and illustrious Being.

यो ह्यस्माकं गुरुश्रेष्ठः कृष्णद्वैपायनो मुनिः॥१३५॥

जगौ परमकं जप्यं नारायणमुदीरयन्।

He, again, who is our best of preceptors, viz., the Island-born Krishna, devoted to penances, sung, uttering the word Narayana, that great Mantra which is worthy of being silently.

गत्वान्तरिक्षात् सततं क्षीरोदममृताशयम्॥१३६॥

पूजयित्वा च देवेशं पुनरायात् स्वमाश्रमम्।

Passing through the sky to the Ocean of milk, which is always the abode of nectar, and adoring the great God there, he returned to his own hermitage.

भीष्म उवाच

एतत् ते सर्वमाख्यातं नारदोक्तं मयेरितम्॥१३७॥

पारम्पर्यागतं ह्येतत् पित्रा मे कथितं पुरा।

Bhishma continued—

I have now recounted to you the discourse that was recited by Narada. That narrative has come down from person to person from very ancient times. I heard it from my father who formerly recounted it to me.

सौतिरुवाच

एतत् ते सर्वमाख्यातं वैशम्पायन कीर्तितम्॥१३८॥

जनमेजयेन तच्छ्रुत्वा कृतं सम्यग् यथाविधि।

Suta said—

I have now told you all that Vaishampayana recounted to Janamejaya. Having listened to Vaishampayana's narration, king Janamejaya

duly satisfied all his duties according to the scriptural ordinances.

यूयं हि तप्ततपसः सर्वे च चरितव्रताः॥१३९॥

सर्वे वेदविदो मुख्या नैमिषारण्यवासिनः।

You have all practised very severe penances and observed many high and excellent vows. Living in this sacred forest of Naimisha, you are foremost of all persons conversant with the Vedas.

शौनकस्य महासत्रं प्राप्ताः सर्वे द्विजोत्तमाः॥१४०॥

यजध्वं सुहुतैर्यज्ञैः शाश्वतं परमेश्वरम्।

पारम्पर्यागतं ह्येतत् पित्रा मे कथितं पुरा॥१४१॥

You foremost of twice-born ones, you all have come to this great sacrifice of Shaunaka. Do you all worship that Eternal and Supreme Lord of the universe in excellent sacrifices, properly pouring libations of clarified butter to the fire with the help of Mantras and dedicating the same to Narayana. As for myself, I heard this excellent discourse which has come down from generation to generation, from my father who recited it to me formerly.

CHAPTER 340

(MOKSHADHARMA PARVA) —
Continued.

The creation of Rudras etc. The Religion of Renunciation

शौनक उवाच

कथं स भगवान् देवो यज्ञेष्वग्रहरः प्रभुः।

यज्ञधारी च सततं वेदवेदाङ्गवित् तथा॥१॥

Saunaka said—

How is that illustrious god, viz., the powerful Narayana, who is a master of the Vedas and their branches, at once the doer and the enjoyer of sacrifices?

निवृत्तं चास्थितो धर्मं क्षमी भागवतः प्रभुः।

निवृत्तिधर्मान् विदधे स एव भगवान् प्रभुः॥२॥

Endued with forgiveness, he has adopted, again, the Religion of Renunciation. Indeed, it

is that holy and powerful one who has himself laid down the duties of Renunciation.

कथं प्रवृत्तिधर्मेषु भागार्हा देवताः कृताः।

कथं निवृत्तिधर्माश्च कृता व्यावृत्तबुद्धयः॥३॥

Why then has he made many of the gods the takers of shares in sacrifices which, of course, are all due to the Religion of Action. Why has he again created some with an opposite disposition, for they follow the ordinances of the Religion of Renunciation.

एतं नः संशयं सौते छिन्धि गुह्यं सनातनम्।

त्वया नारायणकथाः श्रुता वै धर्मसंहिताः॥४॥

Do you, O Suta, remove this doubt of ours. This doubt seems to be eternal and is filled with great mystery. You have heard all discourses on Narayana, which are consistent with the (other) scriptures.

सौतिरुवाच

जनमेजयेन यत् पृष्ठः शिष्यो व्यासस्य धीमतः।

तत् तेऽहं कथयिष्यामि पौराणं शौनकोत्तम॥५॥

Sauti said—

O excellent Saunaka, I shall recount to you what Vaishampayana, the disciple of the intelligent Vyasa, said when questioned on these very topics by king Janamejaya.

श्रुत्वा माहात्म्यमेतस्य देहिनां परमात्मनः।

जनमेजयो महाप्राज्ञो वैशम्पायनमब्रवीत्॥६॥

Having heard the discourse on the glory of Narayana who is the Soul of all embodied creatures, Janamejaya, gifted with great intelligence and wisdom, asked Vaishampayana about these very topics.

जनमेजय उवाच

इमे सब्रह्मका लोकाः ससुरासुरमानवाः।

क्रियास्वभ्युदयोक्तासु सक्ता दृश्यन्ति सर्वशः॥७॥

The whole world of Being, with Brahman, the gods, the Asuras, and human beings are seen to be deeply attached to acts which yield prosperity.

मोक्षश्चोक्तस्त्वया ब्रह्मन् निर्वाणं परमं सुखम्।

ये तु मुक्ता भवन्तीह पुण्यपापविवर्जिताः॥८॥

ते सहस्रचिर्षं देवं प्रविशन्तीह शुश्रुम्।

Liberation has, O twice-born one, been described by you to be the highest happiness and to consist of the cessation of existence. They who being shorn of both merit and demerit, become liberated, succeed, we hear, in entering the great God of a thousand rays.

अयं हि दुरनुष्ठेयो मोक्षधर्मः सनात्नः॥९॥

यं हित्वा देवताः सर्वा हव्यकव्यभुजोऽभवन्।

It seems to be, O Brahmana, that the eternal religion of Liberation is highly difficult of observance. Turning away from it, all the gods have become enjoyers of the libations of clarified butter poured with Mantras on sacrificial fires and other offerings presented to them by similar means.

किं च ब्रह्मा च रुद्रश्च शक्रश्च बलभित् प्रभुः॥१०॥

सूर्यस्ताराधिपो वायुरग्निर्वरुण एव च।

आकाशं जगती चैव ये च शेषा दिवौकसः॥११॥

प्रलयं न विजानन्ति आत्मनः परिनिर्मितम्।

ततस्तेनास्थिता मार्गं ध्रुवमक्षरमव्ययम्॥१२॥

Then, again, Brahman, and Rudra, the powerful Sakra the killer of Vala, the Sun, the Lord of the stars, the Wind-god, the god of fire, the god of the Waters, Infinite Space, the Universe too and the rest of the dwellers of heaven,—these, it seems do not know the way of securing an annihilation of conscious existence that is encompassed by one's own efforts.

स्मृत्वा कालपरीमाणं प्रवृत्तिं ये समास्थिताः।

दोषः कालपरीमाणे महानेष क्रियावताम्॥१३॥

Hence, perhaps, they have not followed the path which is certain, indestructible, and immutable. Hence, perhaps turning away from that path, they have adopted the Religion of Action which leads to conscious existence that is measured by time.

एतन्मे संशयं विप्र हृदि शल्यमिवापितम्।

छिन्धीतिहासकथनात् परं कौतूहलं हि मे॥१४॥

This, indeed, is one great defeat of those who are wedded to acts, for all their rewards

are for the time being. This doubt, O twice-born one, exists in my heart like a dagger! Tear it out by recounting to me some discourses of old on this subject. Great is my curiosity to listen to you.

कथं भागहराः प्रोक्ता देवताः क्रतुषु द्विज।

किमर्थं चाध्वरे ब्रह्मन्निज्यन्ते त्रिदिवौकसः॥१५॥

Why, O twice-born one, have the gods been said to be takers of their respective shares of sacrificial offerings presented to them with the help of Mantras in sacrifices of various kinds? Why, again, are the dwellers of heaven worshipped in sacrifices?

ये च भागं प्रगृह्णन्ति यज्ञेषु द्विजसत्तम।

ये यजन्तो महायज्ञैः कस्य भागं ददन्ति वै॥१६॥

And, O best of twice-born ones to whom do they, who partake of offerings in sacrifices performed to their honour, themselves make offerings when they perform great sacrifices?

वैशम्पायन उवाच

अहो गूढतमः प्रश्नस्त्वया पृष्ठो जनेश्वर।

नातप्ततपसा ह्येष नावेदविदुषा तथा॥१७॥

नापुराणविदा चैव शक्यो व्याहर्तुमञ्जसा।

The question you have put to me, O king, relates to a deed mystery. No man can quickly answer it who has not practised penances, and who is not acquainted with the Puranas.

हन्त ते कथयिष्यामि यन्मे पृष्ठः पुरा गुरुः॥१८॥

कृष्णद्वैपायनो व्यासो वेदव्यासो महानृषिः।

I shall, however, answer you by reciting to you what my preceptor the Island-born Krishna, otherwise called Vyasa, the great Rishi who has divided the Vedas, had said to us on a former occasion when questioned by us.

सुमन्तुर्जैमिनिश्चैव पैलश्च सुदृढव्रतः॥१९॥

अहं चतुर्थः शिष्यो वै पञ्चमश्च शुकः स्मृतः।

Sumanta, and Jaimini, and Paila of firm vows, and myself as the fourth, and Shuka as the fifth, were disciples of the illustrious Vyasa.

एतान् समागतान् सर्वान् पञ्च शिष्यान् दमान्वितान्॥२०॥

शौचाचारसमायुक्ताञ्जिह्वोऽङ्गितेन्द्रियान्।

वेदानध्यापयामास महाभारतपञ्चमान्॥२१॥

We, five in all, endued with self-control and purity of observances, had completely mastered anger and controlled our senses. Our preceptor used to teach us the Vedas having the Mahabharata for their fifth.

मेरौ गिरिवरे रभ्ये सिद्धचारणसेविते।

तेषामभ्यस्यतां वेदान् कदाचित् संशयोऽभवत्॥२२॥

एष वै यस्त्वया पृष्टस्तेन तेषां प्रकीर्तितः।

ततः श्रुतो मया चापि तवाख्येयोऽद्य भारता॥२३॥

Once on a time, on the breast of that foremost of mountains, viz., the delightful Meru, inhabited by Siddhas and Charanas while we were engaged in reading the Vedas, this very doubt sprang in our minds, that has been given vent to by you to-day. We, therefore, asked our preceptor about it. It heard the answer that our preceptor made. I shall now recount that answer to you, O Bharata.

शिष्याणां वचनं श्रुत्वा सर्वाज्ञानतमोनुदः।

पराशरमुतः श्रीमान् व्यासो वाक्यमथाब्रवीत्॥२४॥

Hearing the words that were addressed to him by his disciples, that remover of all sorts of darkness represented by ignorance, viz., the blessed Vyasa the son of Parashara, said these words:—

मया हि सुमहत् तप्तं तपः परमदारुणम्।

भूतं भव्यं भविष्यं च जानीयामिति सत्तमाः॥२५॥

I have practised the austere of penances. You best of men, I am fully conversant with the Past, the Present, and the Future.

तस्य मे तप्ततपसो निगृहीतेन्द्रियस्य च।

नारायणप्रसादेन क्षीरोदस्यानुकूलतः॥२६॥

त्रैकालिकमिदं ज्ञानं प्रादुर्भूतं यथेप्सितम्।

On account of those penances of mine and of the control under which I kept my senses, while I lived on the shores of the ocean of milk, Narayana became pleased with me. As the result of the great God's gratification, this

omniscience about the Past, the Present, and Future that was desired by me, sprang in my mind.

तच्छृणुध्वं यथान्यायं वक्ष्ये संशयमुत्तमम्॥२७॥

यथा वृत्तं हि कल्पादौ दृष्टं मे ज्ञानचक्षुषा।

Listen now to me as I describe to you, in due order, this great doubt that has perplexed your minds. I have, with the eye of knowledge, seen, all that took place in the beginning of the aeon.

परमात्मेति यं प्राहुः सांख्ययोगविदो जनाः॥२८॥

महापुरुषसंज्ञां स लभते स्वेन कर्मणा।

तस्मात् प्रसूतमव्यक्तं प्रधानं तं त्रिदुर्बुधाः॥२९॥

He whom both the Sankhyas and the Yogins call by the name of the Supreme Soul, comes to be regarded as the foremost Purusha on account of his own deeds. From Him originate Prakriti that is called the unmanifest or Pradhana by the learned.

अव्यक्ताद् व्यक्तमुत्पन्नं लोकसृष्ट्यर्थमीश्वरात्।

अनिरुद्धो हि लोकेषु महानात्मेति कथ्यते॥३०॥

From the powerful Unmanifest sprang, for the creation of all the worlds, he that is called Aniruddha. That Aniruddha is known among all creatures by the name of the Great Soul.

योऽसौ व्यक्तत्वमापन्नो निर्ममे च पितामहम्।

सोऽहंकार इति प्रोक्तः सर्वतेजोमयो हि सः॥३१॥

It is that Aniruddha who, becoming manifest, created the Grandfather Brahman. Aniruddha is known by another name, viz., consciousness, and is gifted with every sort of energy.

पृथिवी वायुराकाशमापो ज्योतिश्च पञ्चमम्।

अहंकारप्रसूतानि महाभूतानि पञ्चधा॥३२॥

Earth, Wind, Ether, Water, and Fire numbering the fifth—these are the five Great Creatures that have originated from Consciousness.

महाभूतानि सृष्ट्वैव तान् गुणान् निर्ममे पुनः।

भूतेभ्यश्चैव निष्पन्ना मूर्तिमन्तश्च तावृणु॥३३॥

Having created the Great Creatures he then created their qualities. Combining the Great

Creatures, he then created various embodied Beings. Hear me as I describe them to you.

मरीचिरङ्गिराश्चात्रिः पुलस्त्यः पुलहः ऋतुः।

वसिष्ठश्च महात्मा वै मनुः स्वायम्भुवस्तथा॥३४॥

ज्ञेयाः प्रकृतयोऽष्टौ ता यासु लोकाः प्रतिष्ठिताः।

Marichi, Angiras, Atri, Pulastya, Pulaha, Kratu, the great Vashistha, and the Self-created Manu,—these should be known as the eight elements. Upon these depend all the worlds.

वेदवेदाङ्गसंयुक्तान् यज्ञान् यज्ञाङ्गसंयुतान्॥३५॥

निर्ममे लोकसिद्ध्यर्थं ब्रह्मा लोकपितामहः।

अष्टाभ्यः प्रकृतिभ्यश्च जातं विश्वमिदं जगत्॥३६॥

Then the Grandfather of all the worlds, viz., Brahman, created, for the success of all creatures, the Vedas with all their branches as also the sacrifices with their limbs. From these eight elements have originated this vast universe.

रुद्रो रोषात्मको जातो दशान्यान् सोऽसृजत् स्वयम्।

एकादशैते रुद्रास्तु विकारपुरुषाः स्मृताः॥३७॥

Then originated Rudra from the principle of anger. Taking birth, he created ten others like him. These eleven Rudras are called by name of Vikara-Purushas.

ते रुद्राः प्रकृतिश्चैव सर्वे चैव सुरर्षयः।

उत्पन्ना लोकसिद्ध्यर्थं ब्रह्माणं समुपस्थिताः॥३८॥

The Rudras, the Prakritis, and the several celestial Rishis, having come into existence approached Brahman, with the object of upholding the universe and its work.

वयं सृष्टा हि भगवंस्त्वया च प्रभविष्णुना।

येन यस्मिन्नधीकारे वर्तितव्यं पितामह॥३९॥

Addressing the Grandfather, they said,—We have been created, O holy one, by you, O you of great power. Tell us, O Grandfather, which of us should be vested with what jurisdiction.

योऽसौ त्वयाभिनिर्दिष्टो ह्यधिकारोऽर्थचिन्तकः।

परिपाल्यः कथं तेन साहंकारेण कर्तृणा॥४०॥

What jurisdictions have been created by you for supervising what particular affairs?

Which of us should, gifted with what sort of consciousness, shall take charge of which of these?

प्रदिशस्व बलं तस्य योऽधिकारार्थचिन्तकः।

एवमुक्तो महादेवो देवांस्तानिदमब्रवीत्॥४१॥

Do you ordain also to each of us the measure of strength that we are to have for satisfying the duties of our respective jurisdictions.—Thus addressed by them, the great god replied to them in the following way.

ब्रह्मोवाच

साध्वहं ज्ञापितो देवा युष्माभिर्भद्रमस्तु वः।

ममाप्तेषा समुत्पन्ना चिन्ता या भवतां मता॥४२॥

Brahman said—

You have done well, ye gods, in speaking to me of this matter. Blessed be you all! I was thinking of this very subject that has drawn your attention.

लोकत्रयस्य कृत्स्नस्य कथं कार्यः परिग्रहः।

कथं बलक्षयो न स्याद् युष्माकं ह्यात्मनश्च मे॥४३॥

How should the three words be maintained and kept agoing? How should your strength and mine be taken advantage of for the accomplishment of that object.

इतः सर्वेऽपि गच्छामः शरणं लोकसाक्षिणम्।

महापुरुषमव्यक्तं स नो वक्ष्यति यद्विद्वत्॥४४॥

Let all of us, leaving this place, go that unmanifest and foremost of Beings who is the witness of the world, for seeking his protection. He will tell us what is for our behoof.

ततस्ते ब्रह्मणा सार्धमृषयो विबुधास्तथा।

क्षीरोदस्योत्तरं कूलं जग्मुर्लोकहितार्थिनः॥४५॥

After this, those gods and Rishis, with Brahman, went to the northern shores of the ocean of milk, desirous of doing good to the three worlds.

ते तपः समुपातिष्ठन् ब्रह्मोक्तं वेदकल्पितम्।

स महानियमो नाम तपश्चर्यासु दारुणः॥४६॥

Arrived there, they began to practise those austere penances that are said by Brahman in the Vedas. Those austere penances are known by the name of Mahaniyama.

ऊर्ध्वा दृष्टिर्बाहवश्च एकाग्रं च मनोऽभवत्।

एकपादाः स्थिताः सर्वे काष्ठभूताः समाहिताः॥४७॥

They stood there with mind fixed, immovable as stakes of wood, and with eyes upturned and arms raised upward.

दिव्यं वर्षसहस्रं ते तपस्तप्त्वा सुदारुणम्।

शुश्रुवुर्मधुरां वाणीं वेदवेदाङ्गभूषिताम्॥४८॥

For a thousand divine years they were engaged in those severe penances. At the conclusion of that time they heard these sweet words in harmony with the Vedas and their branches.

श्रीभगवानुवाच

भो भोः सव्रह्मका देवा ऋषयश्च तपोधनाः।

स्वागतेनार्च्यं वः सर्वाङ्ग्राव्ये वाक्यमुत्तमम्॥४९॥

The Blessed and Holy One said—

You gods and Rishis having asceticism for wealth with Brahman in your company, honouring you all with welcome, I say to you these words.

विज्ञातं वो मया कार्यं तच्च लोकहितं महत्।

प्रवृत्तियुक्तं कर्तव्यं युष्मत्प्राणोपबृंहणम्॥५०॥

I know what is in your hearts! Verily, your thoughts are for the behoof of the three worlds. I shall multiply your energy and strength, investing the same with disposition for work.

सुतप्तं च तपो देवा ममाराधनकाम्यया।

भोक्ष्यथास्य महासत्त्वास्तपसः फलमुत्तमम्॥५१॥

You gods, well have you practised these penances from desire of worshipping me. You foremost of Beings, enjoy now the excellent fruits of those austerities which you have practised.

एष ब्रह्मा लोकगुरुर्महाल्लोकपितामहः।

यूयं च विबुधश्रेष्ठा मां यजध्वं समाहिताः॥५२॥

This Brahman is the Lord of all the words. Gifted with power, he is the Grandfather of all creatures. You also are foremost of gods. Do you all, with concentrated minds, celebrate sacrifices for my glory.

सर्वे भागान् कल्पयध्वं यज्ञेषु मम नित्यशः।

तथा श्रेयोऽभिधास्यामि यथाधीकारमीश्वराः॥५३॥

In those sacrifices which you will perform, do ye always give me a part of the sacrificial offerings. I shall then, ye lords of creation, assign to each of you your respective spheres and ordain what will be for your behoof.

वैशम्पायन उवाच

श्रुत्वैतद् देवदेवस्य वाक्यं हृष्टनूरुहाः।

ततस्ते विबुधाः सर्वे ब्रह्मा ते च महर्षयः॥५४॥

Vaishampayana said—

Hearing these words of that God of gods, all those gods and great Rishis and Brahman became filled with such delight that the hair on their bodies stood erect.

वेददृष्टेन विधिना वैष्णवं क्रतुमाहरन्।

तस्मिन् सत्रे सदा ब्रह्मा स्वयं भागमकल्पयत्॥५५॥

They immediately made arrangements for a sacrifice in honour of Vishnu according to the Vedic ordinances. In that sacrifice, Brahman himself assigned a portion of the offerings to Vishnu.

देवा देवर्षयश्चैव स्वं स्वं भागमकल्पयन्।

ते कार्तियुगधर्माणो भागाः परमसत्कृताः॥५६॥

Similarly the gods and the celestial Rishis also, dedicated similar portions each to the great God. The portions, thus offered with great respect to Vishnu, were about both the quantity and the quality of the articles used, according to the ordinances laid down for the Krita age.

प्राहुरादित्यवर्णं तं पुरुषं तमसः परम्।

बृहन्तं सर्वगं देवमीशानं वरदं प्रभुम्॥५७॥

The gods and the Rishis and Brahman, in that sacrifice, worshipped the great God as one having the complexion of the Sun, as the foremost of Beings, situate beyond the reach of Ignorance, vast, pervading all things, the Supreme Lord of all, the giver of boons, and endued with power.

ततोऽथ वरदो देवस्तान् सर्वानमरान् स्थितान्।

अशरीरो बभाषेदं वाक्यं खस्थो महेश्वरः॥५८॥

Thus worshipped by them the boon-giving and great God, invisible and bodiless, addressed those assembled celestials from heaven and said to them:—

येन यः कल्पितो भागः स तथा मामुपागतः।

प्रीतोऽहं प्रदिशाम्यद्य फलमावृत्तिलक्षणम्॥५९॥

I have received the offerings dedicated by you in this sacrifice. I am pleased with all of you. I shall confer rewards on you that will, however, be fraught with ends from where there will be return.

एतद् वो लक्षणं देवा मत्प्रसादसमुद्भवम्।

स्वयं यज्ञैर्यजमानाः समाप्तवरदक्षिणैः॥६०॥

युगे युगे भविष्यध्वं प्रवृत्तिफलभागिनः।

This shall be your distinctive characteristic, ye gods, from this day, on account of my favours and kindness for you. Celebrating sacrifices in every cycle, with large presents, you will become enjoyers of fruits born of Action.

यज्ञैर्ये चापि यक्ष्यन्ति सर्वलोकेषु वै सुराः॥६१॥

कल्पयिष्यन्ति वो भागांस्ते नरा वेदकल्पितान्।

You gods, those men also that will celebrate sacrifices, according to the Vedic ordinances, will give to all of you, shares of their sacrificial offerings.

यो मे यथा कल्पितवान् भागमस्मिन् महाक्रतौ॥६२॥

स तथा यज्ञभागाहो वेदसूत्रे मया कृतः।

In the Veda-sutras I make him the receiver of a share like that which he has himself offered one in this sacrifice.

यूयं लोकान् भावयध्वं यज्ञभागफलोचिताः॥६३॥

सर्वार्थचिन्तका लोके यथाधीकारनिर्मिताः।

Created to superintend the affairs of your respective jurisdictions, do you uphold the worlds according to your strength as dependent on the shares you receive in those sacrifices.

याः क्रियाः प्रचरिष्यन्ति प्रवृत्तिफलसत्कृताः॥६४॥

आभिराप्यायितबला लोकान् वै धारयिष्यथा।

Indeed, receiving strength from those rites and observances that will be in vogue in the

several worlds, originating from the fruits of action, do ye continue to uphold the affairs of those worlds.

यूयं हि भाविता यज्ञैः सर्वयज्ञेषु मानवैः॥६५॥

मां ततो भावयिष्यध्वमेषा वो भावना मम।

Strengthened by the sacrifices that will be celebrated by men, ye will strengthen me. These are the thoughts that I cherish for you all.

इत्यर्थं निर्मिता वेदा यज्ञाश्चौषधिभिः सह॥६६॥

एभिः सम्यक् प्रयुक्तैर्हि प्रीयन्ते देवताः क्षितौ।

It is for this that I have created the Vedas and sacrifices and plants and herbs. Duly served with these by human beings on Earth, the gods will be pleased.

निर्माणमेतद् युष्माकं प्रवृत्तिगुणकल्पितम्॥६७॥

मया कृतं सुरश्रेष्ठा यावत्कल्पयदिह।

चिन्तयध्वं लोकहितं यथाधीकारमोक्षराः॥६८॥

You foremost of gods, till the end of this aeon, I have ordained your creation, making your constitutions depend upon the result of the religion of Action. You foremost of Beings, do you then, about your respective jurisdictions, engage yourselves in seeking the welfare of the three worlds.

मरीचिरङ्गिराश्चात्रिः पुलस्त्यः पुलहः ऋतुः।

वसिष्ठ इति सप्तैते मानसा निर्मिता हि ते॥६९॥

Marichi, Angiras, Atri, Pulastya, Pulaha, Kratu, and Vasistha,—these seven Rishis have been created by the fiat of the will.

एते वेदविदो मुख्या वेदाचार्याश्च कल्पिताः।

प्रवृत्तिधर्मिणश्चैव प्राजापत्ये च कल्पिताः॥७०॥

These will become the foremost of all persons versed in the Vedas. In fact, they will become the preceptors of the Vedas. They will follow the Religion of Action, for they have been intended to devote themselves to the act of procreating children.

अयं क्रियावतां पन्था व्यक्तीभूतः सनातनः।

अनिरुद्ध इति प्रोक्तो लोकसर्गकरः प्रभुः॥७१॥

This is the eternal path of creatures engaged in acts and observances. The powerful Lord who is charged with the creation of all the worlds is called Aniruddha.

सनः सनत्पुजातश्च सनकः ससनन्दनः।

सनत्कुमारः कपिलः सप्तमश्च सनातनः॥७२॥

सप्तैते मानसाः प्रोक्ता ऋषयो ब्रह्मणः सुताः।

स्वयमागतविज्ञाना निवृत्ति धर्ममास्थिताः॥७३॥

Sana, Sanatsujata, Sanaka, Sanandana, Sanatkumara, Kapila, and Sanatana,—these seven Rishis are known as the spiritual sons of Brahman. Their knowledge comes to them of itself. These seven follow the Religion of Renunciation.

एते योगविदो मुख्याः सांख्यज्ञानविशारदाः।

आचार्या धर्मशास्त्रेषु मोक्षधर्मप्रवर्तकाः॥७४॥

They are the foremost of all persons conversant with Yoga. They have a profound knowledge of the Sankhya philosophy. They are teachers of the scriptures on duty and it is they who introduce the duties of the Religion of Renunciation and cause them flow in the worlds.

यतोऽहं प्रसृतः पूर्वमव्यक्तात् त्रिगुणो महान्।

तस्मात् परतरो योऽसौ क्षेत्रज्ञ इति कल्पितः॥७५॥

From Nature has sprung Consciousness and the three great qualities. Transcending Nature is called Soul.

सोऽहं क्रियावतां पन्थाः पुनरावृत्तिदुर्लभः।

यो यथा निर्मितो जन्तुर्यस्मिन् यस्मिंश्च कर्मणि॥७६॥

प्रवृत्तौ वा निवृत्तौ वा तत्फलं सोऽश्नुते महत्।

एष लोकगुरुर्ब्रह्मा जगदादिकरः प्रभुः॥७७॥

That Soul is myself. The path of those who follow acts is fraught with return. One cannot, by that path, reach the place whence there is no return. Different creatures have been created with different objects. Some are intended for the Path of Action and some for that of Renunciation. One enjoys the reward, according to the path that he follows. This Brahman is the lord of all the worlds. Endued with power, it is he who creates the universe.

एष माता पिता चैव युष्माकं च पितामहः।

मयानुशिष्टो भविता सर्वभूतवरप्रदः॥७८॥

He is your mother and father, and he is your grandfather. At my behest, he will grant boons to all creatures.

अस्य चैवात्मजो रुद्रो ललाटादयः समुत्थितः।

ब्रह्मानुशिष्टो भविता सर्वभूतधरः प्रभुः॥७९॥

His son Rudra, who has originated from his brow at his behest, will, gifted with power, uphold all created beings.

गच्छध्वं स्वानधीकारांश्चिन्तयध्वं यथाविधि।

प्रवर्तन्तां क्रियाः सर्वाः सर्वलोकेषु मा चिरम्॥८०॥

Go you to your respective jurisdictions, and seek, according to the ordinances, the welfare of the world! Let all the scriptural acts flow in all the worlds. Let there be no delay in this.

प्रदिश्यन्तां च कर्माणि प्राणिनां गतयस्तथा।

परिनिष्ठितकालानि आयुर्वीह सुरोत्तमाः॥८१॥

You foremost of gods, do ye ordain the acts of all creatures and the ends that they are come by. Do ye also set the limits of the lives of all creatures.

इदं कृतयुगं नाम कालः श्रेष्ठः प्रवर्तितः।

अहिंस्या यज्ञपशवो युगेऽस्मिन् न तदन्यथा॥८२॥

This present cycle that is going on is the foremost of all epochs and should be known by the name of Krita. In this cycle living creatures should not be celebrated. It should be as I ordain and let it not be otherwise.

चतुष्पात् सकलो धर्मो भविष्यत्यत्र वै सुराः।

ततस्त्रैतायुगं नाम त्रयी यत्र भविष्यति॥८३॥

In this age, ye celestials, virtue will flourish in full. After this age will come the cycle called Treta. The Vedas, in that cycle, will lose one quarter. Only three of them will exist.

प्रोक्षिता यत्र पशवो वधं प्राप्स्यन्ति वै मखे।

यत्र पादश्चतुर्थो वै धर्मस्य न भविष्यति॥८४॥

In the sacrifices that will be celebrated in that age, animals, after dedication with the help of sacred Mantras, will be killed. As regards virtue, again, it will lose one quarter; only three quarters thereof will remain.

ततो वै द्वापरं नाम मिश्रः कालो भविष्यति।

द्विपादहीनो धर्मश्च युगे तस्मिन् भविष्यति॥८५॥

On the termination of the Treta, will come the mixed Yoga known by the name of Dvapara. In that cycle, virtue will lose two quarters and only two quarters thereof will remain.

ततस्तिष्येऽथ सम्प्राप्ते युगे कलिपुरस्कृते।

एकपादस्थितो धर्मो यत्र तत्र भविष्यति॥८६॥

Upon the termination of Dvapara, the cycle that will set in will be called Tish, and it will come with Kali walking in the van. Virtue will lose full three quarters. Only a quarter thereof will exist in all places.

देवा देवर्षयश्चोचुस्तमेवंवादिनं गुरुम्।

एकपादस्थिते धर्मे यत्र क्वचन गामिनि॥८७॥

कथं कर्तव्यमस्माभिर्भगवंस्तद् वदस्व नः।

When the great God said these words, the gods and the celestial Rishis addressed him and said,—If only a fourth part of virtue is to exist in that age in every place, tell us, O Holy One, where shall we then go and what shall we do?

श्रीभगवानुवाच

यत्र वेदाश्च यज्ञाश्च तपः सत्यं दमस्तथा॥८८॥

अहिंसाधर्मसंयुक्ताः प्रचरेयुः सुरोत्तमाः।

स वो देशः सेवितव्यो मा वोऽधर्मः पदा स्पृशेत्॥८९॥

The Blessed and Holy One said—

You foremost of gods, ye should, in that age, go to such places where the Vedas and Sacrifices and Penances and Truth and self-control, accompanied by duties fraught with mercy for all creatures, will still continue. Sin will never be able to affect you at all.

व्यास उवाच

तेऽनुशिष्टा भगवता देवाः सर्बिगणास्तथा।

नमस्कृत्वा भगवते जग्मुर्देशान् यथेप्सितान्॥९०॥

Vyasa said—

Thus commanded by the great God, the gods with all the Rishis bowed their heads to

him and then proceeded to the places they desired.

गतेषु त्रिदिवौकःसु ब्रह्मैकः पर्यवस्थितः।

दिदक्षुर्भगवन्तं तमनिरुद्धतनौ स्थितम्॥११॥

After the celestials had left that place, only Brahman remained there, desirous of seeing the great Deity then living in the form of Aniruddha.

तं देवो दर्शयामास कृत्वा हयशिरो महत्।

साङ्गानावर्तयन् वेदान् कमण्डलुत्रिदण्डयुक्॥१२॥

The foremost of gods then appeared before Brahman having assumed a form that had a huge equine head. Carrying a pitcher and the triple stick, he appeared before Brahman, reciting the Vedas with all their branches.

ततोऽश्वशिरसं दृष्ट्वा तं देवममितौजसम्।

लोककर्ता प्रभुर्ब्रह्मा लोकानां हितकाम्यया॥१३॥

मूर्ध्ना प्रणम्य वरदं तस्थौ प्राञ्जलिरग्रतः।

स परिष्वज्य देवेन वचनं श्रावितस्तदा॥१४॥

Seeing the great Deity of immeasurable energy in that form with an equine head, the powerful Brahman, the Creator of all the worlds, moved by the desire of doing good to his Creation, adored that boon-giving Lord with his head down and stood before him with hands joined in respect. The great Deity embraced Brahman and then told him these words.

श्रीभगवानुवाच

लोककार्यगतीः सर्वास्त्वं चिन्तय यथाविधि।

धाता त्वं सर्वभूतानां त्वं प्रभुर्जगतो गुरुः॥१५॥

त्वय्यावेशितभारोऽहं धृतिं प्राप्स्याम्यथाञ्जसा।

The Holy One said—

Do you, O Brahman, duly think of the courses of acts which creatures should follow. You are the great ordainer of all created Beings, You are the Master and the Lord of the universe. Placing this burthen on you I shall soon be free from anxiety.

यदा च सुरकार्यं ते अविषह्यं भविष्यति॥१६॥

प्रादुर्भावं गमिष्यामि तदाऽऽत्मज्ञानदैशिकः।

At such time, however, when it will be difficult for you to accomplish the work of the gods, I shall then appear in incarnate forms perceiving the gravity of the emergencies.

एवमुक्त्वा हयशिरास्तत्रैवान्तर्धीयत॥१७॥

तेनानुशिष्टो ब्रह्मापि स्वलोकमचिराद् गतः।

With these words, that grand form with the equine head vanished then and there. Having received his behest, Brahman too proceeded speedily to his own region.

एवमेष महाभागः पद्मनाभः सनातनः॥१८॥

यज्ञेष्वग्रहरः प्रोक्तो यज्ञधारी च नित्यदा।

It is for this, O Blessed One, that the eternal lotus-navelled deity became the acceptor of the first share offered in sacrifices and hence it is that He is called the eternal upholder of all Sacrifices.

निवृत्तिं चास्थितो धर्मं गतिमक्षयधर्मिणाम्।

प्रवृत्तिधर्मान् विदधे कृत्वा लोकस्य चित्रताम्॥१९॥

He himself adopted the Religion of Renunciation, the end after which those creatures seek who are desirous of eternal fruits. He laid down at the same time the Religion of Action for others, with the view of giving variety to the universe.

स आदिः स मध्यः स चान्तः प्रजानां

स धाता स धेयं स कर्ता स कार्यम्।

युगान्ते प्रसुप्तः सुसंक्षिप्य लोकान्

युगादौ प्रबुद्धो जगद्भ्युत्सर्ज॥२०॥

He is the beginning, He is the middle, and He is the end of all created Beings. He is their Creator and He is the actor and He is the act. Having withdrawn the universe into Himself at the end of the cycle, He enters into sleep, and awakening at the beginning of another cycle, He once more creates the universe.

तस्मै नमस्कृत्य देवाय निर्गुणाय महात्मने।

अजाय विश्वरूपाय धाम्ने सर्वदिवौकसाम्॥२१॥

Do you all! bow to that Illustrious One who is gifted with a high soul and who is above the three qualities, who is Unborn, abode or refuge of all the dwellers of heaven.

महाभूताधिपतये रुद्राणां पतये तथा।

आदित्यपतये चैव वसूनां पतये तथा॥१०२॥

Do you bow to Him who is the Supreme Lord of all creatures, who is the Lord of the Rudras, who is the Lord of the Adityas, and of the Vasus as well.

अश्विभ्यां पतये चैव मरुतां पतये तथा।

वेदयज्ञाधिपतये वेदाङ्गपतयेऽपि च॥१०३॥

Do you bow to Him who is the Lord of the Ashvins, and the Lord of the Maruts, who is the Lord of all Sacrifices laid down in the Vedas, and the Lord of the Vedangas.

समुद्रवासिने नित्यं हरये मुञ्जकेशिने।

शान्ताय सर्वभूतानां मोक्षधर्मानुभाषिणे॥१०४॥

Bow Him who always lives in the Ocean, and who is called Hari, and whose hair is like the blades of the Munja grass. Bow to Him who is Peace and Tranquillity; and who gives the Religion of Liberation to all creatures.

तपसां तेजसां चैव पतये यशसामपि।

वचसां पतये नित्यं सरितां पतये तथा॥१०५॥

Bow to Him who is the Lord of Penances, of all kinds of energy, and of Fame, who is ever the Lord of Speech and the Lord of all the Rivers also.

कपर्दिने वराहाय एक शृङ्गय धीमते।

विवस्वतेऽश्वशिरसे चतुर्भुक्तिधृते सदा॥१०६॥

Bow to Him who is called Kaparddin, who is the Great Boar, who is the Unicorn, and who is endued with great intelligence; who is the Sun, who assumed the well-known form with the equine head; and who is always shown in a fourfold form.

गुहाय ज्ञानदृश्याय अक्षराय क्षराय च।

एष देवः संचरति सर्वत्रातिरव्ययः॥१०७॥

Bow to Him who is unravelled, who is capable of being apprehended by knowledge only, who is both indestructible and destructible. The supreme Deity, who is immutable, permeates all things.

एष चैतत् परं ब्रह्म ज्ञेयो विज्ञानचक्षुषा।

एवमेतत् पुरा दृष्टं मया वै ज्ञानचक्षुषा॥१०८॥

कथितं तच्च वै सर्वं मया पृष्टेन तत्त्वतः।

He is the Supreme Lord who can be known with the help of the eye of Knowledge alone. It was thus that, helped by the eye of Knowledge, I saw, in days of yore, that foremost of gods.

क्रियतां मद्वचः शिष्याः सेव्यतां हरिरीश्वरः।

गीयतां वेदशब्दैश्च पूज्यतां च यथाविधि॥१०९॥

Asked by you, I have told you everything in full, ye disciples, and do you act according to my words and dutifully serve the Supreme Lord called Hari. Do you sing His praises in Vedic words and adore and worship Him also according to due rites.

वैशम्पायन उवाच

इत्युक्तास्तु वयं तेन वेदव्यासेन धीमता।

सर्वे शिष्याः सुतश्चास्य शुकः परमधर्मवित्॥११०॥

Vaishampayana said—

It was thus that the compiler of the Vedas, gifted with great intelligence, discoursed to us, accosted by us on that occasion. His son, the highly pious Shuka, and all his disciples listened to him while he delivered that discourse.

स चास्माकमुपाध्यायः सहास्माभिर्विशाम्पते।

चतुर्वेदोद्भूताभिस्तमृग्भिः समभितुष्टुवे॥१११॥

Our preceptor, with ourselves, O king, then worshipped the great Deity with Richs extracted from the four Vedas.

एतत् ते सर्वमाख्यातं यन्मां त्वं परिपृच्छसि।

एवं मेऽकथयद् राजन् पुरा द्वैपायनो गुरुः॥११२॥

I have thus told you everything about what you had asked me. It was thus, O king, that our Island-born preceptor discoursed to us.

यश्चेदं शृणुयान्नित्यं यश्चैनं परिकीर्तयेत्।

नमो भगवते कृत्वा समाहितमतिर्नरः॥११३॥

भवत्यरोगो मतिमान् बलरूपसमन्वितः।

आतुरो मुच्यते रोगाद् बद्धो मुच्यते बन्धनात्॥११४॥

कामान् कामी लभेत् कामं दीर्घं चायुरवाप्नुयात्।

He, who, having uttered the words— 'I bow to the holy Lord',— frequently listens, with rapt attention, to this discourse or reads or recites it to others, becomes gifted with intelligence and health, and possessed of beauty and strength. If ill, he becomes freed from that illness; if fettered, freed from his bonds. The man who has desires gets (by this) the fruition of all his desires, and easily acquires a long life also.

ब्राह्मणः सर्ववेदी स्यात् क्षत्रियो विजयी भवेत्॥११५॥

वैश्यासे विपुललाभः स्याच्छूद्रः सुखमवाप्नुयात्।

A Brahmana, by doing this, becomes conversant with all the Vedas, and a Kshatriya becomes crowned with success. A Vaishya, by doing it, makes great profits, and a Shudra enjoys great happiness.

अपुत्रो लभते पुत्रं कन्या चैवेप्सितं पतिम्॥११६॥

लग्नगर्भा विमुच्येत गर्भिणी जनयेत् सुतम्।

A sonless man obtains a son. A maiden gets a desirable husband. A woman who has conceived, gives birth to a son.

बन्ध्या प्रसवमाप्नोति पुत्रपौत्रसमृद्धिमतम्॥११७॥

क्षेमेण गच्छेद्ध्वानमिदं यः पठते पथि।

यो यं कामं कामयते स तमाप्नोति च ध्रुवम्॥११८॥

A barren woman conceives and gets many sons and grandsons. He who recites this discourse on the way succeeds in passing happily and without any obstacles along his way. In fact, one acquires whatever objects he cherishes, if one reads or recites this narrative.

इदं महर्षेर्वचनं विनिश्चितं

महात्मनः पुरुषवरस्य कीर्तितम्।

समागमं चर्षिदिवौकसामिमं

निशम्य भक्ताः सुसुखं लभन्ते॥११९॥

Hearing these words of the great Rishi, fraught with certainty of conclusion, and containing a recital of the attributes of that great one who is the foremost of all beings, hearing this narrative of the great assembly of Rishis and other dwellers of heaven,—men who are devoted to the Supreme Deity derive great happiness.

CHAPTER 341

(Mokshadharma Parva)— Continued

The names of Nraryana

जनमेजय उवाच

अस्तौषीद् यैरिमं व्यासः स शिष्यो मधुसूदनम्।

नामभिर्विविधैरेषां निरुक्तं भगवन् मम॥१॥

वक्तुमर्हसि शुश्रूषोः प्रजापतिपतेर्हरिः।

श्रुत्वा भवेयं यत् पूतः शरच्चन्द्र इवामलः॥२॥

Janamejaya said—

O Holy One, you should tell me the meanings of those various names uttering which the great Rishi Vyasa with his disciples sang the praises of the illustrious killer of Madhu. I wish to hear those names of Hari, that Supreme Lord of all creatures. Indeed, by hearing of those names, I shall be sanctified and cleansed like the bright autumnal moon.

वैशम्पायन उवाच

शृणु राजन यथाऽऽचष्ट फाल्गुनस्य हरिः प्रभुः।

प्रसन्नात्माऽऽत्मनो नाम्नां निरुक्तं गुणकर्मजम्॥३॥

Vaishampayana said—

Listen, O king, to what the meanings are of the various names, due to attributes and acts, of Hari as the powerful Hari himself of cheerful soul explained them to Phalgun.

नामभिः कीर्तितैस्तस्य केशवस्य महात्मनः।

पृष्टवान् केशवं राजन् फाल्गुनः परवीरहा॥४॥

That killer of hostile heroes, viz., Phalgun, had at one time asked Keshava, enquiring after the meanings of the some of the names by which the great Keshava is worshipped.

अर्जुन उवाच

भगवन् भूतभव्येश सर्वभूतसुगव्यय।

लोकधाम जगन्नाथ लोकानामभयप्रद॥५॥

Arjuna said—

O Holy One, O supreme ordainer of the Past and the Future, O Creator of all Beings, O Immutable one, O Refuge of all the worlds, O Lord of the universe, O Remover of the fears of all persons.

यानि नामानि ते देव कीर्तितानि महर्षिभिः।
वेदेषु सपुराणेषु यानि गुह्यानि कर्मभिः॥६॥
तेषां निरुक्तं त्वतोऽहं श्रोतुमिच्छामि केशव।
न ह्यन्यो वर्ण येन्नाम्नां निरुक्तं त्वामृते प्रभो॥७॥

I wish to hear from you in detail, O Keshava, the meanings of all those names of yours, O God, which have been mentioned by the great Rishis in the Vedas and the Puranas on account of various acts of yours! None else than you, O Lord, is capable to explain the meanings of those names.

श्रीभगवानुवाच

ऋग्वेदे सयजुर्वेदे तथैवाथर्वसामसु।
पुराणे सोपनिषदे तथैव ज्यौतिषेऽर्जुन॥८॥
सांख्ये च योगशास्त्रे च आयुर्वेदे तथैव च।
बहूनि मम नामानि कीर्तितानि महर्षिभिः॥९॥
गौणानि तत्र नामानि कर्मजानि च कानिचित्।
निरुक्तं कर्मजानां त्वं शृणुष्व प्रयतोऽनघ॥१०॥

The Holy One said—

In the Rigveda, in the Yajurveda, in the Atharvans and the Samans, in the Puranas and the Upanishads, as also in the works on Astrology, O Arjuna, in the Sankhya treatises, in the Yoga Scriptures, and in the treatises also on the Science of Life, many are the names that have been mentioned by the great Rishis.

Some of those names refer to my attributes and some of them refer to my deeds. Do you hear, with rapt attention, O Sinless One, what the meaning is of each of those names referring to my acts.

कथ्यमानं मया तात त्वं हि मेऽर्थं स्मृतः पुरा।
नमोऽतियशसे तस्मै देहिनां परमात्मने॥११॥

As I recite them to you. It is said that in days of yore you formed half my body. Salutations to Him of great glory. Him, viz., that is the Supreme Soul of all embodied creatures.

नारायणाय विश्वाय निर्गुणाय गुणात्मने।

यस्य प्रसादजो ब्रह्मा रुद्रश्च क्रोधसम्भवः॥१२॥

Salutations to Narayana, to Him that is at one with the universe, to Him who is above the three qualities, to Him, that is again, the Soul of those qualities. From His grace has originated Brahman, and from His anger has arisen Rudra.

योऽसौ योनिर्हि सर्वस्य स्थावरस्य चरस्य च।

अष्टादशगुणं यत् तत् सत्त्वं सत्त्ववतां वर॥१३॥

प्रकृतिः सा परा महं रोदसी योगधारिणी।

He is the source whence have originated all mobile and immobile creatures. O foremost of all persons gifted with Sattva (Goodness), the attribute of Sattva consists of eighteen qualities. That attribute is Supreme Nature having for her soul the Sky and Earth and succeeding by her creative forces in keeping up the universe.

ऋता सत्यामराजय्या लोकानामात्मसंज्ञिता॥१४॥

तस्मात् सर्वाः प्रवर्तन्ते सर्गप्रलयविक्रियाः।

That Nature is at one with the fruit of all acts. She is also the pure Chit. She is immortal, and invincible, and is called the Soul of the universe. From her proceed all the changes of both Creation and Destruction.

तपो यज्ञश्च यष्टा च पुराणः पुरुषो विराट्॥१५॥

अनिरुद्ध इति प्रोक्तो लोकानां प्रभवाप्ययः।

Divested of sex, She or He is the penances that people practise. He is both the sacrifice that is performed and the sacrificer who celebrates the sacrifice. He is the ancient and the infinite Purusha. He is otherwise called Aniruddha and is the source of the Creation and the Destruction of the universe.

ब्राह्मे रात्रिक्षये प्राप्ते तस्य ह्यपिततेजसः॥१६॥

प्रसादात् प्रादुरभवत् पद्मं पद्मनिभेक्षणा।

When Brahmana's night was passed, through the grace of that Being of great energy, a lotus made its appearance first, O you having eyes like lotus petals.

ततो ब्रह्मा समभवत् स तस्यैव प्रसादजः॥१७॥

अहः क्षये ललाटाच्च सुतो देवस्य वै तथा।

क्रोधाविष्टस्य संजज्ञे रुद्रः संहारकारकः॥१८॥

एतौ द्वौ विबुधश्रेष्ठौ प्रसादक्रोधजावुभौ।

Within that lotus was born Brahman, originating from Aniruddha's grace. Towards the evening of Brahman's day, Aniruddha became filled with anger, and as a consequence of this, there originated from his forehead a son called Rudra gifted with the power of destroying everything. These two, viz., Brahman and Rudra, are the foremost of all the gods, having originated respectively from the Cheerfulness and the Anger (of Aniruddha).

तदादेशितपन्थानौ सृष्टिसंहारकारकौ॥१९॥

निमित्तमात्रं तावत्र सर्वप्राणिवरप्रदौ।

Acting according to Aniruddha's directions, these two gods Create and Destroy. Although capable of granting boons to all creatures, they are, however, in their own work, (viz., Creation and Destruction), merely instruments in the hands of Aniruddha.

कपर्दी जटिला मुण्डः श्मशान गृहसेवकः॥२०॥

उग्रव्रतचरो रुद्रो योगी परमदारुणः।

Rudra is otherwise called Kaparddin. He has matted locks on his head, some times shows a bald head. He loves to live in the midst of crematoriums which form his home. He practises the austere vows. He is a Yogin of mighty power and energy.

दक्षक्रतुहश्चैव भगनेत्रहरस्तथा॥२१॥

नारायणात्मको ज्ञेयः पाण्डवेय युगे युगे।

He is the destroyer of Daksha's sacrifice and the tearer of Bhaga's eyes. O son of Pandu, Rudra should be known to have always Narayana for his Soul.

तस्मिन् हि पूज्यमाने वै देवदेवे महेश्वरे॥२२॥

सम्पूजितो भवेत् पार्थ देवो नारायणः प्रभुः।

If that god of gods, viz., Mahesvara, be adored, then, O Partha, is the powerful Narayana also adored.

अहमात्मा हि लोकानां विश्वेषां पाण्डुनन्दन॥२३॥

तस्मादात्मानमेवाग्रे रुद्रं सम्पूजयाम्यहम्।

I am the Soul, O son of Pandu, of all the worlds, of all the universe. Rudra again, is my Soul. It is for this that I always worship him.

यद्यहं नार्चयेयं वै ईशानं वरदं शिवम्॥२४॥

आत्मानं नार्चयेत् कश्चिदिति मे भावितात्मनः।

If I do not worship the auspicious and boon-giving Ishana, nobody would then worship my own self.

मया प्रमाणं हि कृतं लोकः समनुवर्तते॥२५॥

प्रमाणानि हि पूज्यानि ततस्तं पूजयाम्यहम्।

The ordinances I set are followed by all the worlds. Those ordinances should always be worshipped, and it is, therefore, that I worship them.

यस्तं वेत्ति स मां वेत्ति योऽनु तं स हि मामनु॥२६॥

रुद्रो नारायणश्चैव सत्त्वमेकं द्विधाकृतम्।

He who knows Rudra knows myself, and he who knows myself, knows Rudra. He who follows Rudra follows me. Rudra is Narayana. Both are one; and one is shown in two different forms.

लोके चरति कौन्तेय व्यक्तिस्थं सर्वकर्मसु॥२७॥

न हि मे केनचिद् देयो वरः पाण्डवनन्दन।

Rudra and Narayana, forming one person, pervade all displayed things and cause them to act. No one else than Rudra is capable to grant me a boon, O son of Pandu.

इति संचिन्त्य मनसा पुराणं रुद्रमीश्वरम्॥२८॥

पुत्रार्थमाराधितवानहमात्मानमात्मना।

Having settled this in my mind, I worshipped in days of yore the ancient and powerful Rudra, for getting the boon of a son. In worshipping Rudra thus, I worshipped my own self.

न हि विष्णुः प्रणमति कस्मैचिद् विबुधाय च॥२९॥

ऋते आत्मानमेवेति ततो रुद्रं भजाम्यहम्।

Vishnu never bows his head to any god except his own self. It is therefore that I worship Rudra.

सब्रह्मकाः सरुद्रश्च सेन्द्रा देवाः सहर्षिभिः॥३०॥

अर्चयन्ति सुश्रेष्ठं देवं नारायणं हरिम्।

All the gods, including Brahman and Indra and the gods and the great Rishis, worship Narayana, that foremost of gods, otherwise called by the name of Hari.

भविष्यतां वर्ततां च भूतानां चैव भारत॥३१॥

सर्वेषामग्रणीर्विष्णुः सेव्यः पूज्यश्च नित्यशः।

Vishnu is the foremost of all Beings past, present, or future, and as such should always be worshipped with respect.

नमस्व हव्यदं विष्णुं तथा शरणदं नमः॥३२॥

वरदं नमस्व कौन्तेय हव्यकव्यभुजं नमः।

चतुर्विधा मन जना भक्ता एव हि मे श्रुतम्॥३३॥

Do you bow your head to Vishnu. Do you bow your head to Him who gives protection to all. Do you bow,, O son of Kunti, to that great boon-giving god, that foremost of gods, who eats the offerings made to him in sacrifices.

तेषामेकान्तिनः श्रेष्ठा ये चैवानन्यदेवताः।

अहमेव गतिस्तेषां निराशीः कर्मकारिणाम्॥३४॥

I have heard that there are four kinds of worshippers. Among them all, they that are devoted to me wholly and do not worship any other god, are the foremost. I am the end they seek, and though engaged in deeds, they never seek the fruits thereof.

ये च शिष्टास्त्रयो भक्ताः फलकामा हि ते मताः।

सर्वे च्यवनधर्मास्ते प्रतिबुद्धस्तु श्रेष्ठभाक्॥३५॥

The three remaining classes of my worshippers are those who seek the fruits of their acts. They acquire regions of great happiness, but then they have to drop down therefrom upon the exhaustion of their merits. Those amongst my worshippers, therefore, who are fully awakened obtain what is foremost.

ब्रह्माणं शितिकण्ठं च याष्ट्यान्या देवताः स्मृताः।

प्रबुद्धचर्याः सेवन्तो मामेवैष्यन्ति यत् परम्॥३६॥

Those who are awakened and whose conduct shows such enlightenment, may be engaged in worshipping Brahman or Mahadeva or the other gods who live in heaven, but they succeed at least in getting to myself.

भक्तं प्रति विशेषस्ते एष पार्थानुकीर्तितः।

त्वं चैवाहं च कौन्तेय नरनारायणौ स्मृतौ॥३७॥

भारावतरणार्थं तु प्रविष्टौ मानुषीं तनुम्।

I have thus told you, O Partha, what the destinations are between my worshippers. Yourself, O son of Kunti, and myself are known as Nara and Narayana. Both of us have taken human bodies only for the purpose of lightening the load of the Earth.

जानाम्यध्यात्मयोगांश्च योऽहं यस्माच्च भारत॥३८॥

निवृत्तिलक्षणो धर्मस्तथाऽऽभ्युदयिकोऽपि च।

I know the different sorts of Yoga that rest on the Soul. I know who I am and whence I am, O Bharata. I know the Religion of Renunciation, and all that contributes to the prosperity of creatures.

नराणामयनं ख्यातमहमेकः सनातनः॥३९॥

आपो नारा इति प्रोक्ता आपो वै नरसूनवः।

अयनं मम तत् पूर्वमतो नारायणो ह्यहम्॥४०॥

Eternal as I am, I am the one sole Refuge of all men. The waters have been called by the name of Nara, for they originated from Him called Nara. And since the waters, in former times, were my refuge, I am, therefore, called by the name of Narayana.

छादयामि जगद् विश्वं भूत्वा सूर्य इवांशुभिः।

सर्वभूताधिवासश्च वासुदेवस्ततो ह्यहम्॥४१॥

Taking the form of the Sun I cover the universe, with my rays. And because I am the home of all creatures, therefore, am I called by the name of Vasudeva.

गतिश्च सर्वभूतानां प्रजनश्चापि भारत।

व्याप्ता मे रोदसी पार्थ कान्तिश्चाभ्यधिका ममा॥४२॥

I am the end of all creatures and their father, O Bharata. I pervade the entire sky and the Earth. O Partha, and my splendour transcends every other splendour.

अधिभूतानि चान्तेषु तदिच्छंश्चास्मि भारत।

क्रमणाच्चाप्यहं पार्थ विष्णुरित्यभिसंज्ञितः॥४३॥

I am He, O Bharata, whom all creatures wish to attain to at the end. And because I overwhelm all the universe, I am called by the name of Vishnu.

दमात् सिद्धिं परीप्सन्तो मां जनाः कामयन्ति ह।

दिवं चोर्वी च मध्यं च तस्माद् दामोदरो ह्यहम्॥४४॥

Desirous of acquiring success through control of their senses, people seek to obtain to me who am heaven and Earth and the sky between the two. For this am I called Damodara.

पृश्निरित्युच्यते चान्नं वेद आपोऽमृतं तथा।

ममैतानि सदा गर्भः पृश्निगर्भस्ततो ह्यहम्॥४५॥

The word Prishni includes food, the Vedas, water, and nectar. These four are always in my stomach. Hence am I called Prishnigarbha.

ऋषयः प्राहुरेवं मां त्रितं कूपनिपातितम्।

पृश्निगर्भं त्रितं पाहीत्येकतद्विपातितम्॥४६॥

The Rishis have said that once on a time when the Rishi Trita was thrown into a well by Ekata and Dvita, the distressed Trita invoked me, saying,—O Prishnigarbha, do you save the fallen Trita.

ततः स ब्रह्मणः पुत्र आद्यो ह्यषिवरस्त्रितः।

उत्तारोदपानाद् वै पृश्निगर्भानुकीर्तनात्॥४७॥

That foremost of Rishis, viz., Trita, the spiritual son of Brahma, having called on me thus, was saved from the pit.

सूर्यस्य तपतो लोकानग्नेः सोमस्य चाप्युत।

अंशवो यत् प्रकाशन्ते ममैते केशसंज्ञिताः॥४८॥

सर्वज्ञाः केशवं तस्मान्मामाहुर्द्विजसत्तमाः।

The rays that come out of the Sun who gives heat to the world, from the blazing fire, and from the Moon, form my hair. Hence do foremost of learned Brahmanas call me by the name of Keshava.

स्वपत्न्यामाहितो गर्भं उत्तथ्येन महात्मना॥४९॥

उत्तथ्येऽन्तर्हिते चैव कदाचिद्देवमायया।

बृहस्पतिरथाविन्दत्यत्नीं तस्य महात्मनः॥५०॥

The great Utathya having impregnated his wife disappeared from her side through an illusion of the gods. The younger brother Brihaspati then appeared before that great one's wife.

ततौ वै तपृषिश्चेष्टं मैथुनोपगतं तथा।

उवाच गर्भः कौन्तेय पञ्चभूतसमन्वितः॥५१॥

पूर्वागतोऽहं नरद नार्हस्यम्बां प्रबाधितुम्।

एतद्बृहस्पतिः श्रुत्वा चुक्रोध च शशाप च॥५२॥

मैथुनायागतो यस्मात्त्वयाऽहं विनिवारितः।

तस्मादद्यो यास्यसि त्वं मच्छापान्नात्र संशयः॥५३॥

To that foremost of Rishis who had gone there for holding sexual intercourse, the child in the womb of Utathya's wife, O son of Kunti, whose body had already been formed to the five principal elements, said,—O giver of boons, I have already entered into this womb. You should not attack my mother!—Hearing these words of the unborn child, Brihaspati became filled with anger and imprecated a curse on him, saying,—Since you obstruct me thus when I have come there from desire of the pleasures of sexual union, therefore shall you, through my curse, be visited by blindness.

स शापदृष्टिमुख्यस्य दीर्घं तम उपेयिवान्।

स हि दीर्घतमा नाम नाम्ना ह्यासीदृषिः पुरा

Through this curse of the foremost of Rishis, the child of Utathya was born blind and remained so for a long time. It was, therefore, that that Rishi, in days of yore, passed by the name of Dirghatamas.

वेदानवाप्य चतुरः सांगोपांगान्सनातनान्।

प्रयोजयामास तदा नाम गुह्यमिदं मम॥५५॥

He, however, acquired the four Vedas with their eternal limbs and subsidiary parts. After that he frequently invoked me by this secret name of mine. Indeed, according to the ordinance as laid down he repeatedly called me by the name of Keshava.

आनुपूर्व्येण विधिना केशवेति पुनः पुनः।

स चक्षुष्मान्समभवद्भोतमश्राभवत्पुनः॥५६॥

Through the merit he acquired by uttering this name repeatedly, he became cured of his blindness and then passed by the name of Gotama.

एवं हि वरदं नाम केशवेति ममार्जुन।

देवानामथ सर्वेषामृषीणां च महात्मनाम्॥५९॥

This name of mine, therefore, O Arjuna, is productive of boons to them who utter it among all the gods and the great Rishis.

अग्निः सोमेन संयुक्त एकयोनित्वमागतः।

अग्नीषोममयं तस्माज्जगत् कृत्स्नं चराचरम्॥५०॥

The god of fire and Soma, blending together, become transfused into one and the same substance. It is, therefore, that the entire universe of mobile and immobile creatures is said to be pervaded by those two gods.

अपि हि पुराणे भवति एकयोन्यात्मकाव
ग्नीषोमौ देवाश्चाग्निमुखा इति एकयोनित्वाच्च
परस्परमर्हन्तो लोकान् धारयन्त इति॥५१॥

In the Puranas, Agni and Soma are spoken of as possessing natures that had one and the same result. The gods also are said to have Agni for their mouth. It is on account of these two beings gifted with natures leading to the same result that they are said to be deserving of each other and upholders of the universe."

CHAPTER 342

(MOKSHADHARMA PARVA) —
Continued.

The attainment of uniformity by Agni and Soma—the birth of gods, Manus etc.

अर्जुन उवाच

अग्नीषोमौ कथं पूर्वमेकयोनी प्रवर्तितौ।

एष मे संशयो जातस्तं छिन्धि मधुसूदन॥१॥

Arjuna said—

How did Agni and Soma, in days of yore, attain to uniformity with regard to their original nature? Thus doubt has arisen in my mind. Do you remove it, O slayer of Madhu.

श्रीभगवानुवाच

हन्त ते वर्तयिष्यामि पुराणं पाण्डुनन्दन।

आत्मतेजोद्भवं पार्थ शृणुष्वैकमना मम॥२॥

The Holy One said—

I shall recite to you, O son of Pandu, an ancient story of events arising from my own energy. Do you listen to it with concentrated mind.

सम्प्रक्षालनकालेऽतिक्रान्ते चतुर्युगसहस्रान्ते

अव्यक्ते सर्वभूते प्रलये सर्वभूतस्था वरजङ्गमे

ज्योतिर्धरणिवायुरहितेऽन्धे तमसि जलैकार्णवे लोके॥३॥

When four thousand divine cycles elapse, the dissolution of the universe sets in. The Manifest disappear into the Unmanifest. All creatures, mobile and immobile, meet with destruction. Fire, Earth, Wind, all disappear. Darkness covers the universe which becomes one endless expanse of water.

आप इत्येवं ब्रह्मभूतसंज्ञकेऽद्वितीये प्रतिष्ठिते॥४॥

न वै रात्र्यां न दिवसे न सति नासति न व्यक्ते न
चाप्यव्यक्ते व्यवस्थिते॥५॥

When that infinite expanse of water only exists like Brahma without a second, it is neither day nor night. Neither aught nor naught exists; neither manifest nor unmanifest.

एवमस्यां व्यवस्थायां नारायणगुणाश्रयादजरामराद-
निन्द्रियादग्राह्यादसम्भवात् सत्यादहिंसाल्ललामाद्
विविधप्रवृत्तिविशेषाद् वैरादक्षयादमरादजरामूर्तिः
सर्वव्यापिनः सर्वकर्तुः शाश्वतस्तस्मात् पुरुषः प्रादुर्भूतो
हरिरव्ययः॥६॥

निदर्शनमपि ह्यत्र भवति॥७॥

When such is the state of the universe, the foremost of Beings, viz., the Eternal and Immutable Hari originates from Ignorance, that combination of the qualities belonging to Narayana, that is indestructible and immortal, that is without senses, that is inconceivable and unborn, that is Truth's self fraught with mercy, that is endued with the form of existence which the rays of the gem called Chintamani have, that causes various kinds of inclinations to flow in diverse directions, that is divested of the principles of hostility and decay, and morality and decay, that is formless and all-pervading, and that is endued with the principle of universal Creation and of Eternity without beginning, middle, or end. There is authority for this assertion.

नासीदहो न रात्रिरासीन्न सदासीन्नासदासीत् तम एव
पुरस्तादभवद् विश्वरूपम्। सा विश्वरूपस्य रजनी हि
एवमस्यार्थोऽनुभाष्या॥८॥

The Shruti declares,—Day was not. Night was not. Aught was not. Naught was not. In the beginning there was only Ignorance. She was of the form of the universe, and she is the night of Narayana of universal form. This is the meaning of the word of Tamas.

तस्येदानीं तमसः सम्भवस्य पुरुषस्य ब्रह्मयोनेर्ब्रह्मणः प्रादुर्भावे स पुरुषः प्रजाः सिसृक्षमाणो नेत्राभ्यामग्नीषोमौ ससर्ज। ततो भूतसर्गेषु सृष्टेषु प्रजाक्रमवशाद् ब्रह्मक्षत्रमुपातिष्ठत्। यः सोमस्तद् ब्रह्म यद् ब्रह्म ते ब्राह्मणा योऽग्निस्तत् क्षत्रं क्षत्राद् ब्रह्म बलवत्तरम्। कस्मादिति लोकप्रत्यक्षगुणमेतत्तद्व्यथा। ब्राह्मणेभ्यः परं भूतं नोत्पन्नपूर्वं दीप्यमानेऽग्नौ जुहोति। यो ब्राह्मणमुखे जुहोतीति कृत्वा ब्रवीमि भूतसर्गः कृतो ब्रह्मणा भूतानि च प्रतिष्ठाप्य त्रैलोक्यं धार्यत इति मन्त्रवादेऽपि हि भवति॥९॥

From that Purusha thus born of Tamas and having Brahma for his parent, came into existence the Being called Brahman. Brahman, wishing to create creatures caused Agni and Soma to originate from his own eyes. Afterwards when creatures were to be created, the created persons came out in their due order as Brahmanas and Kshatriyas. He who came into being as Soma was none else than Brahma; and they that were born as Brahmanas were all Soma in sooth. He who came into Being as Agni was none else than Kshatriya. The Brahmanas became gifted with greater energy than the Kshatriyas. If you enquire about the reason thereof, the answer is that this superiority of the Brahmanas to the Kshatriyas is an attribute which is manifest to the whole world. It occurred as follows. The Brahmanas represent the eldest creation amongst men. None were created before who were superior to the Brahmanas. He who offers food into the mouth of a Brahmana is considered as pouring libations into a burning fire. I say that having arranged things thus, the creation of creatures was accomplished by Brahman. Having established all created beings in their respective positions, he keeps us the three worlds. There is a similar declaration in the Mantras of the Shrutis.

त्वमग्ने यज्ञानां होता विश्वेषां हितो देवानां मानुषाणां च जगत इति॥१०॥

You, O Agni, are the Hota in sacrifices, and the benefactor of the universe. You are the benefactor of the gods, of men and of all the worlds.

निदर्शनं एचात्र भवति विश्वेषामग्ने यज्ञानां त्वं होतेति। त्वं हितो देवैर्मनुष्यैर्जगत इति॥११॥

There is other authority also for this— You are, O Agni, the Hotri of the universe and of sacrifices. You are the instrument through which the gods and men do good to the universe.

अग्निर्हि यज्ञानां होता कर्ता स चाग्निर्ब्रह्मा॥१२॥

न ह्यते मन्त्राणां हवनमस्ति न विना पुरुषं तपः सम्भवति। हविर्मन्त्राणां सम्पूजा विद्यते देवमानुषश्चक्षीणामनेन त्वं होतेति नियुक्तः। ये च मानुषहोत्राधिकारास्ते च ब्राह्मणस्य हि याजनं विधीयते न क्षत्रवैश्ययोर्द्विजात्योस्तस्माद् ब्राह्मणा ह्यग्निभूता यज्ञानुद्बहन्ति। यज्ञास्ते देवांस्तर्पयन्ति देवाः पृथिवीं भावयन्ति शतपथेऽपि हि ब्राह्मणमुखे भवति॥१३॥

Agni is truly the Hotri and the performer of sacrifices. Agni is again the Brahma of the sacrifice. No libations can be poured into the sacrificial fire without uttering Mantras; there can be no penances without a person to perform them; the worship of the gods and men and the Rishis is done by the libations poured with Mantras. Hence, O Agni, you have been considered as the Hotri in sacrifices. You are, again, all the other Mantras that have been declared with regard to the Homa rites of men. The duty of the Brahmanas is to officiate for others in the sacrifices they perform. The two other castes viz., Kshatriyas and Vaishyas, that are included within the twice-born class, have not the same duty, laid down for them. Hence, Brahmanas are like Agni, who uphold sacrifices. The sacrifices strengthen the gods. Thus, strengthened the gods fructify the Earth. But the result that may be gained by the foremost of sacrifices may as-well be done through the mouth of the Brahmanas.

अग्नौ समिद्धे स जुहोति यो विद्वान् ब्राह्मणमुखेनाहुतिं जुहोति॥१४॥

That learned man who offers food into the mouth of a Brahmana is said to pour libations into the sacred fire for pleasing the gods.

एवमप्यग्निभूता ब्राह्मणा विद्वांसोऽग्नि भावयन्ति।
अग्निर्विष्णुः सर्वभूतान्यनुप्रविश्य प्राणान् धारयति॥१५॥

In this way the Brahmanas have come to be considered as Agni. They who are endued with learning worship Agni. Agni is, again, Vishnu. Entering all creatures, he upholds their vital airs.

अपि चात्र सनत्कुमारगीताः श्लोका भवन्ति--ब्रह्मा विश्वं सृजत् पूर्वं सर्वादिर्निर्वस्कृतम्।

ब्रह्मघोषैर्दिवं गच्छन्त्यमरा ब्रह्मयोनयः॥१६॥

ब्राह्मणानां मतिर्वाक्यं कर्म श्रद्धां तपोसि च।

धारयन्ति महीं द्यां च शैक्यो वागमृतं तथा॥१७॥

Regarding it there is a Verse sung by Sanatkumara. Brahman, in creating the universe, first created the Brahmanas. The Brahmanas become immortal by studying the Vedas, and go to heaven by virtue of such study. The intelligence, speech, acts and observances, faith, and the penances of the Brahmanas keep up both the Earth and the heaven like slings of strings upholding bovine nectar.

नास्ति सत्यात् परो धर्मो नास्ति मातृसमो गुरुः।

ब्राह्मणेभ्यः परं नास्ति प्रेत्य चेह च भूतये॥१८॥

There is no duty higher than Truth. There is no one more worthy of respect than the mother. There is none more efficient than the Brahmana for conferring happiness both in this world and the next.

नैषामुक्षा वहति नोत वाहा

न गर्गरो मथ्यति सम्प्रदाने।

अपध्वस्ता दस्युभूता भवन्ति

येषां राष्ट्रे ब्राह्मणा वृत्तिहीनाः॥१९॥

The inhabitants of those kingdoms where Brahmanas have no certain means of maintenance become very wretched. There the

oxen do not carry the people or draw the plough, nor do cars of any kind bear them. There milk kept in jars is never churned for producing butter. On the other hand, the dwellers become shorn of every prosperity, and follow the ways of robbers.

वेदपुराणेतिहासप्रामाण्यान्नारायणमुखोद्भूताः

सर्वात्मानः सर्वकर्तारः सर्वभावाश्च ब्राह्मणाश्च॥२०॥

वाक्संयमकाले हितस्य वरप्रदस्य देवदेवस्य ब्राह्मणाः
प्रथमं प्रादुर्भूता ब्राह्मणेभ्यश्च शेषा वर्णाः प्रादुर्भूताः॥२१॥

इत्थं च सुरासुरविशिष्टा ब्राह्मणा य एव मया ब्रह्मभूतेन पुरा स्वयमेवोत्पादिताः सुरासुरमहर्षयो भूतविशेषाः
स्थापिता निगृहीताश्च॥२२॥

अहल्याधर्षणनिमित्तं हि गौतमाद्वरिष्मश्रुतामिन्द्रः प्राप्तः
कौशिकनिमित्तं चेन्द्रो मुष्कवियोगं मेषवृषणत्वं
चावाप॥२३॥

अश्विनोर्ग्रहप्रतिषेधोद्यतवज्रस्य पुरन्दरस्य च्यवनेन
स्तम्भितौ बाहू॥२४॥

ऋतुवधप्राप्तमन्युना च दक्षेण भूयस्तपसा चात्मानं
सयोज्य नेत्राकृतिरन्या ललाटे रुद्रस्योत्पादिता॥२५॥

त्रिपुरवधार्थं दीक्षामुपगतस्य रुद्रस्य उशनसा जटाः
शिरस उक्त्य प्रयुक्तास्ततः प्रादुर्भूता भुजगास्तैरस्य
भुजगैः पीड्यमानः कण्ठो नीलतामुपगतः पूर्वं च मन्वन्तरे
स्वायम्भुवे नारायणहस्तग्रहणात्नीलकण्ठत्वमेव च॥२६॥

अमृतोत्पादने पुरश्चरणतामुपगतस्याङ्गिरसो
बृहस्पतेरुपस्पृशतो न प्रसादं गतवत्यः किलापः, अथ
बृहस्पतिरपां चुक्रोध यस्मान्ममोपस्पृशतः कलुषीभूता न च
प्रसादमुपगतास्तस्मादद्यप्रभृति इषमकरकच्छपजन्तुभिः
कलुषीभवतेति, तदा प्रभृत्यापो यादोभिः संकीर्णाः
सम्प्रवृत्ताः॥२७॥

विश्वरूपो हि वै त्वाष्ट्रः पुरोहितो देवानामासीत्,
स्वस्त्रीयोऽसुराणां स प्रत्यक्षं देवेभ्यो भागमदात्
परोक्षमसुरेभ्यः॥२८॥

अथ हिरण्यकशिपुं पुरस्कृत्य विश्वरूपमातरं
स्वसारमसुरा वरमयाचन्त हे स्वसरयं ते पुत्रस्त्वाष्ट्रो
विश्वरूपस्त्रिशिरा देवानां पुरोहितः प्रत्यक्षं देवेभ्यो

भागमदात् परोक्षमस्माकं ततो देवा वर्धन्ते वयं
क्षीयामस्तदेनं त्वं वारयितुमर्हसि तथा यथास्मान्
भजेदिति॥२९॥

अथ विश्वरूपं नन्दनवनमुपगतं मातोवाच पुत्र किं
परपक्षवर्धनस्त्वं मातुलपक्षं नाशयसि नार्हस्येवं कर्तुमिति
स विश्वरूपो मातुर्वाक्यमनतिक्रमणीयमिति मत्वा सम्पूज्य
हिरण्यकशिपुमगात्॥३०॥

हैरण्यगर्भाच्च वसिष्ठाद्विरण्यकशिपुः शापं प्राप्तवान्
यस्मात् त्वयान्यो वृतो होता तस्मादसमाप्तयज्ञस्त्वमपूर्वात्
सत्त्वजाताद् वधं प्रायसीति तच्छापदानाद्विरण्यकशिपुः
प्राप्तवान् वधम्॥३१॥

अथ विश्वरूपो मातृपक्षवर्धनोऽत्यर्थं तपस्यभवत् तस्य
व्रतभङ्गार्थमिन्द्रो बह्वीःश्रीमत्योऽप्सरसो नियुज्यो तांश्च दृष्ट्वा
मनः क्षुभितं तस्याभवत् तासु चाप्सरःसु नचिरादेव
सक्तोऽभवत् सक्तं चैनं ज्ञात्वा अप्सरस ऊचुर्गच्छामहे वयं
यथागतमिति॥३२॥

तास्त्वाष्ट्र उवाच क्व गमिष्यथास्यतां तावन्मया सह श्रेयो
भविष्यन्तीति तास्तमब्रुवन् वयं देवस्त्रियोऽप्सरस इन्द्रं देवं
वरदं पुरा प्रभविष्युं वृणीमहे इति॥३३॥

अथ ता विश्वरूपोऽब्रवीदद्यैव सेन्द्रा देवा न भविष्यन्तीति
ततो मन्त्रान् जजाप तैर्मन्त्रैरवर्धत त्रिशिरा एकेनास्येन
सर्वलोकेषु यथावद् द्विजैः क्रियावद्वियज्ञेषु सुहुतं सोमं
पपावेकेनात्रमेकेन सेन्द्रान् देवानथेन्द्रस्तं विवर्धमानं
सोमपानाप्यायितसर्वगात्रं दृष्ट्वा चिन्तामापेदे सह
देवैः॥३४॥

ते देवाः सेन्द्रा ब्रह्माणमभिजग्मुस्त ऊचुर्विश्वरूपेण
सर्वयज्ञेषु सुहुतः सोमः पीयते वयमभागाः संवृत्ता
असुरपक्षो वर्धते वयं क्षीयामस्तदर्हसि नो विद्यातुं
श्रेयोऽनन्तरमिति॥३५॥

तान् ब्रह्मोवाच ऋषिर्भार्गवस्तपस्तप्यते दधीचः स
याच्यतां वरं स यथा कलेवरं जह्यात् तथा विधीयतां
तस्यास्थिभिर्वज्रं क्रियतामिति॥३६॥

ततो देवास्तत्रागच्छन् यत्र दधीचो भगवानृषिस्तपस्तेपे
सेन्द्रा देवास्तं तथाभिगम्योचुर्भगवंस्तपः सुकुशलमभिन्नं
चेति॥३७॥

तान् दधीच उवाच स्वागतं भवद्भ्य उच्यतां किं
क्रियतामिति यद् वक्ष्यथ तत् करिष्यामि॥३८॥

ते तमब्रुवञ्शरीरपरित्यागं लोकहितार्थं भगवान्
कर्तुमर्हतीति॥३९॥

अथ दधीचस्तथैवाविमनाः सुखदुःखमहो महायोगी
आत्मानं समाधाय शरीर परित्यागं चकार॥४०॥

तस्य परमात्मन्यपसृते तान्यस्थीनि धाता संगृह्य
वज्रमकरोत् तेन वज्रेणाभेद्येनामप्रवृष्टेण ब्रह्मास्थिसम्भूतेन
विष्णुप्रविष्टेनेन्द्रो विश्वरूपं जघान शिरसां चास्य
च्छेदनमकरोत् तस्मादनन्तरं विश्वरूपगात्रमथनसम्भवं
त्वष्ट्रोत्पादितमेवारि वृत्रमिन्द्रो जघान॥४१॥

तस्यां द्वैधीभूतायां ब्रह्मवध्यायां भयादिन्द्रो देवराज्यं
पर्यत्यजदप्सु सम्भवां च शीतलां मानससरोगतां नलिनीं
प्रतिपेदे तत्र चैश्वर्ययोगादणुमात्रो भूत्वा विसग्रन्थिं
प्रविवेश॥४२॥

अथ ब्रह्मवध्याभयप्रणष्टे त्रैलोक्यनाथे शचीपतौ
जगदनीश्वरं बभूव देवान् रजस्तमश्चाविवेश मन्त्रा न
प्रावर्तन्त महर्षीणां रक्षांसि प्रादुरभवन् ब्रह्म चोत्सादनं
जगामानिन्द्राबला लोकाः सुप्रवृष्ट्या बभूवुः॥४३॥

अथ देवा ऋषयश्चायुषः पुत्रं नहुषं नाम
देवराज्येऽभिषिषिचुर्नर्हषः पञ्चभिः शतैर्योतिषां ललाटे
ज्वलद्भिः सर्वतजोहरैस्त्रिविष्टपं पालयामबभूव॥४४॥

अथ लोकाः प्रकृतिमापेदिरे स्वस्थाश्च हृष्टाश्च
बभूवुः॥४५॥

अथोवाच नहुषः सर्वं मां शक्रोपभुक्तमुपस्थितमृते
शचीमिति स एवमुक्त्वा शचीसमीपमगमदुवाचैनं
सुभगेऽहमिन्द्रो देवानां भजस्व मामिति तं शचीं प्रत्युवाच
प्रकृत्या त्वं धर्मवत्सलः सोमवंशोद्भवश्च नार्हसि
परपत्नीधर्षणं कर्तुमिति॥४६॥

तामथोवाच नहुष ऐन्द्र पदमध्यास्ते मयाऽहमिन्द्रस्य
राज्यरत्नहरो नात्राधर्मः कश्चित् त्वमिन्द्रोपभुक्तेति सा
तमुवाचास्ति मम किञ्चिद् व्रतमपर्यवसितं तस्यावभृथे
त्वामुपगमिष्यामि कैश्चिदेवाहोभिरिति स शच्येवमभिहितो
जगाम॥४७॥

अथ शची दुःखशोकार्ता भर्तृदर्शनलालसा
नहुषभयगृहीता बृहस्पतिमुपागच्छत् स च तामत्युद्विग्नं

दृष्ट्वैव ध्यानं प्रविश्य भर्तृकार्यतत्परां ज्ञात्वा
बृहस्पतिरुवाचानेनैव व्रतेन तपसा चान्विता देवीं
वरदामुपश्रुतिमाह्वय तदा सा ते इन्द्रं दर्शयिष्यतीति साथ
महानियमस्थिता देवीं वरदामुपश्रुतिं मन्त्रैराह्वयति
सोपश्रुतिः शचीसमीपमगादुवाच चैनामियमस्मीति
त्वयाऽऽहूतोपस्थिता किं ते प्रियं करवाणीति तां मूर्ध्ना
प्रणाम्योवाच शची भगवत्यर्हसि मे भर्तारं दर्शयितुं त्वं
सत्या ऋता चेति सैनां मानसं सरोऽनयत् तत्रेन्द्रं
बिसग्रन्थिगतमदर्शयत्॥४८॥

तामथ पत्नीं कृशां ग्लानां चेन्द्रो दृष्ट्वा चिन्तयाम्बभूव
अहो मम दुःखमिदमुपगतं नष्टं हि मामियमन्विष्य
यत्पत्न्यभ्यगमद् दुःखार्तेति तामिन्द्र उवाच कथं वर्तयसीति
सा तमुवाच नहुषो मामाह्वयति पत्नीं कर्तुं कालश्चास्य मा
कृत इति तामिन्द्र उवाच गच्छ नहुषस्त्वया वाच्योऽपूर्वेण
मामृषियुक्तेन यानेन त्वमधिरूढ उद्वहस्वेति इन्द्रस्य महान्ति
वाहनानि सन्ति मनःप्रियाण्यधिरूढानि मया
त्वमन्येनोपयातुमर्हसीति सैवमुक्ता दृष्ट्वा जगामेन्द्रोऽपि
बिसग्रन्थिमेवाविवेश भूयः॥४९॥

In the Vedas, the Puranas, the histories, and other authoritative writings, it is said that the Brahmanas, who are the souls of all creatures, who are the creators of all things, and who are at one with all existent objects, originated from the mouth of Narayana. Indeed, it is said that the Brahmanas first issued of that great boon-giving gods mouth when he had controlled his speech as a penance. The Brahmanas are distinguished above the gods and Asuras, since they were created by myself in my indescribable form as Brahma as I have created the gods and the Asuras and the great Rishis and placed them in their respective situations and have to punish them occasionally. On account of his amorous assault on Ahalya, Indra was cursed by Gautama, her husband, through which Indra got a green beard on his face. Through that curse of Kaushika, Indra lost also, his own testicles which loss was afterwards compensated by the substitution of the testicles of a ram. When in the sacrifice of king Sarijati, the great Rishi Chyavana wanted to make the twin Ashvins sharers of the

sacrificial offerings, Indra objected. Upon Chyavanas insisting, Indra tried to hurl his thunderbolt at him. The Rishi paralysed Indras arms. Enraged at the destruction of his sacrifice by Rudra, the great Rishi Daksha once more began to practise severe austerities, and attaining to high power caused something like a third eye to appear on the forehead of Rudra. When Rudra became ready for the destruction of the triple city belonging to the Asuras, the preceptor of the Asuras, viz., Ushanas, provoked beyond patience, tore a matted lock from his own head and hurled it at Rudra. From that matted lock of Ushanas originated many serpents. Those serpents began to bite Rudra, at which his throat became blue. During a period, long gone by, at the time of the self-born Manu, it is said that Narayana had seized Rudra by the throat and hence did Rudras throat become blue. On the occasion of churning the Ocean for ambrosia, Brihaspati of Angiras's family sat on the shores of the Ocean for performing the rite of Puruscharana. When he took up a little water for the purpose of the initial rinsing, the water seemed to him to be very muddy. At this Brihaspati became angry and cursed the Ocean, saying,— Since you continue to be so dirty without caring for the fact of my having come to touch you, since you have not become clear and transparent, therefore from this day you shall be tainted with fishes and sharks and tortoises and other aquatic animals! From that time, the waters of the ocean have become filled with various sorts of sea-animals and monsters. Vishvarupa, the son of Tashtri, formerly, became the priest of the gods. He was, on his mothers side, connected with the Asuras, for his mother was the daughter of an Asura. While publicly offering to the gods their shares of sacrificial offerings, he privately offered shares thereof to the Asuras. The Asuras, headed by their king Hiranyakashipu, then went to their sister, the mother of Vishvarupa, and begged a boon from her, saying,— Your son Vishvarupa by Tashtri, otherwise called Trishiras, is now the priest of the gods. While he gives to the gods their shares of sacrificial offerings publicly, he gives us our shares of the same privately. On account of this, the gods are being advanced and we are being weakened. You should, therefore,

influence him that he may take up our cause!— Thus addressed by them, the mother of Vishvarupa went to her son who was then living in the Nandana forest (of Indra) and said to him,— How is it, O son, that you are engaged in advancing the interests of your enemies and weakening that of your maternal uncles? You should not act in this way. Thus begged by his mother, Vishvarupa thought that he should not disobey her words, and as the result of that thought he went over to the side of Hiranyakashipu, after having paid proper respects to his mother. Upon the arrival of Trishiras, king Hiranyakashipu dismissed his old Priest, viz., Vashishtha the son of Brahman, and appointed Trishiras to that office. Enraged at this, Vashishtha cursed Hiranyakashipu, saying,— Since you dismiss me and appoint another person, as your Priest, this Sacrifice of yours shall not be completed, and some being, the like of whom has not existed before, will kill you! On account of this curse. Hiranyakashipu was killed by Vishnu in the form of a man-lion. Vishvarupa, having taken up the side of his maternal relations, began to practise severe austerities for advancing them. Moved by the desire of making him swerve from his vows, Indra sent to him many handsome Apsaras. Seeing those celestial nymphs of transcendent beauty, the heart of Vishvarupa became moved. Within a very short time he became greatly attached to them, the celestial nymphs said to him one day,— We shall not tarry here any longer. In fact, we shall return to that place whence we came! The son of Tashtri replied,— Where will you go? Stay with me. I shall do you good! Hearing him say so, the Apsaras rejoined,— We are celestial nymphs called Apsaras. We chose in days of old the illustrious and boon-giving Indra of great power!— Vishvarupa then said to them,— This very day I shall so ordain that all the gods with Indra at their head shall cease to be!— Saying this, Trishiras began to recite mentally certain sacred Mantras of great efficacy. By virtue of those Mantras he began to increase in energy. With one of his mouths he began to drink all the Soma that Brahmanas devoted Sacrifices poured on their sacred fires with due rites. With a second mouth he began to eat all the food. With his

third mouth he began to drink up the energy of all the gods headed by Indra. Seeing him swelling with energy in every part of his body that was strengthened by the Soma he was drinking, all the gods then, with Indra in their company, went to the Grandfather Brahman. Arrived at his presence, they addressed him and said,— All the Soma that is duly offered in the sacrifices celebrated everywhere is being drunk by Vishvarupa. We no longer get our shares. The Asuras are being advanced, while we are being weakened! You should, therefore, ordain what is for our behoof! After the gods ceased, the Grandfather replied,— The great Rishi Dadhichi of Bhrigu's race is now engaged in practising severe austerities. Go, ye gods, to him and solicit a boon from him. Do ye so arrange that he may renounce his body! With his bones let a new weapon be made called the Thunder-bolt!— Thus instructed by the Grandfather, the gods proceeded to that place where the holy Rishi Dadhichi was practising austerities. The gods, headed by Indra, addressed the sage, saying,— O Holy One, your austerities, we trust, are being well performed and uninterrupted!— The sage Dadhichi said,— Welcome to all of you! Tell me what I should do for you! I shall certainly do what you will say!— They then told him,— You should renounce your body for benefiting all the worlds!— Thus prayed, the sage Dadhichi, who was a great Yogin and who considered happiness and misery equally, without being at all dispirited, concentrated his Soul by his Yoga power and renounced his body. When his Soul left its temporary tenement of clay, Dhatri, taking his bones, created a dreadful weapon called the Thunder-bolt. With the Thunder-bolt thus created of the bones of a Brahmana, which was impenetrable by other weapons and irresistible and permeated by the energy of Vishnu, Indra struck Vishvarupa the son of Tashtri. Having killed the son of Tashtri thus, Indra cut off the head from the body. From the lifeless body, however, of Vishvarupa, when it was pressed, the energy that was still living in it gave birth to a powerful Asura named Vritra. Vritra became the enemy of Indra, but Indra killed him also with the Thunder-bolt. On account of the sin being thus doubled of Brahmanicide,

Indra became stricken with a great fear and as the consequence thereof he had to relinquish the sovereignty of heaven. He entered a cool lotus-stalk that grew in the Manasa lake. On account of the Yoga power of lightness, he became very minute and entered the fibres of that lotus-stalk. When the king of the three worlds, the husband of Shachi, had thus disappeared from sight through fear of the sin of Brahmanicide, the universe became kingless. The qualities of Darkness and Ignorance attacked the gods. The Mantras uttered by the great Rishis lost all efficacy. Rakshasas appeared on all sides. The Vedas were about to disappear. The denizens of all the worlds, having no king, lost their strength and began to fall an easy prey to Rakshasas and other evil Beings. Then the gods and the Rishis, in a body, made Nahusha, the son of Ayush, the king of the three worlds and duly crowned him as such. Nahusha had on his forehead full five-hundred luminaries of great effulgence, which had the virtue of defeating every creature of energy. Thus equipt Nahusha continued to govern heaven. The three worlds were restored to their normal state. The inhabitants of the universe once more became happy and cheerful. Nahusha then said,—Everything that Indra used to enjoy is before me. Only, his wife Shachi is not by!—Having said this, Nahusha proceeded to where Shachi was and, addressing her said,—O blessed lady, I have become the king of the gods! Do you accept me!—Shachi replied, saying,—You are by nature, of a pious conduct. You belong, again, to the race of Soma. You should not attack another person's wife!—Nahusha, thus addressed by her, said,—I now occupy the position of Indra, I deserve to enjoy the dominions and all the precious possession of Indra. There is no sin in wishing to enjoy you. You were Indra's and, therefore, should be mine!—Shachi then said to him,—I am observing a vow that has not yet been finished. After performing the final ablutions I shall come to you within a few days! Taking this promise from Indra's wife, Nahusha left her. Meanwhile Shachi, stricken with pain and grief, anxious to find her lord and assailed by her fear of Nahusha, went to Brihaspati. At the first sight Brihaspati took her to be stricken

with anxiety. He immediately took to Yoga-meditation and learnt that she was intent upon doing what was necessary for restoring her husband to his true position. Brihaspati then addressed her, saying,—Equipt with penances and the merit that will be yours on account of this vow that you are observing, do you invoke the boon-giving goddess Upashruti! Invoked by you, she will appear and show you where your husband is living!—While observing that very austere vow, she invoked with the help of proper Mantras the boon-giving goddess Upashruti. Invoked by Shachi, the goddess appeared before her and said,—I am here at your command! Invoked by you, I have come! What wish of yours shall I satisfy.—Bowing to her with the head down, Shachi,—O blessed lady, you should show me where my husband is! You are Truth! You are Rita!—Thus addressed, the goddess Upashruti took her to the lake Manasa. Arrived there, she pointed out to Shachi her lord Indra living within the fibres of a lotus-stalk. Seeing his wife pale and emaciated, Indra became highly anxious. And the king of heaven said to himself,—Alas, great is the sorrow that has befallen me! I have fallen off from the position that is mine! This my wife, stricken with grief on my account, finds out my lost self and comes to me here! Having thought thus, Indra addressed his dear wife and said,—In what condition are you now?—She answered him,—Nahusha asks me to become his wife. I have obtained leave from him, having fixed the time when I am to go to him! Indra then said to her,—Go and say to Nahusha that he should come to you on a car never used before, viz., one to which some Rishis should be yoked, and arriving at yours in that state he should marry you! Indra has many beautiful and charming vehicles. All these have borne you. Nahusha, however, should come on such a vehicle that Indra himself had never used! Thus advised by her husband, Shachi left that place with a joyous heart. Indra also once more entered the fibres of that lotus stalk. Seeing the queen of Indra return to heaven, Nahusha addressed her saying,—

अथेन्द्राणीमभ्यागतां दृष्ट्वा तामुवाच नहुषः पूर्णः स काल इति तं शच्यब्रवीच्छक्रेण यथोक्तं स महर्षियुक्तं वाहनमधिरूढः शचीसमीपमुपागच्छत्॥५०॥

The time you had fixed is over!—Shachi said to him, as directed by Indra. Yoking a number of great Rishis to the car he rode, Nahusha started from his place for coming to where Shachi was living.

अथ मैत्रावरुणिः कुम्भयोनिरगस्त्य ऋषिवरो महर्षीन् धिक्क्रियमाणांस्तान् नहुषेणापश्यत् पद्भ्यांच तेनास्पृश्यत ततः स नहुषमब्रवीदकार्यप्रवृत्त पाप पतस्व महीं सर्पो भव यावद्धूमिर्गिरयश्च तिष्ठेयुस्तावदिति स महर्षिवाक्य-समकालमेव तस्माद् यानादवापतत्॥५१॥

The foremost of Rishis, viz., Agastya born within a jar, of the semen of Maitra-varuna, saw those foremost of Rishis insulted by Nahusha in that way. Nahusha struck Him with his foot. Agastya said to him,—Wretch, as you are doing a highly improper act, do you fall down on the Earth! Be changed into a snake and do you continue to live in that form as long as the Earth and her hills continue!—As soon as these words were uttered by the great Rishi, Nahusha dropped down from that vehicle.

अथानिन्द्रं पुनस्त्रैलोक्यमभवत् ततो देवा ऋषयश्च भगवन्तं विष्णुं शरणमिन्द्रार्थेऽभिजग्मुरुचुश्चैनं भगवन्निन्द्रं ब्रह्महत्याभिभूतं त्रातुमर्हसीति ततः स वरदस्तानब्रवीदश्वमेधं यज्ञं वैष्णवं शक्रोऽभियजतां ततः स्वस्थानं प्राप्स्यतीति ततो देवा ऋषयश्चेन्द्रं नापश्यन् यदा तदा शचीपुचुर्गच्छ सुभगे इन्द्रमानयस्वेति सा पुनस्तत्सरः समभ्यगच्छदिन्द्रश्च तस्मात् सरसः प्रत्युत्थाय बृहस्पतिमभिजगाम बृहस्पतिश्चाश्वमेधं महाक्रतुं शक्रायाहरत् तत्र कृष्णसारङ्गं मेध्यमश्वमुत्सृज्य वाहनं तमेव कृत्वा इन्द्र मस्त्यपतिं बृहस्पतिः स्वं स्थानं प्रापयामास॥५२॥

The three worlds once more became kingless. The gods and the Rishis then in a body proceeded to where Vishnu was and appealed to him for encompassing the restoration of Indra. Approaching him they said,—O holy one, you should rescue Indra.

who is overwhelmed by the sin of Brahmanicide!—The boon-giving Vishnu replied to them, saying,—Let Shakra perform a Horse-sacrifice in honour of Vishnu. He will then be restored to his pristine position!—The gods and Rishis began to search for Indra, but when they could not find him they went to Shachi and said to her,—O blessed lady, go to Indra and bring him here! Requested by them Shachi once more went to the lake Manasa, rising from the lake, Indra came to Brihaspati. The celestial priest Brihaspati then made arrangements for a great Horse-sacrifice, substituting a black antelope for a good horse every way fit to be offered up in sacrifice. Causing Indra, the lord of the Maruts, to ride upon that very house Brihaspati led him to his own place.

ततः स देवराड् देवैर्ऋषिभिः स्तूयमानस्त्रिविष्टपस्थो निष्कल्मषो बभूव ह ब्रह्मवध्यां चतुर्षु स्थानेषु वनिताग्निवनस्पतिगोषु व्यभजदेवमिन्द्रो ब्रह्मतेजः प्रभावोपबृंहितः शत्रुवधं कृत्वा स्वं स्थानं प्रापितः॥५३॥

The lord of heaven was then worshipped with hymns by all the gods and the Rishis. He continued to rule in heaven, purged off of the sin of Brahmanicide which was divided into four parts and ordained to live in woman, fire, trees, and kine. It was thus that Indra, strengthened by the energy of a Brahmana, succeeded in killing his enemy it was thus that Indra once more regained his position.

आकाशगङ्गागतश्च पुरा भरद्वाजो महर्षिरुपास्पृशत् त्रीन् क्रमान् क्रमता विष्णुनाभ्यासादितः स भरद्वाजेन ससलिलेन पाणिनोरसि ताडितः सलक्षणोरस्कः संवृत्तः॥५४॥

भृगुणा महर्षिणा शप्तोऽग्निः सर्वभक्षत्वमुपानीतः॥५५॥

In days of yore, while the great Rishi Bharadvaja was saying his prayers by the side of the divine Ganga, one of the three feet of Vishnu, when he assumed his three-footed form, reached that place. Seeing that strange spectacle Bharadvaja attacked Vishnu with a handful of water, upon which Vishnu's bosom received a (mystic mark). Cursed by that

foremost of Rishis, viz., Bhrigu, Agni was obliged to become a devourer of all things.

अदितिर्वै देवानामन्नमपचदेद् भुक्त्वासुरान् हनिष्यन्तीति तत्र बुधो व्रतचर्यासमाप्तावागच्छददिति चावोचद् भिक्षां देहीति तत्र देवैः पूर्वमेतत् प्राश्यं नान्येनेत्यदि तिर्भिक्षां नादादथ भिक्षाप्रत्याख्यानरुषितेन बुधेन ब्रह्मभूतेनादितिः शप्ता अदितेरुदरे भविष्यति व्यथा विवस्वतो द्वितीयजन्मन्यण्डसंज्ञितस्य अण्डं मातुरदित्या मारितं स मार्तण्डो विवस्वानभवच्छ्राद्धदेवः॥५६॥

Once on a time, Aditi, the mother of gods, cooked some food for her sons. She thought that, eating that food and strengthened by it, the gods would succeed in killing the Asuras. After the food had been cooked, Vudha, having finished the observance of an austere vow, came before Aditi and said her,—Give me alms! Though thus solicited Aditi gave him none, thinking that no one should eat of the food she had cooked before her sons, the gods, had first taken it. Enraged at the conduct of Aditi who thus refused to give him alms, Vudha who was Brahma's self through the austere vow he had finished, cursed her, saying that as Aditi had refused him alms she would have a pain in her womb when Vivasvat, in his second birth in the womb of Aditi, would be born in the form of an egg. Aditi reminded Vivasvat at that time of the curse of Vudha, and it is, therefore, the Vivasvat, the god who is worshipped in Shraddhas, coming out of the womb of Aditi, passed by the name of Martanda.

दक्षस्य या वै दुहितरः षष्टिरासंस्ताभ्यः कश्यपाय त्रयोदश प्रादाद् दश धर्माय दश मनवे सप्तविंशतिमिन्दवे तासु तुल्यासु नक्षत्राख्यां गतासु सोमो रोहिण्यामभ्यधिकं प्रीतिमानभूत् ततस्ताः शिष्टाः पत्य ईर्ष्यावत्यः पितुः समीपं गन्वेममर्थं शशंसुर्भगवन्नस्मासु तुल्यप्रभावासु सोमो रोहिणीं प्रत्यधिकं भजतीति सोऽब्रवीद् यक्षमैनमाविश्येतेति दक्षशापात् सोमं राजानं यक्षमा विवेश स यक्षमणाऽविष्टो दक्षमगाद् दक्षश्चैनमब्रवीन् समं वर्तयसीति तत्रर्वयः सोममब्रुवन् क्षीयसे यक्षमणा पश्चिमायां दिशि समुद्रे

हिरण्यसरस्तीर्थं तत्र गत्वा आत्मानमभिषेचय-
स्वेत्यथागच्छत् सोमस्तत्र हिरण्यसरस्तीर्थं गत्वा चात्मनः
सेचनमकरोत् स्नात्वा चात्मानं पाप्मनो मोक्षयामास तत्र
चावभासितस्तीर्थे यदा सोमस्तदा प्रभृति च तीर्थं तत्
प्रभासमिति नाम्ना ख्यातं बभूव॥५७॥

तच्छापादद्यापि क्षीयते सोमोऽमावास्यान्तरस्थः
पौर्णमासीमात्रेऽधिष्ठितो मेघलेखाप्रतिच्छन्नं वपुर्दर्शयति
मेघसदृशं वर्णमगमत् तदस्य शशलक्ष्म
विमलमभवत्॥५८॥

The Prajapati Daksha begat sixty daughters. Amongst them, thirteen were bestowed by him upon Kashyapa; ten upon Dharma; ten upon Manu; and twenty-seven upon Soma. Although all the twenty-seven who were called Nakshatras and conferred upon Soma were equal in beauty and accomplishments, yet Soma became more attached to one, viz., Rohini, than the rest. Filled with jealousy, the rest of his wives, leaving him, went to their husband, saying, —O holy one, although all of us are equal in beauty, yet our husband Soma is wholly attached to our sister Rohini!—Enraged at this representation of his daughters, the celestial Rishi Daksha cursed Soma, saying, that thenceforth the disease phthisis should attach his son-in-law and live in him. Through this curse of Daksha, phthisis attacked the powerful Soma and entered into his person. Attacked by phthisis thus Soma came to Daksha. The latter addressed him, saying,—I have cursed you because of your unequal conduct towards your wives. The Rishi then said unto Soma,—You are being reduced by the disease phthisis that has attacked you. There is a sacred water called Hiranyasarah in the Western ocean. Going to that sacred water, do you bathe there!—Advised by the Rishi, Soma went there. Arrived at Hiranyasarah, Soma bathed in that sacred water. Performing his oblation, he purged himself off of the sin. And because that sacred water saw illumined (abhasita) by Soma, therefore was it from that day called by the name of Prabhasa. On account, however, of the curse imprecated

upon him in day of yore by Daksha, Soma, to this day, begins to decrease from the night of the full moon till his total disappearance on the night of the new moon whence he once more begins to increase till the night of full moon. The brightness also of the lunar disc from that time got a stain, for the body of Soma, since then, has come to show certain black spots. In fact, the splendid disc of the moon has, from that day, come to show the mark of a hare.

स्थूलशिरा महर्षिर्मेरोः प्रागुत्तरे दिग्विभागे तपस्तेपे
ततस्तस्य तपस्तप्यमानस्य सर्वगन्धवहः शुचिर्वायुर्वायमानः
शरीरमस्पृशत् स तपसा तापितशरीरः कृशो
वायुनोपवीज्यमानो हृदये परितोषमगमत् तत्र किल
तस्यानिलव्यजनकृतपरितोषस्य सद्यो वनस्पतयः पुष्पशोभां
निदर्शितवन्त इति स एताव्जशाप न सर्वकालं पुष्पवन्तो
भविष्येति॥५९॥

Once on a time, a Rishi name Sthulashiras was practising very severe austerities on the northern breasts of the mountains of Meru. While engaged in those austerities a pure breeze, full of all sorts of delicious perfumes, began to blow there and fan his body. Scorched as his body was by the very severe austerities he was practising, and living as he did upon air alone to the exclusion of every sort of food, he became highly pleased at that delicious breeze which blew around him. While he was thus pleased with the delicious breeze that fanned him, the trees around him, showed their flowers for making a display and extorting his praise. Displeased at this conduct of the trees which has the outcome of jealousy, the Rishi cursed them, saying,—Henceforth, you shall not be able to put fourth your flowers at all times.

नारायणो लोकहितार्थं वडवामुखो नाम पुरा महर्षिर्बभूव
तस्य मेरौ तपस्तप्यतः समुद्र आहूतो
नागतस्तेनामर्षितेनात्मगात्रोष्मणा समुद्रः स्तिमितजलः कृतः
स्वेदप्रस्यन्दनसदृशश्चाप्य लवणभावो जनितः॥६०॥

उक्तश्चाप्यपेयो भविष्यस्येतच्च ते तोयं वडवामुखसंज्ञितेन
पेपीयमानं मधुरं भविष्यति तदेतदद्यापि
वडवामुखसंज्ञितेनानुवर्तिना तोयं समुद्रात् पीयते॥६१॥

In days of yore, for doing good to the world, Narayana was born as the great Rishi Vadavamukha. While practising severe austerities on the breast of Meru, he called the Ocean to his presence. The Ocean, however, disobeyed his command. Engaged at this, the Rishi, with the heat of his body, solidified the waters of the Ocean and made them as saltish in taste as the human sweat. The Rishi further said, your waters will henceforth be not drinkable. Only when the Equine-head, roving within you, will drink your waters, they will be as sweet as honey!—It is for this curse that the waters of the Ocean to this day are saltish and are drunk by no one else than the Equine-head.

हिमवतो गिरेर्दुहितरमुमां कन्यां रुद्रश्चक्रमे भृगुरपि च
महर्षिर्हिमवन्तमागत्याब्रवीत् कन्यामिमां मे देहीति
तमब्रवीद्विद्विमवानभिलक्षितो वरो रुद्र इति तमब्रवीद्
भृगुर्यस्मात् त्वयाहं कन्यावरणकृतभावः प्रत्याख्यात-
स्तस्मान्न रत्नानां भवान् भाजनं भविष्यतीति॥६२॥

अद्यप्रभृत्येतदवस्थितमृषिवचनं तदेवंविधं माहात्म्यं
ब्राह्मणानाम्॥६३॥

The daughter, named Uma, of the Himavat mountains, was sought by Rudra in marriage. (Ater Himavat) had promised the hand of Uma to Mahadeva the great Rishi Bhrgu, approaching Himvat, said to him—Give this daughter of yours to me in marriage!—Himavat replied to him—Rudra is the bridegroom already selected by me for my daughter!—Enraged at this reply, Bhrgu said—Since you refuse my suit for the hand of your daughter and insult me thus, you will no longer contain jewels and gems!—To this day, on account of the Rishi's words, the mountains of Himavat have not any jewels and gems. Such is the glory of the Brahmanas.

क्षत्रमपि च ब्राह्मणप्रसादादेव शाश्वतीमव्ययां च
पृथिवीं पत्नीमभिगम्य बुभुजे॥६४॥

यदेतद् ब्रह्मानीषोमीयं तेन जगद् धार्यते॥६५॥
उच्यते--

It is through the favour of the Brahmanas that the Kshatriyas are able to possess the eternal and undecaying Earth as their wife and

enjoy her. The power of the Brahmanas, again, is made up of Agni and Soma. The universe is kept up by that power and, therefore, is upheld by Agni and Soma united together.

सूर्याचन्द्रमसौ चक्षुः केशाश्चैवांशवः स्मृताः।

बोधयंस्तापयंश्चैव जगदुत्तिष्ठते पृथक्॥६६॥

It is said that the Sun and the Moon are the eyes of Narayana. The rays of the Sun form the eyes. Each of them, viz., the Sun and the Moon, give strength and heat to the universe respectively.

बोधनात् तापनाच्चैव जगतो हर्षणं भवेत्।

अग्नीषोमकृतैरेभिः कर्मभिः पाण्डुनन्दन।

हृषीकेशोऽहमीशानो वरदो लोकभावनः॥६७॥

And because of the Sun and the Moon thus warming and strengthening the universe, they are considered as the Harsha (joy) of the universe. It is on account of these acts of Agni and Soma that keeps up the universe that I pass by the name of Hrishiksha, O son of Pandu! Indeed, I am the boon-giving Ishana the Creator of the universe.

इलोपहृतयोगेन हरे भागं क्रतुष्वहम्।

वर्णश्च मे हरिः श्रेष्ठस्तस्माद्धरिहं स्मृतः॥६८॥

Through potency of the Mantras with which libations of clarified butter are poured on the sacred fire, I take and appropriate the share of the offerings made in sacrifices. My complexion also is of that in sacrifices. My complexion also is of that foremost of gems called Harit. It is for these reasons that I pass by the name of Hari.

धाम सारो हि भूतानामृतं चैव विचारितम्।

ऋतधामा ततो विप्रैः सद्यश्चाहं प्रकीर्तितः॥६९॥

I am the substantial residence of all creatures and am considered by persons well-versed in the scriptures to be at one with Truth or Necta. I am, therefore, called by learned Brahmanas by the name of Ritadhama.

नष्टं च धरणीं पूर्वमविन्दं वै गुहागताम्।

गोविन्द इति तेनाहं देवैर्वाग्भिरभिष्टुतः॥७०॥

When in days of old the Earth became submerged in the waters and was not seen, I

discovered her and raised her from the Ocean. Therefore the gods worshipped me by the name of Govinda.

शिपिविष्टेति चाख्यायां हीनरोमा च यो भवेत्।

तेनाविष्टं तु यत्किञ्चिच्छिपिविष्टेति च स्मृतः॥७१॥

Shipivishta is a name. The word Shipi means a person who has no hair on his body. He who pervades all things in the form of Shipi passes by the name of Shipivishta.

यास्को मामृषिरव्यग्रो नैकयज्ञेषु गीतवान्।

शिपिविष्ट इति ह्यस्माद् गुह्यनामधरो ब्रह्मम्॥७२॥

The Rishi Yashka, with quiet soul, in many a sacrifice invoked me by the name Shipivishta. It is therefore that I came to bear this secret name.

स्तुत्वा मां शिपिविष्टेति यास्क ऋषिरुदारधीः।

मत्प्रसादादथो नष्टं निरुक्तमभिजग्मिवान्॥७३॥

Having adored me by the name of Shipivishta, the highly intelligent Yashka, succeeded in restoring the Niruktas which were lost on the Earth and sunk into the nether regions.

न हि जातो न जायेयं न जनिष्ये कदाचन।

क्षेत्रज्ञः सर्वभूतानां तस्मादहमजः स्मृतः॥७४॥

I was never born. I never take birth. Nor shall I ever be born. I am the Soul of all creatures. Hence I pass by the name of Aja (unborn).

नोक्तपूर्वं मया क्षुद्रम श्लीलं वा कदाचन।

ऋता ब्रह्मसुता सा मे सत्या देवी सरस्वती॥७५॥

I have never uttered anything mean or obscene. The divine Sarasvati who is Truth, who is the daughter of Brahman and is named Rita, represents my speech and always lives in my tongue.

सच्चासच्चैव कौन्तेय मयाऽऽवेशितमात्मनि।

पौष्करे ब्रह्मसदने सत्यं मामृषयो विदुः॥७६॥

The existent and the non-existent have been merged by me in my Soul. The Rishis living in Pushkara which is considered as the residence of Brahmana called me by the name of Truth.

सत्त्वान्न च्युतपूर्वोऽहं सत्त्वं वै विद्धि मत्कृतम्।
जन्मनीहा भवेत् सत्त्वं पौर्विकं मे धनंजय॥७७॥
निराशीःकर्मसंयुक्तः सत्त्वतश्चाप्यकल्मषः।
सात्त्वतज्ञानदृष्टोऽहं सत्त्वतामिति सात्त्वतः॥७८॥

I have never swerved from the quality of Goodness, and know that the quality of Goodness has emanated from me. In this birth also of mine, O Dhananjaya, my ancient quality of Goodness has not left me so that in even this life, establishing myself on Goodness, I began to perform acts without ever wishing for their fruits. Purged off of all sins as I am by virtue of the quality of Goodness which is my nature, I can be seen by the help of that knowledge only which flows from adoption of the quality of Goodness. I am reckoned also among those who follow that quality. For these reasons am I known by the name of Satvata.

कृषामि मेदिनीं पार्थ भूत्वा कार्ष्णायसो महान्।
कृष्णो वर्णश्च मे यस्मात् तस्मात् कृष्णोऽहमर्जुन॥७९॥

I till the Earth, taking the form of a large plough-share of black iron. And because my complexion is dark, therefore, am I called Vaikuntha.

मया सं श्लषिता भूमिरद्भिव्योम च वायुना।
वायुश्च तेजसा सार्धं वैकुण्ठत्वं ततो मम॥८०॥

I have united the Earth with Water, Ether with Mind, and Wind with Fire. Therefore am I called Vaikuntha.

निर्वाणं परमं ब्रह्म धर्मोऽसौ पर उच्यते।
तस्मान्न च्युतपूर्वोऽहमच्युतस्तेन कर्मणा॥८१॥

The cessation of separate conscious existence by identification with Supreme Brahma is the highest stage for a living agent to acquire. And since I have never swerved from that condition, I am, therefore, called by the name of Achyuta.

पृथिवीनभसी चोभे विश्रुते विश्रुतोमुखे।
तयोः संधारणार्थं हि मामयोक्षजमञ्जसा॥८२॥

The Earth and the sky are known to extend on all sides. And because I uphold them both,

therefore, am I called by the name of Adhokshaja.

निरुक्तं वेदविदुषो वेदशब्दार्थचिन्तकाः।
ते मां गायन्ति प्राग्वंशे अधोक्षज इति स्थितिः॥८३॥

Persons well-versed in the Vedas and engaged in interpreting the words used in those scriptures worship me in sacrifices by calling upon me by the same name.

शब्द एकपदैरेष व्याहृतः परमर्षिभिः।
नान्यो ह्यधाक्षजो लोके ऋते नारायणं प्रभुम्॥८४॥

In days of yore, the great Rishis, while practising severe austerities, said,—No one else in the universe, save the powerful Narayana, is capable of being called by the name of Adhokshaja.

घृतं ममार्चिषो लोके जन्तूनां प्राणधारणम्।
घृतार्चिरहमव्यग्रैर्वेदज्ञैः परिकीर्तितः॥८५॥

Clarified butter which keeps up the lives of all creatures in the universe forms my effulgence. It is, therefore, that Brahmanas well-versed in the Vedas and possessed of concentrated souls call me by the name of Ghritarchis.

त्रयो हि घातवः ख्याताः कर्मजा इति ये स्मृताः।
पित्तं श्लेष्मा च वायुश्च एष संघात उच्यते॥८६॥
एतैश्च धार्यते जन्तुरेतैः क्षीणैश्च क्षीयते।
आयुर्वेदविदस्तस्मात् त्रिधातुं मां प्रचक्षते॥८७॥

There are three well-known ingredients of the body. They have their origin in action, and are called Bile, Phlegm, and Wind. The body is called a union of these three. All living creatures are kept up by these three, and when these three become weakened, living creatures also become weakened. It is, therefore, that all persons well-versed in the scriptures of the science of Life call me by the name of Tridhatu.

वृषो हि भगवान् धर्मः ख्यातो लोकेषु भारता।
नैघण्टुकपदाख्याने विद्धि मां वृषभुक्तमम्॥८८॥

The holy Dharma is known among all creatures by the name of Vrisha, O Bharata!

Hence it is that I am called the excellent Vrisha in the Vedic lexicon called Nighantuka.

कपिर्वराहः श्रेष्ठश्च धर्मश्च वृष उच्यते।

तस्माद् वृषाकपिं प्राह कश्यपो मां प्रजापतिः॥८९॥

The word 'Kapi' signifies the foremost of boars, and Dharma is otherwise known by the name of Vrisha. It is, therefore, that that lord of all creature, viz., Kashyapa, the common father of the gods and the Asuras, called me by the name Vrishakapi.

न चाद्यं न मध्यं तथा चैव नान्तं

कदाचिद् विदन्ते सुराश्चासुराश्च।

अनाद्यो ह्यमध्यस्तथा चाप्यनन्तः

प्रगीतोऽहमीशो विभूर्लोकसाक्षी॥९०॥

The gods and the Asuras have never been able to know my beginning, my middle, or my end. It is, therefore, that I am sung as Anadi, Amadhya, Ananta. I am the Supreme Lord, gifted with power, and I am the eternal witness of the universe.

शुचानि श्रवणीयानि शृणोमीह धनंजय।

न च पापानि गृह्णामि ततोऽहं वै शुचिश्रवाः॥९१॥

I always hear words that are pure and holy, O Dhananjaya, and never catch anything that is sinful. Hence am I called by the name of Shuchishravas.

एक शृङ्गः पुरा भूत्वा वराहो नन्दिर्वर्धनः।

इमां चवोद्धृतवान् भूमिमेक शृङ्गस्ततो ह्यहम्॥९२॥

Putting on, in days of yore, the form of a boar with a single tusk, O increaser of the joys of others, I raised the sub-merged Earth from the bottom of the ocean. Therefore am I called by the name of Ekashringa.

तथैवासं त्रिककुदो वाराहं रूपमास्थितः।

त्रिककुत् तेन विख्यातः शरीरस्य तु मापनात्॥९३॥

While I put on the form of a powerful boar for this purpose, I had three humps on my back. Indeed on account of this peculiarity of my form at that time that I have come to be called by the name of Trikakud (three-humped).

विरिञ्च इति यत् प्रोक्तं कापिलज्ञानचिन्तकैः।

स प्रजापतिरेवाहं चेतनात् सर्वलोककृत्॥९४॥

Those who are well-versed in the science of Kapila call the Supreme Soul by the name Virincha. That Virincha is otherwise called the great Prajapati (or Brahman). Verily, I am at one with Him called Virincha on account of my imparting animation to all living creatures, for I am the Creator of the universe.

विद्यासहायवन्तं मामादित्यस्थं सनातनम्।

कपिलं प्राहुराचार्याः सांख्या निश्चितनिश्चयाः॥९५॥

The preceptors of Sankhya philosophy, who have settled conclusions, call me the eternal Kapila living in the midst of the solar disc with but Knowledge for my companion.

हिरण्यगर्भो द्युतिमान् य एष च्छन्दसि स्तुतः।

योगैः सम्पूज्यतं नित्यं स एवाहं भुवि स्मृतः॥९६॥

On Earth I am known to be at one with Him who has been sung in the Vedic hymns as the effulgent Hiranyagarbha and who is always adored by Yogins.

एकविंशतिसाहस्रं ऋग्वेदं मां प्रचक्षते।

सहस्रशाखं यत् साम ये वै वेदविदो जनाः॥९७॥

गायन्त्यारण्यके विप्रा मन्त्रक्तास्ते हि दुर्लभाः।

I am considered as the embodied form of the Rich Veda consisting of twenty-one thousand verses. Persons well-versed in the Vedas also call me the embodiment of the Samans of a thousand branches. Thus do learned Brahmanas who are my devoted worshippers and who are few in number sing me in the Aranyakas.

षट्पञ्चाशतमष्टौ च सप्तत्रिंशतमित्युत॥९८॥

यस्मिञ्शाखा यजुर्वेदे सोऽहमाध्वर्यवे स्मृतः।

In the Adhyaryus I am sung as the Yajur-Veda of fifty-six and fifteen and thirty branches.

पञ्चकल्पमथर्वाणं कृत्याभिः परिवर्द्धितम्॥९९॥

कल्पयन्ति हि मां विप्रा अथर्वाणविदस्तथा।

Learned Brahmanas well-versed in the Atharvans consider me as identical with the

Atharvanas consisting of five Kalpas and all the Krityas.

शाखाभेदाश्च ये केचिद् याश्च शाखासु गीतयः॥१००॥

स्वरवर्णसमुच्चारः सर्वास्तान् विद्धि मत्कृतान्।

All the sub-divisions of the different Vedas with their branches, and all the verses that compose these branches, and all the vowels that occur in those verses, and all the rules of pronunciation, know, O Dhanajaya, are my work.

यत् तद्व्यशिरः पार्थ समुदेति वरप्रदम्॥१०१॥

सोऽहमेवोत्तरे भागे क्रमाक्षरविभागवित्।

O Partha, He who rises and who gives various gods, is none else then myself. I am He who is the repository of the science of syllables and pronunciation that is treated of in the supplemental parts of the Vedas.

वामादेशितमार्गेण मत्प्रसादान्महात्मना॥१०२॥

पाञ्चालेन क्रमः प्राप्तस्तस्माद् भूतात् सनातनात्।

बाभ्रव्यगोत्रः स बभौ प्रथमं क्रमपारगः॥१०३॥

नारायणाद् वरं लब्ध्वा प्राप्य योगमनुत्तमम्।

क्रमं प्रणीय शिक्षां च प्रणयित्वा स गालवः॥१०४॥

कण्डरीकोऽथ राजा च ब्रह्मदत्तः प्रतापवान्।

जातीमरणजं दुःखं स्मृत्वा स्मृत्वा पुनः पुनः॥१०५॥

सप्तजातिषु मुख्यत्वाद् योगानां सम्पदं गतः।

Following the path pointed out by Vamadeva, the great Rishi Panchala, through my favour obtained from that eternal Being the rules of the division of syllables and words. Indeed, Galava, born in the Vabhravya race, having acquired high ascetic success and obtained a boon from Narayana, compiled the rules about the division of syllables and words and those about emphasis and accent in utterance, and appeared as the first scholar who became conversant with those two subjects. Repeatedly thinking of the sorrow of birth and death, Kundarika and king Brahmadatta attained to that property which is acquired by persons devoted to Yoga, in course of seven births, through my favour.

पुराहमात्मजः पार्थ प्रथितः कारणान्तरे॥१०६॥

धर्मस्य कुरुशार्दूल ततोऽहं धर्मजः स्मृतः।

In days of yore, O Partha, I was, for some reason, born as the son of Dharma, O Kuru-chief, and owing to such birth of mind I was celebrated under the name of Dharmaja.

नरनारायणौ पूर्वं तपस्तेपतुरव्ययम्॥१०७॥

धर्मयानं समारूढौ पर्वते गन्धमादने।

I took birth in two forms, viz., as Nara and Narayana. Riding on the car that helps the performance of scriptural and other duties, I practised, in those two forms, eternal austerities on the breast of Gandhamadana.

तत्कालसमये चैव दक्षयज्ञो बभूव ह॥१०८॥

न चैवाकल्पयद् भागं दक्षो रुद्रस्य भारता।

At that time the great sacrifice of Daksha took place. Daksha, however, in that sacrifice of his, refused to dedicate a share to Rudra, O Bharata, of the sacrificial offerings.

ततो दधीचिवचनाद् दक्षयज्ञमपाहरत्॥१०९॥

ससर्ज शूलं कोपेन प्रज्वलन्तं मुहुर्मुहुः।

Moved by the sage Dadhichi, Rudra destroyed that sacrifice. He hurled a flaming dart.

तच्छूलं भस्मसात्कृत्वा दक्षयज्ञं सविस्तरम्॥११०॥

आवयोः सहसागच्छद् बदर्याश्रममन्तिकात्।

That dart, having consumed all the articles of Daksha's sacrifice, came with great force towards us at the retreat of Badari.

वेगेन महता पार्थ पतन्नारायणोरसि॥१११॥

ततस्तत् तेजसाऽऽविष्टाः केशा नारायणस्य ह।

बभूवुर्मुञ्जवर्णास्तु ततोऽहं मुञ्जकेशवान्॥११२॥

With great violence the dart then dropped upon the chest of Narayana. Attacked by the violence of that dart, the hair on the head of Narayana became green. In fact, on account of this change in the colour of my hair I came to be called by the name of Munjakesha.

तच्च शूलं विनिर्धूतं हुंकारेण महात्मना।

जगाम शंकरकरं नारायणसमाहृतम्॥११३॥

अथ रुद्र उपाधावत् तावृषी तपसान्वितौ।

Driven off by an exclamation of Hun which Narayana uttered, this dart, losing its power, returned to Shankara's hands. At this, Rudra became greatly enraged and as the outcome thereof he rushed towards the Rishis Nara and Narayana gifted with the power of severe austerities.

तत एनं समुद्भूतं कण्ठे जग्राह पाणिना॥११४॥

नारायणः स विश्वात्मा तेनास्य शितिकण्ठता।

Narayana then seized the rushing Rudra with his hand by the throat. Caught by Narayana, the lord of the universe, Rudra's throat changed colour and became dark. From that time forth Rudra came to be called by the name of Shitikantha.

अथ रुद्रविघातार्थमिषीकां नर उद्धरन्॥११५॥

मन्त्रैश्च संयुजो जाशु सोऽभवत् परशुर्महान्।

In the meantime Nara, for destroying Rudra, took up a blade of grass and inspired it with Mantras. The blade of grass, thus inspired, was converted into a powerful battle-axe.

क्षिप्तश्च सहसा तेन खण्डनं प्राप्तवांस्तदा॥११६॥

ततोऽहं खण्डपरशुः स्मृतः परशुखण्डनात्।

Nara suddenly hurled that battle-axe at Rudra but it broke into pieces. For that weapon thus breaking into pieces, I came to be called by the name of Khandaparashu.

अर्जुन उवाच

अस्मिन् युद्धे तु वाष्ण्यै त्रैलोक्यशमने तदा॥११७॥

को जयं प्राप्तवांस्तत्र शंसैतन्मे जनार्दन।

Arjuna said—

In the battle capable of encompassing the destruction of the three worlds, who acquired the victory, O Janardana, do you tell me this.

श्रीभगवानुवाच

तयोः संलग्नयोर्युद्धे रुद्रनारायणात्मनोः॥११८॥

उद्विग्नाः सहसा कृत्स्नाः सर्वे लोकास्तदाभवन्।

The Blessed and Holy One said—

When Rudra and Narayana thus fought all the universe became suddenly stricken with anxiety.

नागृह्णात् पावकः शुभ्रं मखेषु सुहुतं हविः॥११९॥

वेदा न प्रतिभान्ति स्म ऋषीणां भावितात्मनाम्।

The god of fire ceased to accept duly poured in sacrifices with the help of Vedic Mantras. The Vedas no longer shone by inward light in the minds of the Rishis of purified souls.

देवान् रजस्तमश्चैव समाविविशतुस्तदा॥१२०॥

वसुधा संचकम्पे च नभश्च विचचाल ह।

The quality of Darkness and Ignorance possessed the gods. The Earth shook. The vault of the sky seemed to divide in two parts.

निष्प्रभाणि च तेजांसि ब्रह्मा चैवासनच्युतः॥१२१॥

अगाच्छोषं समुद्रश्च हिमवांश्च व्यशीर्यत।

All the luminaries became deprived of their effulgence. The Creator, Brahman, himself dropped from his seat. The Ocean himself became dry. The mountains of Himavat became riven.

तस्मिन्नेवं समुत्पन्ने निमित्ते पाण्डुनन्दन॥१२२॥

ब्रह्मा वृतो देवगणैर्ऋषिभिश्च महात्मभिः।

आजगामाशु तं देशं यत्र युद्धमवर्तत॥१२३॥

सोऽञ्जलिप्रग्रहो भूत्वा चतुर्वक्त्रो निरुक्तगः।

When such dreadful portents appeared everywhere, O son of Pandu, Brahman, attended by all the gods and the great Rishis, soon come to the place where the battle was going on. The four-headed Brahman, capable of being understood with the help of only the Niruktas, joined his hands and addressing Rudras, said—

उवाच वचनं रुद्रं लोकानामस्तु वै शिवम्॥१२४॥

न्यस्यायुधानि विश्वेश जगतो हितकाम्यया।

Let good happen to the three worlds. Throw down your weapons, O lord of the universe, for doing good to the world.

यदक्षरमथाव्यक्तमीशं लोकस्य भावनम्॥१२५॥

कूटस्थं कर्तुं निर्द्वन्द्वमकर्तेति च यं विदुः।

व्यक्तिभावगतस्यास्य एका मूर्तिरियं शुभा॥१२६॥

नरो नारायणश्चैव जातौ धर्मकुलोद्भवौ।

That which is indestructible, immutable, supreme, the origin of the universe, uniform, and the supreme actor, that which is above all pairs of opposites, and inactive, has, choosing to be shown, been pleased to assume this one blessed form. This Nara and Narayana have taken birth in the race of Dharma.

तपसा महता युक्तौ देवश्रेष्ठौ महाव्रतौ॥१२७॥

अहं प्रसादजस्तस्य कुतश्चित् कारणान्तरे।

The foremost of all gods, these two are observers of the highest vows and gifted with the severest penances. Through some reason best known to Him. I myself have originated from the quality of His Grace.

त्वं चैव क्रोधजस्तात पूर्वसर्गे सनातनः॥१२८॥

मया च सार्धं वरद विबुधैश्च महर्षिभिः।

प्रसादयाशु लोकानां शान्तिर्भवतु मा चिरम्॥१२९॥

Eternal as you are, for you have ever existed since all the past creations, you too have originated from His anger. With myself then, these gods, and all the great Rishis, do you worship this displayed form of Brahma and let peace be to all the worlds forthwith!—

ब्रह्मणा त्वेवमुक्तस्तु रुद्रः क्रोधाग्निमुत्सृजन्।

प्रसादयामास ततो देवं नारायणं प्रभुम्।

शरणं च जगामाद्यं वरेण्यं वरदं प्रभुम्॥१३०॥

Thus addressed by Brahman, Rudra immediately renounced the fire of his anger and began to please the illustrious and powerful Narayana. Indeed, he soon placed himself at the disposal of the worshipful, boon-giving, and powerful Narayana.

ततोऽथ वरदो देवो जितक्रोधो जितेन्द्रियः।

प्रीतिमानभवत् तत्र रुद्रेण सह संगतः॥१३१॥

That boon-giving god who has his anger and the senses under control, became soon pleased and reconciled with Rudra.

ऋषिभिर्ब्रह्मणा चैव विबुधैश्च सुपूजितः।

उवाच देवमीशानमीशः स जगतो हरिः॥१३२॥

Well-worshipped by the Rishis, by Brahmana, and by all the gods the great God, the Lord of the universe, otherwise called by the name of Hari, then addressed the illustrious Ishana and said these words—

यस्त्वां वेत्ति स मां वेत्ति यस्त्वामनु स मामनु।

नावयोरन्तरं किञ्चिन्मा तेऽभूद् बुद्धिरन्यथा॥१३३॥

He who knows you knows me. He who follows you follows me! There is no difference between you and me. Do you never think otherwise.

अद्यप्रभृति श्रीवत्सः शूलाङ्को मे भवत्वयम्।

मम पाण्यङ्कितश्चापि श्रीकण्ठस्त्वं भविष्यसि॥१३४॥

The mark made by your lance on my chest will from this day put on the form of a beautiful whirl, and the mark of my hand on your throat will also assume a beautiful shape on account of which you shall, from this day forth, be called by the name of Shreekantha.

श्रीभगवानुवाच

एवं लक्षणमुत्पाद्य परस्परकृतं तदा।

सख्यं चैवातुलं कृत्वा रुद्रेण सहितावृषी॥१३५॥

तपस्तेपतुरव्यग्रौ विसृज्य त्रिदिवौकसः।

एष ते कथितः पार्थ नारायणजयो मूढे॥१३६॥

The Blessed and Holy One said—

Having mutually caused such marks on each other's body, the two Rishis Nara and Narayana thus made friends with Rudra and sending away the gods, once more began to practise penances with a tranquil souls. I have thus told you, O son of Pritha, how in that battle which occurred in days of yore between Rudra and Narayana, the latter got the victory.

नामानि चैव गुह्यानि निरुक्तानि च भारत।

ऋषिभिः कथितानीह यानि संकीर्तितानि ते॥१३७॥

I have told you the many secret names by which Narayana is called, and what the meanings, O Bharata, are of those names, which, as I have told you the Rishis have bestowed upon the great God.

एवं बहुविधै रूपैश्चरामीह वसुन्धराम्।

ब्रह्मलोकं च कौन्तेय गोलोकं च सनातनम्॥१३८॥

मया त्वं रक्षितो युद्धे महान्तं प्राप्तवाञ्छयम्।

In this way, O son of Kunti, assuming various forms do I rove at will, through the Earth, the region of Brahman himself, and that

other high and eternal region of happiness called Goloka. Protected by me in the great battle, you have acquired a great victory.

यस्तु ते सोऽग्रतो याति युद्धे सम्प्रत्युपस्थिते॥१३१॥

तं विद्धि रुद्र कौन्तेय देवदेवं कपर्दिनम्।

That Being whom, at the time of all your battles, you saw stalking in your van, know, O son of Kunti, is no other than Rudra, that god of gods, otherwise called by the name of Kaparddin.

कालः स एव कथितः क्रोधजेति मया तवा॥१४०॥

निहतास्तेन वै पूर्वं हतवानसि यान् रिपून्।

He is otherwise known by the name of Kala and should be known as one that has originated from my anger. The enemies whom you have killed were all, in the first instance, killed by him. . .

अप्रमेयप्रभावं तं देवदेवमुपापतिम्।

नमस्व देवं प्रयतो विश्वेशं हरमक्षयम्॥१४१॥

Do you bend your head to that god of gods, the lord of Uma, gifted with immeasurable power. With concentrated soul, do you bend your head to that illustrious Lord of the universe, that indestructible god, otherwise called by the name of Hara.

यश्च ते कथितः पूर्वं क्रोधजेति पुनः पुनः।

तस्य प्रभाव एकाग्रे यच्छ्रुतं ते धनंजय॥१४२॥

He is none else than that god who, I have repeatedly said to you, has originated from my anger. You have before this, heard, O Dhananjaya, of the power and energy which live in him.

CHAPTER 343

(MOKSHADHARMA PARVA) —

Continued.

Why did Narada succeed in seeing Narayana? Why did he go to see Nara and Narayana

शौनक उवाच

सौते सुमहदाख्यानं भवता परिकीर्तितम्।

यच्छ्रुत्वा मुनयः सर्वे विस्मयं परमं गताः॥१॥

Saunka said—

O Sauti, excellent is this discourse which you have recounted. Varily, these ascetics, having heard it, have all been filled with surprise.

सर्वाश्रमाभिगमनं सर्वतीर्थावगाहनम्।

न तथा फलदं सौते नारायणकथा यथा॥२॥

It is said, O Sauti, that a discourse that has Narayana for its subject is more fruitful of merit than sojourns to all the sacred retreats and ablutions performed in all the sacred waters on the Earth.

पाविताङ्गाः स्म संवृत्ताः श्रुत्वेमामादितः कथाम्।

नारायणाश्रयां पुण्यां सर्वपापप्रमोचनीम्॥३॥

Having listened to this discourse of yours that has Narayana for its theme, that is sacred and capable of purifying one of every sin, all of us have certainly become holy.

दुर्दर्शो भगवान् देवः सर्वलोकनमस्कृतः।

सब्रह्मकैः सुरैः कृत्स्नैरन्यैश्चैव महर्षिभिः॥४॥

Worshipped of all the worlds, that illustrious and foremost of gods is incapable of being seen by the gods with Brahman numbering among them and all the Rishis.

दृष्टवान् नारदो यत्तु देवं नारायणं हरिम्।

नूनमेतद्ध्यनुमतं तस्य देवस्य सूतजा॥५॥

That Narada was able to see of Narayana, otherwise called Hari, was owing, O son of Suta, to the especial favour of that divine and powerful Lord.

यद् दृष्टवान् जगन्नाथमनिरुद्धतनौ स्थितम्।

यत् प्राद्रवत् पुनर्भूयो नारदो देवसत्तमौ॥६॥

नरनारायणौ द्रष्टुं कारणं तद् ब्रवीहि मे।

When, however, the celestial Rishi Narada had succeeded in seeing the Supreme Lord of the universe as residing in the form of Aniruddha, why did he again proceed so speedily (to the retreat of Vadari) for seeing those two foremost of gods, viz., Nara and Narayana? Do you, O Sauti, tell us the reason of Narada's conduct.

सौतिरुवाच

तस्मिन् यज्ञे वर्तमाने राज्ञः पारिक्षितस्य वै॥७॥
कर्मन्तरेषु विधिवद् वर्तमानेषु शौनका।
कृष्णद्वैपायनं व्यासमृषिं वेदनिधिं प्रभुम्॥८॥
परिप्रच्छ राजेन्द्रः पितामहपितामहम्।

Sauti said—

During the continuance of his Sacrifice, Janamejaya, the royal son of Parikshit, taking advantage of an interval in the sacrificial rites, and when all the learned Brahmanas were resting, O Shaunaka, that king of kings, addressed the grand-father of his grand-father, viz., the Island-born Rishi Krishna, otherwise called Vyasa, that ocean of Vedic learning, that foremost of ascetics gifted with power, and said these words.

जनमेजय उवाच

श्वेतद्वीपान्निवृत्तेन नारदेन सुरर्षिणा॥९॥
ध्यायता भगवद्वाक्यं चेष्टितं किमतः परम्।

Janamejaya said—

After the celestial Rishi Narada had come back from White-Island, reflecting, as he came, on the words spoken to him by the holy Narayana, what, indeed, did that great ascetic next do?

बदर्याश्रममागम्य समागम्य च तावृषी॥१०॥
कियन्तं कालमवसत् कां कथां पृष्ट्वांश्च सः।

Arrived at the retreat known by the name of Vadari on the breast of the Himavat mountains, and seeing the two Rishis Nara and Narayana who were practising severe austerities at that place, how long did Narada live there and what were the subjects of conversation between him and the two Rishis?

इदं शतसहस्राद्धिं भारताख्यानविस्तरात्॥११॥
आमन्थ्य मतिमन्थेन ज्ञानोदधिमुत्तमम्।

This discourse on Narayana, that is really an ocean of knowledge, has been raised by your intelligent self by churning that vast history called Bharata which consists of a hundred thousand Verses.

नवनीतं यथा दध्मो पलयाच्चन्दनं यथा॥१२॥
आरण्यकं च वेदेभ्य ओषधिभ्योऽमृतं यथा।
समुद्धृतमिदं ब्रह्मन् कथापृतमिदं तथा॥१३॥
तपोनिधे त्वयोक्तं हि नारायणकथाश्रवम्।

As butter is raised from curds, sandal-wood from the mountains of Malaya, the Aranyakas from the Vedas, and ambrosia from all the medicinal herbs, similarly, O ocean of austerities, has this discourse that is like ambrosia and that has Narayana for its object, been raised by you, O Brahmana, from various histories and Puranas existing in the world.

स ईशो भगवान् देवः सर्वभूतात्मभावनः॥१४॥
अहो नारायणं तेजो दुर्दर्शं द्विजसत्तम।

Narayana is the Supreme Lord. Illustrious and gifted with great power. He is the soul of all creatures. Indeed, O foremost of twice-born ones, the energy of Narayana is irresistible.

यत्राविशन्ति कल्पास्ते सर्वे ब्रह्मादयः सुराः॥१५॥
ऋषयश्च सगन्धर्वा यच्च किञ्चिच्चराचरम्।

At the end of the aeon, all the gods having Brahman for their foremost, all Rishis with the Gandharvas, and all things mobile and immobile, enter into Narayana.

न ततोऽस्ति परं मन्ये पावनं दिवि चेह च॥१६॥
सर्वाश्रमाभिगमनं सर्वतीर्थावगाहनम्।

न तथा फलदं चापि नारायणकथा यथा॥१७॥
सर्वथा पाविताः स्मेह श्रुत्वमामादितः कथाम्।

हरेर्विश्वेश्वरस्येह सर्वपापप्रणाशनीम्॥१८॥
न चित्रं कृतवांस्तत्र यदार्यो मे धनंजयः।

वासुदेवसहायो यः प्राप्तवाज्जयमुत्तमम्॥१९॥
न चास्य किञ्चिदप्राप्यं मन्ये लोकेष्वपि त्रिषु।

त्रैलोक्यनाथो विष्णुः स यथाऽऽसीत् साह्यकृत् स वै।
धन्याश्च सर्व एवासन् ब्रह्मंस्ते मम पूर्वजाः।

हिताय श्रेयसे चैव येषामसीज्जनार्दनः॥२०॥
तपसाथ सुदृश्यो हि भगवाँल्लोकपूजितः।

I think, therefore, that there is nothing holier on earth or in heaven and nothing higher than Narayana. A sojourn to all the sacred places on Earth, and ablutions performed in all

the sacred waters, do not produce so much merit as a discourse that has Narayana for its subject. Having listened to this discourse from the beginning,— this discourse on Hari, the lord of the universe, which dissipates all sins, we feel that we have been purged off of all our sins, and sanctified entirely. Nothing wonderful was done by my ancestor Dhananjaya whose was the victory in the great battle on Kurukshetra, for it should be remembered that he had Vasudeva for his friend. I think that that person could have nothing unattainable in the three-worlds, who had for his friend Vishnu himself, that great Lord of the universe! Highly fortunate and commendable were those ancestors of mine, since they had Janarddana himself for superintending their temporal and spiritual prosperity. Worshipped of all the worlds, the holy Narayana is capable of being seen with the help of austerities alone.

यं दृष्टवन्तस्ते साक्षाच्छ्रवत्साङ्गविभूषणम्॥२२॥

तेभ्यो धन्यतश्चैव नारदः परमेष्ठिजः।

They, however, succeeded in seeing Narayana adorned with the beautiful mystic mark. More fortunate than my ancestors was the celestial Rishi Narada the son of Prameshthi.

न चाल्पतेजसमृषिं वेद्य नारदमव्ययम्॥२३॥

श्वेतद्वीपं समासाद्य येन दृष्टः स्वयं हरिः।

Indeed, I think that Narada, who is above all destruction, was gifted with great energy, for going to White-Island he had succeeded in seeing the person of Hari.

देवप्रसादानुगतं व्यक्तं तत् तस्य दर्शनम्॥२४॥

तद् दृष्ट्वास्तदा देवमनिरुद्धतनौ स्थितम्।

Indeed, it is clear that the sight he had got of the Supreme Lord was owing to only the favour of that Being. Fortunate was Narada inasmuch as he had succeeded in seeing Narayana as existing in the form of Aniruddha.

बदरीमाश्रमं यत् तु नारदः प्राद्वत् पुनः॥२५॥

नरनारायणौ द्रष्टुं किं तु तत् कारणं मुने।

Having seen Narayana in that form, why did Narada hasten once more to the hermitage of Vadari for seeing Nara and Narayana! What was the reason, O ascetic of this step taken by Narada?

श्वेतद्वीपान्निवृत्तश्च नारदः परमेष्ठिजः॥२६॥

बदरीमाश्रमं प्राप्य समागम्य च तावृषी।

कियन्तं कालमवसत् प्रश्नान् कान् पृष्ट्वांश्च ह॥२७॥

श्वेतद्वीपादुपावृत्ते तस्मिन् वा सुमहात्मनि।

किमबूतां महात्मानौ नरनारायणावृषी॥२८॥

तदेतन्मे यथातत्त्वं सर्वमाख्यातुमर्हसि।

How long also did Narada the son of Prameshthi, after his return from White Island and arrival at Vadari and meeting with the two Rishis Nara and Narayana, reside there, and what conversation had he with them? What did those two great and foremost of Rishis say to him? You should tell me all this.

वैशम्पायन उवाच

नमो भवगते तस्मै व्यासायामितेजसे॥२९॥

यस्य प्रसादाद् वक्ष्यामि नारायणकथामिमाम्।

Vaishampayana said—

Salutations to the holy Vyasa of incomparable energy. Through his favour; I shall recite this narrative having Narayana for its theme.

प्राप्य श्वेतं महाद्वीपं दृष्ट्वा च हरिमव्ययम्॥३०॥

निवृत्तो नारदो राजंस्तरसा मेरुमागमत्।

हृदयेनोद्धहन् भारं यदुक्तं परमात्मना॥३१॥

Arrived at White Island Narada saw the immutable Hari. Leaving that place, he speedily went, O king, to the mountains of Meru, remembering those weighty words which the Supreme Lord had said to him. Arrived at Meru he became filled with wonder at the thought, O king, of what he had done.

पश्चादस्याभवद् राजन्नात्मनः साध्वसं महत्।

यद् गत्वा दूरमध्वानं क्षेपी पुनरिहागतः॥३२॥

मेरोः प्रचक्राम ततः पर्वतं गन्धमादनम्।

And he said to himself,— 'How wonderful is it! The journey I have done is a long one! Having gone to such a distance, I have returned safe and sound!' From the mountains of Meru he then went towards Gandhamadana.

निपपात च खात् तूर्णं विशालां बदरीमनु॥३३॥

ततः स ददृशे देवौ पुराणावृषिसत्तमौ।

तपश्चरन्तौ सुमहदात्मनिष्ठौ महाव्रतौ॥३४॥

Passing through the skies he speedily got down upon that extensive retreat known by the name of Vadari. There he saw those ancient gods, viz., those two foremost of Rishis, (called Nara and Narayana) performing penances, observing high vows, and depending upon their own selves.

तेजसाभ्यधिकौ सूर्यात् सर्वलोकविरोचनात्।

श्रीवत्सलक्षणौ पूज्यौ जटामण्डलधारिणौ॥३५॥

Both of those adorable persons bore on their chests the mystic marks called Shrivatsa, and both had matted locks on their heads. And an account of the effulgence with which they illumined the world they seemed to surpass the very Sun in energy.

जालपादभुजौ तौ तु पादयोश्चक्रलक्षणौ।

व्यूढोरस्कौ दीर्घभुजौ तथा मुष्कचतुष्किणौ॥३६॥

The palms of each bore the mark called the swan's foot. The soles of their feet bore the mark of the discus. Their chests were very broad; their arms extended to their knees. Each of them had four shoulder joints.

षष्टिदन्तावष्टदंष्ट्रौ मेघौघसदृशस्वनौ।

स्वास्थ्यौ पृथुललाटौ च सुभ्र सुहनुनासिकौ॥३७॥

Each of them had sixty teeth and four arms. The voice of each was as deep as the roaring of the clouds. Their faces were highly beautiful, their foreheads broad, their brows fair, their cheeks well-formed, and their noses acquiline.

आतपत्रेण सदृशे शिरसी देवयोस्तयोः।

एवं लक्षणसम्पन्नौ महापुरुषसंज्ञितौ॥३८॥

The heads of those two gods were large and round, resembling open umbrellas. Endued with these marks, they were certainly very superior persons in appearance.

तौ दृष्ट्वा नारदो हृष्टस्ताभ्यां च प्रतिपूजितः।

स्वागतेनाभिभाष्याथ पृष्टश्चानामयं तथा॥३९॥

बभूवन्तर्गतमतिनिरीक्ष्य पुरुषोत्तमौ।

सदोगतास्तत्र ये वै सर्वभूतनमस्कृताः॥४०॥

श्वेतद्वीपे मया दृष्टास्तादृशावृषिसत्तमौ।

Seeing them Narada became filled with joy. He saluted them with respect and was saluted by them in return. They received the celestial Rishi, saying 'Welcome,' and made the ordinary enquiries. Seeing those two foremost of Beings, Narada began to think within himself,— These two foremost of Rishis that are respected by all creatures seem to be very like, in appearance, to those persons, worshipped of all beings, whom I have seen in White-Island.

इति संचिन्त्य मनसा कृत्वा चाभिप्रदक्षिणम्॥४१॥

स चोपविशे तत्र पीठे कुशमये शुभे।

Thinking thus, he went round them both and then sat down on the excellent seat made of Kusha grass that had been offered to him.

ततस्तौ तपसां वासौ यशसां तेजसामपि॥४२॥

ऋषी शमदमोपेतौ कृत्वा पौर्वाहिकं विधिम्।

After this, those two Rishis that were the abode of penances, of famous deeds, and of energy,— those ascetics that were gifted with tranquillity of heart and self-control, performed their morning rites.

पश्चान्नारदमव्यग्रौ पाद्यार्च्यभ्यामथार्चतः॥४३॥

पीठयोश्चोपविष्टौ तौ कृतातिथ्याह्निकौ नृप।

They then, without anxious hearts, adored Narada with water to wash his feet and the usual articles of the Arghya. Having performed their morning rites and the observances necessary for receiving their guest, they sat down on the two seats made of wood.

तेषु तत्रोपविष्टेषु स देशोऽपि व्यवराजत॥४४॥

आज्याहुतिमहाज्वालैर्यज्ञवाटो यथाग्निभिः।

When those two Rishis sat, that place began to shine with peculiar beauty even as the sacrificial altar shines with beauty on account

of the sacred fires when libations of clarified butter are poured upon them.

अथ नारायणस्तत्र नारदं वाक्यमब्रवीत्॥४५॥

सुखोपविष्टं विश्रान्तं कृतातिथ्यं सुखस्थितम्।

Then seeing Narada refreshed from fatigue and seated at his ease and well-pleased with the rites of hospitality he had received, Narayana said these words.

नरनारायणावूचतुः।

अपीदानीं स भगवान् परमात्मा सनातनः॥४६॥

श्वेतद्वीपे त्वया दृष्ट आवयोः प्रकृतिः परा।

Nara and Narayana said—

Have you seen in White Island the Supreme Soul, who is eternal and divine, and who is the high source whence we have originated.

नारद उवाच

दृष्टो मे पुरुषः श्रीमान् विश्वरूपधरोऽव्ययः॥४७॥

सर्वे लोका हि तत्रस्थास्तथा देवाः सहर्षिभिः।

Narada said—

I have seen that beautiful Being who is immutable and who has universe for his form! In Him live all the worlds, and all the gods with the Rishis.

अद्यापि चैनं पश्यामि युवां गश्यन् सनातनौ॥४८॥

तैर्लक्षणैरुपेतः स हरिरव्यक्तरूपधृक्।

तैर्लक्षणैरुपेतौ हि व्यक्तरूपधरौ युवाम्॥४९॥

दृष्टौ युवां मया तत्र तस्य देवस्य पार्श्वतः।

Even now I see that Being in seeing you two who are eternal. Those marks and indications that characterise Hari himself of unmanifest form, characterise you two who are endued with manifest forms. Verily, I see both of you by the side of that great God.

इहैव चागतोऽस्म्यद्य विसृष्टः परमात्मना॥५०॥

को हि नाम भवेत् तस्य तेजसा यशसा श्रिया।

सदृशस्त्रिषु लोकेषु ऋते धर्मात्मजौ युवाम्॥५१॥

Dismissed by the Supreme Soul, I have come here to-day. In energy, fame and beauty, who else in the three worlds can equal Him

than you two who have been born in the race of Dharma.

तेन मे कथितः कृत्स्नो धर्मः क्षेत्रज्ञसंज्ञितः।

प्रादुर्भावाच्च कथिता भविष्या इह ये यथा॥५२॥

He has told me the entire list of duties referring to Soul. He has also told me of all those incarnations which he will, in the future, have in this world.

तत्र ये पुरुषाः श्वेताः पञ्चेन्द्रियविवर्जिताः।

प्रतिबुद्धाश्च ते सर्वे भक्ताश्च पुरुषोत्तमम्॥५३॥

तेऽर्चयन्ति सदा देवं तैः सार्धं रमते च सः।

The inhabitants, of White Island whom I have seen, are all shorn of the five senses that the ordinary persons have. All of them are of awakened souls, endued as they are with true knowledge. They are, again, entirely devoted to the foremost of Beings, viz., the Supreme Lord of the universe. They always engaged in adoring that great God, and the latter always sports with them.

प्रियभक्तो हि भगवान् परमात्मा द्विजप्रियः॥५४॥

रमते सोऽर्च्यमानो हि सदा भागवतप्रियः।

The holy and Supreme Soul is always fond of those who are devoted to him. He is fond also of the twice-born ones. Always fond of those who are devoted to Him. He sports with those worshippers of His.

विश्वभुक् सर्वगो देवो माधवो भक्तवत्सलः॥५५॥

स कर्ता कारणं चैव कार्यं चातिबलद्युतिः।

Enjoying the universe, pervading everything, the illustrious Madhava is ever affectionate towards his worshippers. He is the Actor; he is the Cause; and He is the Effect. He is gifted with omnipotence and immeasurable, effulgence.

हेतुश्चाज्ञा विद्यानं च तत्त्वं चैव महायशः॥५६॥

तपसा योज्य सोऽऽत्मानं श्वेतद्वीपात् परं हि यत्।

तेज इत्यभिविख्यातं स्वयंभासावभासितम्॥५७॥

शान्तिः सा त्रिषु लोकेषु विहिता भावितात्मना।

He is the Cause whence all things proceed. He is the embodiment of all the scriptural

injunction. He is the embodiment of all themes. He is endued with great fame. Uniting Himself with penances, He has lighted Himself with a splendour which is said to represent an energy that is higher than (what is in) White Island. Of soul purified by penances, He has ordained Peace and Tranquillity in the three worlds.

एतया शुभया बुद्ध्या नैष्ठिकं व्रतमास्थितः॥५८॥

न तत्र सूर्यस्तपति न सोमोऽभिविराजते।

न वायुर्वति देवेशे तपश्चरति दुश्चरम्॥५९॥

With such an auspicious understanding, he observes a very superior vow which is the embodiment of holiness. The Sun warms not and Soma does not adorn the region where he lives practising austere penances. There the wind blows not.

वेदीमष्टनलोत्सेधां भूमावास्थाय विश्वकृत्।

एकपादस्थितो देव उर्ध्वबाहुर्दुश्मुखः॥६०॥

Having made an altar measuring eight fingers breadth, the illustrious Creator of the universe is practising penances there, standing on one foot, with arms upraised, and with face directed towards the East.

साङ्गानावर्तयन् वेदांस्तपस्तेपे सुदुश्चरम्।

यद् ब्रह्मा ऋषयश्चैव स्वयं पशुपतिश्च यत्॥६१॥

शेषाश्च विबुधश्रेष्ठा दैत्यदानवराक्षसाः।

नागाः सुपर्णा गन्धर्वाः सिद्धा राजर्षयश्च ये॥६२॥

हव्यं कव्यं च सततं विधियुक्तं प्रयुज्यते।

कृत्स्नं तु तस्य देवस्य चरणानुपतिष्ठति॥६३॥

Reciting the Vedas with their branches, he is practising the severest austerities. Whatever libations of clarified butter or meat are poured on the sacrificial fire according to the ordinances of Brahman, by the Rishis, by Pashupati himself, by the rest of the principal gods, by the Daityas, the Danavas, and the Rakshasas, Nagas, Garuda bird, Gandharvas, Siddhas and foremost of the sages and whatever sacrificial oblation are offered, all reach the feet of that great god.

याः क्रियाः सम्प्रयुक्तश्च एकान्तगतबुद्धिभिः।

ताः सर्वाः शिरसा देवः प्रतिगृह्णाति वै स्वयम्॥६४॥

Whatever rites and religious acts are performed by persons whose souls are entirely given to him, are all received by that great God on his head.

न तस्यान्यः प्रियतरः प्रतिबुद्धैर्महात्मभिः।

विद्यते त्रिषु लोकेषु ततोऽस्यैकान्तिकं गतः॥६५॥

No one is dearer to him in the three worlds than those persons who are enlightened and possessed of great souls. Dearer even than those persons is one who is entirely devoted to him.

इह चैवागतस्तेन विसृष्टः परमात्मना।

एवं मे भगवान् देवः स्वयमाख्यातवान् हरिः।

आसिष्ये तत्परो भूत्वा युवाभ्यां सह नित्यशः॥६६॥

Dismissed by him who is the Supreme Soul, I am coming here. This is what the illustrious and holy Hari has himself said to me. I shall henceforth live with you two, devoted to Narayana in the form of Anirudha.

CHAPTER 344

(MOKSHADHARMA PARVA) — Continued.

Nara and Narayana said to Narada that for his devotion the Great God showed himself to him

नरनारायणावूचतुः

धन्योऽस्यनुगृहीतोऽसि यत् ते दृष्टः स्वयं प्रभुः।

न हि तं दृष्टवान् कश्चित् पद्मयोनिरपि स्वयम्॥१॥

Nara and Narayana said—

You deserve very high encomiums, and highly favoured have you been, since you have seen the powerful Narayana himself. None else, not even Brahman himself who has sprung from the primal lotus, has been able to see him.

अव्यक्तयोनिर्भगवान् दुर्दर्शः पुरुषोत्तमः।

नारदैतद्धि नौ सत्यं वचनं समुदाहृतम्॥२॥

That foremost of Purushas, gifted with power and holiness, is of unmanifest origin and incapable of being seen. These words that we say to you are very true, O Narada!

नास्य भक्तात् प्रियतरो लोके कश्चन विद्यते।

ततः स्वयं दर्शितवान् स्वमात्मानं द्विजोत्तम॥३॥

There exists no one in the universe who is dearer to him than one that worships him with devotion. It is, therefore, O best of twice-born ones, that he showed himself to you!

तपो हि तप्यतस्तस्य यत् स्थानं परमात्मनः।

न तत् सम्प्राप्नुते कश्चिदूते ह्यावां द्विजोत्तम॥४॥

No one can go to that realm where the Supreme Soul resides practising penances, except we two, O foremost of twice-born ones.

या हि सूर्यसहस्रस्य समस्तस्य भवेद् द्युतिः।

स्थानस्य सा भवेत् तस्य स्वयं तेन विराजता॥५॥

On account of that places being adorned by Him, Its splendour resembles the effulgence of a thousand Suns collected together.

तस्मादुत्तिष्ठते विप्र देवाद् विश्वभुवः पतेः।

क्षमा क्षमावतां श्रेष्ठ यया भूमिस्तु युज्यते॥६॥

From that illustrious Being, O Brahmana, from Him who is the origin of the Creator of the universe, O foremost of all persons gifted with forgiveness, originates the attribute of forgiveness which attaches to the Earth.

तस्माच्चोत्तिष्ठते देवात् सर्वभूतहिताद् रसः।

आपो हि तेन युज्यन्ते द्रवत्वं प्राप्नुवन्ति च॥७॥

It is from that illustrious Being whose attributes are for the good of all beings, that Rasa (Taste) has flown. The attribute of Rasa belongs to the waters which are, again, liquid.

तस्मादेव समुद्भूतं तेजो रूपगुणात्मकम्।

येन संयुज्यते सूर्यस्ततो लोके विराजते॥८॥

It is from Him that Heat or Light has flown, having the attribute of Form or vision for its soul. It belongs to the Sun on account of which the Sun becomes able to shine and give heat.

तस्माद् देवात् समुद्भूतः स्पर्शस्तु पुरुषोत्तमात्।

येन स्म युज्यते वायुस्ततो लोकान् विवात्यसौ॥९॥

It is from that illustrious and foremost of Beings that Touch also has originated. It belongs to the Wind, on account of which the Wind moves about in the world producing the sensation of Touch.

तस्माच्चोत्तिष्ठते शब्दः सर्वलोकेश्वरात् प्रभोः।

आकाशं युज्यते येन ततस्तिष्ठत्यसंवृतम्॥१०॥

It is from that powerful Lord of the entire universe that that Sound has arisen. It belongs to Ether, which, therefore, exists uncovered and unconfined.

तस्माच्चोत्तिष्ठते देवात् सर्वभूतगतं मनः।

चन्द्रमा येन संयुक्तः प्रकाशगुणधारणः॥११॥

It is from that illustrious Being that Mind, which pervades all Beings, has originated. It belongs to the Moon, on account of which the Moon has come to be invested with the attribute of showing all the things.

यद्भूतोत्पादकं नाम तत् स्थानं वेदसंज्ञितम्।

विद्यासहायो यत्रास्ते भगवान् हव्यकव्यभुक्॥१२॥

That spot where the divine Narayana, that eater of the libations and other offerings made in sacrifices lives with Knowledge alone for his companion, has, in the Vedas, been called by the name of the productive cause of all things known as Sat.

ये हि निष्कलुषा लोके पुण्यपापविवर्जिताः।

तेषां वै क्षेममध्वानं गच्छतां द्विजसत्तम॥१३॥

The path that is theirs, O foremost of twice-born ones, that are stainless and that are freed from both virtue and sin, is fraught with auspiciousness and happiness.

सर्वलोकतमोहन्ता आदित्यो द्वारमुच्यते।

आदित्यदग्धसर्वाङ्गान् अदृश्याः केनचित् क्वचित्॥१४॥

The Sun, who is the remover of the darkness of all the worlds, is said to be the door. Entering the Sun, the bodies of such persons consumed by his fire. They then become invisible for after that they cannot be beheld by any one at any time.

परमाणुभूता भूत्वा तु तं देवं प्रविशन्त्युत।

तस्मादपि च निर्मुक्ता अनिरुद्धतनौ स्थिताः॥१५॥

Reduced into invisible atoms, they then enter into Narayana. Passing out from him also, they enter into the form of Aniruddha.

मनोभूतास्ततो भूत्वा प्रद्युम्नं प्रविशन्त्युत।

प्रद्युम्नाच्चापि निर्मुक्ता जीवं संकर्षणं ततः॥१६॥

विशन्ति विप्रप्रवराः सांख्या भागवतैः सह।
ततस्त्रैगुण्यहीनास्ते परमात्मानमञ्जसाः॥१७॥
प्रविशन्ति द्विजश्रेष्ठाः क्षेत्रज्ञं निर्गुणात्मकम्।
सर्वावासं वासुदेवं क्षेत्रज्ञं विद्धि तत्त्वतः॥१८॥

Losing all physical attributes altogether and changed into mind alone, they then enter into Pradyumna. Passing out of Pradyumna, those foremost of twice-born ones, including both those who are conversant with Sankhya philosophy and those who are devoted to the Supreme God, then enter Sankarshana who is otherwise called Individual Soul. After unis, divested of the three primal qualities of Goodness, Darkness, and Ignorance, those foremost of twice-born ones speedily enter the Supreme Soul otherwise called Kshetrajna and which itself is above the three primal qualities. Know that Vasudeva is He called Kshetrajna. Verily should you know that, that Vasudeva is the residence or original refuge of all things in the universe.

समाहितमनस्काश्च नियताः संयतेन्द्रियाः।
एकान्तभावोपगता वासुदेवं विशन्ति ते॥१९॥

Only they whose mind are concentrated, who observe all sorts of restraint, whose senses are restrained, and who are devoted with their whole souls, succeed in entering Vasudeva.

आवामपि च धर्मस्य गृहे जातौ द्विजोत्तमा

रम्यां विशालामाश्रित्य तप उग्रं समास्थितौ॥२०॥

We two, O foremost to twice-born ones, have taken birth in the house of Dharma. Living in this charming and spacious hermitage, we are practising the austere penances.

ये तु तस्यैव देवस्य प्रादुर्भावाः सुरप्रियाः।

भविष्यन्ति त्रिलोकस्थास्तेषां स्वतीत्यथो द्विज॥२१॥

We are thus employed, O twice-born one, moved by the desire of benefiting those manifestations of the Supreme God, dear to all the celestials, that will appear in the three worlds.

विधिना स्वेन युक्ताभ्यां यथापूर्वं द्विजोत्तमा

आस्थिताभ्यां सर्वकृच्छ्रं व्रतं सम्यगनुत्तमम्॥२२॥

In accordance, one after another, which such ordinances as are extraordinary and as apply to us two only, O best of twice-born ones, we are duly observing all excellent and high vows fraught with the austere penances.

आवाभ्यामपि दृष्टत्वं श्वेतद्वीपे तपोधन।

समागतो भगवता संजल्पं कृतवांस्तथा॥२३॥

You, O celestial Rishi having penances for your wealth were seen by us in White Island when you were there. Having met with Narayana, you have formed a particular resolution.

सर्वं हि नौ संविदितं त्रैलोक्ये सचराचरे।

यद् भविष्यति वृत्तं वा वर्तते वा शुभाशुभम्।

सर्वं स ते कथितवान् देवदेवो महामुने॥२४॥

In the three worlds consisting of mobile and immobile Beings, there is nothing that we do not know. Of good or evil that will occur or has occurred or is occurring, that God of gods, O great ascetic, has informed you.

वैशम्पायन उवाच

एतच्छ्रुत्वा तयोर्वाक्यं तपस्युग्रे च वर्ततोः।

नारदः प्राञ्जलिर्भूत्वा नारायणपरायणः॥२५॥

Vaishampayana continued—

Having heard these words of Nara and Narayana both of whom were practising the austere penances, the celestial Rishi Narada joined his hands in respect and became entirely devoted to Narayana.

जज्ञाप विधिवन्मन्त्रान् नारायणगतान् बहून्।

दिव्यं वर्षसहस्रं हि नरनारायणाश्रमे॥२६॥

अवसत् स महातेजा नारदो भगवानृषिः।

तमेवाभ्यर्चयन् देवं नरनारायणौ च तौ॥२७॥

He passed his time in mental recitation, with due observances, numberless sacred Mantras that are approved by Narayana. Adoring the Supreme Deity Narayana, and

worshipping those two ancient Rishis also that had taken birth in the house of Dharma, the illustrious Rishis Narada, gifted with great energy, continued to live, thus engaged, in that retreat, called Vadari, on the breast of Himavat, belonging to Nara and Narayana, for a thousand divine years.

CHAPTER 345

(MOKSHADHARMA PARVA) — Continued.

The origin of Pinda

वैशम्पायन उवाच

कस्यचित् त्वथ कालस्य नारदः परमेष्ठिजः।

दैवं कृत्वा यथान्यायं पितॄन् चक्रे ततः परम्॥१॥

Vaishampayana said—

On one occasion, while living in the hermitage of Nara and Narayana, Narada the son of Prameshthi, having duly performed the rites and observances in honour of the gods, began to perform thereafter the rites in honour of the departed manes.

ततस्तं वचनं प्राह ज्येष्ठो धर्मात्मजः प्रभुः।

क इज्यते द्विजश्रेष्ठ दैवे पितॄन् च कल्पिते॥२॥

त्वया मतिमतां श्रेष्ठ तन्मे शंस यथागमम्।

किमेतत् क्रियते कर्म फलं वास्य किमिष्यते॥३॥

Beholding him thus prepared, the eldest son of Dharma, viz., the powerful Narayana, addressed him, saying,—Whom are you adoring, O foremost of twice-born ones, by these rites and the observances in connection with the gods and the departed means. O foremost of all persons gifted with intelligence, tell me this, agreeably to the scriptures. What is this that you are doing? What also are the fruits desired by you of those rites which you are performing.

नारद उवाच

त्वयैतत् कथितं पूर्वं दैवं कर्तव्यमित्यपि।

दैवतं च परो यज्ञः परमात्मा सनातनः॥४॥

Narada said—

You said to me formerly that rites and observances in honour of the gods should be performed. You said that the rites in honour of the gods from the highest sacrifice and are equivalent to the worship of the Eternal and Supreme Soul.

ततस्तद्भावितो नित्यं यजे वैकुण्ठमव्ययम्।

तस्माच्च प्रसृतः पूर्वं ब्रह्मा लोकपितामहः॥५॥

Thus instructed, I always sacrifice in honour of the eternal and immutable Vishnu through these rites that I perform in adoring the gods. It is from that Supreme Deity that Brahman, the Grandfather of all the worlds, sprang in days of yore.

मम वै पितरं प्रीतः परमेष्ठ्याप्यजीजनत्।

अहं संकल्पजस्तस्य पुत्रः प्रथमकल्पितः॥६॥

That Brahman, otherwise called Prameshthi, filled with cheerfulness, caused my father (Daksha) to come into being. I was the son of Brahman, created before all others, by his will.

यजामि वै पितॄन् साधो नारायणविधौ कृते।

एवं स एव भगवान् पिता माता पितामहः॥७॥

O righteous and illustrious one, I am performing these rites in honour of the departed manes for the sake of Narayana and according to those ordinances that have been ordained by himself. The illustrious Narayana is the father, mother, and grandfather.

इज्यते पितृयज्ञेषु तथा नित्यं जगत्पतिः।

श्रुतिश्चाप्यपरा देवी पुत्रान् हि पितरोऽयजन्॥८॥

In all sacrifices performed in honour of the departed manes, it is that Lord of the universe who is worshipped. On one occasion, the gods, who were father, taught their children the Shrutis.

वेदश्रुतिः प्रणष्टा च पुनरध्यापिता सुतैः।

ततस्ते मन्त्रदाः पुत्राः पितृत्वमुपपदिरे॥९॥

Having lost their knowledge of the Shrutis, and father had to acquire it again from those sons to whom they had come municated it. On account of this incident, the sons, who had thus to communicate the Mantras to their father, acquired the status of fathers.

नूनं पुरैतद् विदितं युवयोर्भावितात्मनोः।

पुत्राश्च पितरश्चैव परस्परमपूजयन्॥१०॥

Forsooth, what the gods did on that occasion is well known to you two. Sons and fathers had thus to adore each other.

त्रीन् पिण्डान् न्यस्य वै पृथ्व्यां पूर्वं दत्त्वा कुशानिति।

कथं तु पिण्डसंज्ञां ते पितरो लेभिरे पुरा॥११॥

Having first spread some blades of Kusha grass, the gods and the departed manes placed three funeral cakes thereon and thus adored each other. I wish to know, however, the reason why the departed manes in days of yore acquired the name of Pindas.

नरनारायणावूचतुः

इमां हि धरणीं पूर्वं नष्टां सागरमेखलाम्।

गोविन्द उज्जहाराशु वारां रूपमास्थितः॥१२॥

Nara and Narayana said—

The Earth, in days of yore, with her belt of seas, disappeared from the view. Govinda, taking the form of a gigantic boar, raised her up.

स्थापयित्वा तु धरणीं स्वे स्थाने पुरुषोत्तमः।

जलकर्दमलिप्ताङ्गे लोककार्यार्थमुद्यतः॥१३॥

Having replaced the Earth in her former position, that foremost of Purushas, his body smeared with water and mud, began to do what was necessary for the world and its inhabitants.

प्राप्ते चाह्निककाले तु मध्यदेशगते रवौ।

दंष्ट्राविलम्बांस्त्रीन् पिण्डान् विधाय सहसा प्रभुः॥१४॥

स्थापयामास वै पृथ्व्यां कुशानास्तीर्य नारद।

स तेष्वात्मानमुद्दिश्य पितॄन् चक्रे यथाविधि॥१५॥

When the Sun reached the meridian, and the hour, therefore, came for saying the morning prayers, the powerful Lord, suddenly shaking off three balls of mud from his tusk, placed them upon the Earth, O Narada, having previously spread powerful Vishnu dedicated those balls of mud to his own self, according to the rites laid down in the eternal ordinance.

संकल्पयित्वा त्रीन् पिण्डान् स्वेनैव विधिना प्रभुः।

आत्मगात्रोष्मसम्भूतैः स्नेहार्घैस्तिलैरपि॥१६॥

प्रोक्ष्यापसव्यं देवेशः प्राङ्मुखः कृतवान् स्वयम्।

मर्यादास्थापनार्थं च ततो वचनमुक्तवान्॥१७॥

Regarding the three balls of mud that the powerful Lord had shaken off from his tusks as funeral cakes, he then, with sesame seeds that arose from the heat of his own body, himself performed the rite of dedication, sitting with face turned towards the East. That foremost of gods then, moved by the desire of establishing rules of conduct for the inhabitants of the three worlds, said these words.

वृषाकपिरुवाच

अहं हि पितरः स्रष्टुमुद्यतो लोककृत् स्वयम्।

यस्य चिन्तयतः सद्यः पितृकार्यविधीन् परान्॥१८॥

Vrishakapi said—

I am the Creator of the worlds. I am determined to create those that are to be called departed manes.—Saying these words, he began to think of those high ordinances that should regulate the rites to be performed in honour of the departed manes.

दंष्ट्राभ्यां प्रविनिर्धृता ममैते दक्षिणां दिशम्।

आश्रिता धरणीं पिण्डास्तस्मात् पितर एव ते॥१९॥

While thus doing, he beheld that the three balls of mud, shaken off his tusk, had fallen towards the South. He then said to himself,—These balls, shaken off my tusk, have fallen on the Earth towards the south of her surface! Led by this, I declare that these should be known henceforth by the name of departed manes.

त्रयो मूर्तिविहीना वै पिण्डमूर्तिधरास्त्वमे।

भवन्तु पितरो लोके मया सृष्टाः सनातनाः॥२०॥

Let these three that are of no particular shape, and that are only round, come to be considered as Pitris in the world! Thus do I create the eternal Pitris.

पिता पितामहश्चैव तथैव प्रपितामहः।

अहमेवात्र विज्ञेयस्त्रिषु पिण्डेषु संस्थितः॥२१॥

I am the father, the grandfather and the great grandfather, and I should be considered as living in these three Pindas.

नास्ति मतोऽधिः कश्चित् को वान्योऽर्च्यो मया स्वयम्
को वा मम पिता लोके अहमेव पितामहः॥२२॥

There is no one that is superior to me. Who is there whom I myself may adore with rites? Who, again, is my father in the universe? I myself am my grandfather.

पितामहपिता चैव अहमेवात्र कारणम्।

इत्येतदुक्त्वा वचनं देवदेवो वृषाकपिः॥२३॥

वराहपर्वते विप्र दत्त्वा पिण्डान् सविस्तरान्।

आत्मानं पूजयित्वैव तत्रैवादर्शनं गतः॥२४॥

I am, indeed, the Grandfather and the father, I am the one cause! Having said these words, that God of gods, viz., He called Vrishakapi, offered those funeral cakes, O learned Brahmana, on the breast of the Varaha mountains, with elaborate rites. By those rites. He adored His own self, and having finished the adoration, disappeared there and then.

एषा तस्य स्थितिर्विप्र पितरः पिण्डसंज्ञिताः।

लभन्ते सततं पूजां वृषाकपिवचो यथा॥२५॥

Hence the Pitris are called Pinda. This is the root of the designation. According to the words given vent to by Vrishakapi at that time, the Pitris receive the worship offered by all.

ये यजन्ति पितृन् देवान् गुरुंश्चैवातिथींस्तथा।

गाश्चैव द्विजमुख्यांश्च पृथिवीं मातरं यथा॥२६॥

कर्मणा मनसा वाचा विष्णुमेव यजन्ति ते।

अन्तर्गतः स भगवान् सर्वसत्त्वशरीरगः॥२७॥

They who celebrate sacrifices in honour of and adore the departed manes, the gods, the preceptor or other reverend senior, guests arrived at the house, kine, superior Brahmanas, the goddess Earth, and their mothers, in thought, word, and deed, and said to adore and sacrifice to Vishnu himself. Entering the bodies of all existent creatures, the illustrious Lord is the Soul of all things.

समः सर्वेषु भूतेषु ईश्वरः सुखदुःखयोः।

महान् महात्मा सर्वात्मा नारायण इति श्रुतिः॥२८॥

Unaffected by happiness or misery, His attitude towards all is equal. Gifted with greatness, and of great soul, Narayana has been said to be the soul of all things in the universe.

CHAPTER 346

(MOKSHADHARMA PARVA) —
Continued.

The birth of Brihaspati; the description of the White Isand.

वैशम्पायन उवाच

श्रुत्वैतन्नारदो वाक्यं नरनारायणेरितम्।

अत्यन्तं भक्तिमान् देवे एकान्तित्वमुपेयिवान्॥१॥

Vaishampayana said—

Having heard these words of Nara and Narayana, the Rishi Narada became filled with devotion towards the Supreme Being. Indeed, with his whole soul he gave himself up to Narayana.

प्रोष्य वर्षसहस्रं तु नरनारायणाश्रमे।

श्रुत्वा भगवदाख्यानं दृष्ट्वा च हरिमव्ययम्॥२॥

हिमवन्तं जगामाशु यत्रास्य स्वक आश्रमः।

Having lived for a full thousand years in the hermitage of Nara and Narayana, having seen the immutable Hari, and heard the excellent discourse having Narayana for its theme, the celestial Rishi went to his own hermitage on the breast of Himavat.

तावपि ख्याततपसौ नरनारायणावृषी॥३॥

तस्मिन्नेवाश्रमे रम्ये तेपतुस्तप उत्तमम्।

Those foremost of ascetics, viz., Nara and Narayana, however, continued to live in their charming hermitage of Vadari, practising the severest austerities.

त्वमप्यमितविक्रान्तः पाण्डवानां कुलोद्बहः॥४॥

पावितात्माद्य संवृत्तः श्रुत्वामामादितः कथाम्।

You are born in the race of the Pandavas. You are of immeasurable energy. O perpetuator of the race of the Pandavas, having listened to this discourse on Narayana from the beginning, you have, in sooth been purged off of all your sins and your soul has been sanctified.

नैव तस्यापरो लोको नायं पार्थिवसत्तम॥५॥

कर्मणा मनसा वाचा यो द्विष्याद् विष्णुमव्ययम्।

Neither this world nor the next world is for him, O best of kings, who hates instead of loving and respecting the immutable Hari.

मज्जन्ति पितरस्तस्य नरके शाश्वतीः समाः॥६॥

यो द्विष्याद् विबुधश्रेष्ठं देवं नारायणं हरिम्।

The ancestors of that person who hates Narayana, who is the foremost of gods, and is otherwise called Hari, sink into hell for good.

कथं नाम भवेद् द्वेष्य आत्मा लोकस्य कस्यचित्॥७॥

आत्मा हि पुरुषव्याघ्र ज्ञेयो विष्णुरिति स्थितिः।

O foremost of men, Vishnu is the soul of all beings. How, then can Vishnu be hated, for in hating him one would hate his own self.

य एष गुरुरस्माकमृषिर्गन्धवतीसुतः॥८॥

तस्माच्छ्रुतं मया चेदं कथितं च त्वानघ॥९॥

He who is our preceptor, viz., the Rishi Vyasa, the son of Gandhavati, has himself recited this narrative to us about the glory of Narayana, that glory which is the highest and which is immutable. I heard it from him and have recited it to you exactly as I heard it, O sinless one.

नारदेन तु सम्प्राप्तः सरहस्यः संसग्रहः।

एष धर्मो जगन्नाथात् साक्षान्नारायणावृष॥१०॥

This religion, with its mysteries and its abstract of details, was won by Narada, O king, from that Lord of the universe, viz., Narayana himself.

एवमेष महान् धर्मः स ते पूर्वं नृपोत्तम।

कथितो हरिगीतासु समासविधिकल्पितः॥११॥

Even such are the particulars of this great religion. I have, before this, O foremost of kings, explained it to you in the Hari-Gita, with a brief reference to its ordinances.

कृष्णद्वैपायनं व्यासं विद्धि नारायणं भुवि।

को ह्यन्यः पुरुषव्याघ्र महाभारतकृद् भवेत्॥१२॥

धर्मानानाविधांश्चैव को ब्रूयात्प्रभुते प्रभुम्॥१३॥

Know that the Island-born Krishna, otherwise called Vyasa, is Narayana on Earth. Who else than he, O foremost of kings, could compile such a work as the Mahabharata? Who else than that powerful Rishi could describe the

diverse kinds of duties and religion for the observance and adoption of men.

वर्ततां ते महायज्ञो यथा संकल्पितस्त्वया।

संकल्पिताश्चमेधस्त्वं श्रुतधर्मश्च तत्त्वतः॥१४॥

You are bent upon celebrating a great sacrifice. Let that sacrifice of yours be celebrated! Having listened to the various kinds of duties and religions, let your Horse-sacrifice go on.

सौतिस्त्वाद्य

एतत् तु महदाख्यानं श्रुत्वा पार्थिवसत्तमः।

ततो यज्ञसमाप्यर्थं क्रियाः सर्वाः समारभत॥१५॥

Sauti said—

Having heard this great discourse, that best of kings began all those rites that are laid down in the ordinance, for the completion of his great sacrifice.

नारायणीयमाख्यानमेतत् ते कथितं मया।

पृष्टेन शौनकाद्येह नैमिषारण्यवासिषु॥१६॥

Accosted by you, O Shaunaka, I have duly recounted to you and all these Rishis who inhabit the Naimisha forest, that great discourse having Narayana for theme.

नारदेन पुरा राजन् गुरवे मे निवेदितम्।

ऋषीणां पाण्डवानां च शृण्वतोः कृष्णभीष्मयो॥१७॥

Formerly Narada had recounted it to my preceptor before many Rishis and the son of Pandu and in the presence of Krishna and Bhishma also.

स हि परमगुरुर्जनभुवनपतिः

पृथुधरणिधरः श्रुतिविनयनिधिः।

शमनियमनिधिर्द्विजपरमहित-

स्तव भवतु गतिर्हरिरमरहितः॥१८॥

The Supreme god Narayana is the Lord of all the foremost of Rishis, and of the three worlds. He is the upholder of Earth herself of huge proportions. He is the receptacle of the Shruti's and of the quality of humility. He is the great receptacle of all those ordinances that should be practised for acquiring tranquillity of heart, as also of all those who go by the name

of Yama. He is always accompanied by the foremost of twice-born ones. Let that great god be your refuge.

असुरवधकरस्तपसां निधिः।

सुमहतां यशसां च भाजनम्।

मधुकैटभहा कृतधर्मविदां गतिदो-

ऽभयदो मखभागहरोऽस्तु शरणं स ते॥१९॥

Hari ever does what is agreeable and beneficial to the dwellers of heaven. He is always the killer of such Asuras. He is the receptacle of penances. He is endued with great fame. He is the killer of the Daityas known by the name of Madhu and Kaitabha. He is the ordainer of the ends that are gained by persons acquainted with and observant of scriptural and other duties. He removes the fears of all persons. He takes the foremost of those offerings which are offered in sacrifices. He is your refuge and protection.

त्रिगुणो विगुणश्चतुरात्मधरः

पूर्तेश्योश्च फलभागहरः।

विदधातु नित्यमजितोऽतिचलो

गतिमात्मगां सुकृतिनामृषीणाम्॥२०॥

He is endued with attributes. He is endued with four-fold form. He shares the merits originating from the dedication of tanks and the observance of similar religious rites. Undefeated and gifted with great power, it is He who always ordains the end, approachable by the Soul alone, of Rishis of pious deeds.

तं लोकसाक्षिणमजं पुरुषं पुराणं

रविवर्णमीश्वरं गतिं बहुशः।

प्रणमध्वमेकमनसो यतः

सलिलोद्भवोऽपि तमृषिं प्रणतः॥२१॥

He is the witness of the worlds. He is unborn. He is the one ancient Purusha. Endued with solar complexion, He is the Supreme Lord, and He is the refuge of all. Do all of you bow your heads to Him since He who originated from the water (viz., Narayana himself) bends his head to Him.

स हि लोकयोनिरमृतस्य पदं

सूक्ष्मं परायणमचलं हि पदम्।

तत्सांख्योगिभिरुदार वृतं

बुद्ध्या यतात्मभिरिदं सनातनम्॥२२॥

He is the origin of the universe. He is that Being who is called Eternal. He is Minute. He is the refuge upon whom all things depend. He is the one Being who is immutable. The Sankhyas and Yogins, of controlled souls, hold him who is eternal in their understanding.

CHAPTER 347

(MOKSHADHARMA PARVA) — Continued.

An account of Vishnu

शौनक उवाच

श्रुतं भगवतस्तस्य माहात्म्यं परमात्मनः।

जन्म धर्मगृहे चैव नरनारायणात्मकम्॥१॥

Shaunaka said

I heard from you the glory of the divine and Supreme Soul. I have heard also of the birth of Supreme God in the house of Dharma, in the form of Nara and Narayana.

महावराहसृष्टा च पिण्डोत्पत्तिः पुरातनी।

प्रवृत्तौ च निवृत्तौ च यो यथा परिकल्पितः॥२॥

I have also heard from you the origin of the Pinda (funeral cake), from the mighty Boar. I have heard from you about those gods and Rishis that were ordained for the religion of Action and of those that were ordained for the Religion of Renunciation.

तथा च नः श्रुतो ब्रह्मन् कथ्यमानस्त्वयानघ।

हव्यकव्यभुजो विष्णुरुदक्पूर्वे महोदधौ॥३॥

यच्च तत् कथितं पूर्वं त्वया हयशिरो महत्।

तच्च दृष्टं भगवता ब्रह्मणा परमेष्ठिना॥४॥

You have also, O twice-born one, described to us other topics. You have said also to us of that huge form, with the Divine head, of Vishnu, the eater of the libations and other offerings made in sacrifices,—the form, viz., that appeared in the great ocean on the north-

cast. That form was seen by the illustrious Brahman, otherwise known by the name of Parameshthi.

किं तदुत्पादितं पूर्वं हरिणा लोकधारिणा।

रूपं प्रभावं महतामपूर्वं धीमतां वरः॥५॥

What, however, were the real features, and what the energy, the like of which among all great objects had never appeared before, of that form which Hari, the upholder of the universe, showed at that time.

दृष्ट्वा हि विबुधश्रेष्ठमपूर्वममितौजसम्।

तदश्चशिरसं पुण्यं ब्रह्मा किमकरोन्मुने॥६॥

What did Brahman, do, O ascetic, after having beheld that foremost of gods, him whose like had never been witnessed before, him who was of incomparable energy, him who had the Equine head, and him who was Sacredness itself?

एतन्नः संशयं ब्रह्मन् पुराणं ज्ञानसम्भवम्।

कथयस्वोत्तममते महापुरुषनिर्मितम्॥७॥

पाविताः स्म त्वया ब्रह्मन् पुण्यां कथयता कथाम्।

O twice-born one, this doubt has occurred to us with respect to this ancient subject of knowledge. O you of foremost intelligence, why did the Supreme Deity put on that form and show himself in it to Brahman? You have, forsooth, sanctified us by describing to us these various sacred topics.

सौतिस्त्वाच

कथयिष्यामि ते सर्वं पुराणं वेदसम्मितम्॥८॥

जगौ यद् भगवान् व्यासो राज्ञः पारिक्षितस्य वै।

Sauti said—

I shall recount to you that ancient history, which is quite of a piece with the Vedas, and which the illustrious Vaishampayana recited to the son of Parikshit on the occasion of the great Snake-sacrifice.

श्रुत्वाश्चशिरसो मूर्तिं देवस्य हरिमेषसः॥९॥

उत्पन्नसंशयो राजा एतदेवमचोदयत्।

Having heard the account of the great form of Vishnu, that had a horse-head, the royal son of Parikshit too had entertained the same doubt and put the same questions to Vaishampayana.

जनमेजय उवाच

यत्तद् दर्शितवान् ब्रह्मा देवं हयशिरोधरम्॥१०॥

किमर्थं तत् समभवत् तन्मयाचक्ष्व सत्तमा।

Janamejaya said—

Tell me, O best of men, why did Hari appear in that powerful form, having a horse-head and which Brahman, the Creator, saw on the shores of the great northern Ocean on the occasion referred to by yourself?

वैशम्पायन उवाच

यत् किञ्चिदिह लोके वै देहसत्त्वं विशाम्यते॥११॥

सर्वं पञ्चभिराविष्टं भूतैरीश्वरबुद्धिभिः।

Vaishampayana said—

All existent objects, O king, in this world, are the outcome of a combination of the five principal elements, a combination due to the intelligence of the Supreme Lord.

ईश्वरो हि जगत्त्रष्टा प्रभुर्नारायणो विराट्॥१२॥

भूतान्तरात्मा वरदः सगुणो निर्गुणोऽपि च।

The powerful Narayana, endued with infinity, is the Supreme Lord and Creator of the universe. He is the inner Soul of all things, and the giver of boons. Shorn of qualities, he is again possessed of them.

भूतप्रलयमत्यन्तं शृणुष्व नृपसत्तमा॥१३॥

धरण्यामथ लीनायामप्सु चैकार्षे पुरा।

Listen now, O best of kings, to me as I recount to you, how the Destruction of all things is encompassed. A first, the element of Earth becomes merged in Water and nothing then is seen except one vast expanse of Water on all sides.

ज्योतिर्भूति जले चापि लीने ज्योतिषि चानिले॥१४॥

वायौ चाकाशसंलीने आकाशे च मनोजनुगे।

Water then merges into Fire, and Fire into Wind. Wind then merges into Ether, and Ether, in its turn, merges into Mind.

व्यक्ते मनसि संलीने व्यक्त चाव्यक्ततां गते॥१५॥

अव्यक्ते पुरुषं याते पुंसि सर्वगतेऽपि च।

Mind merges into the Manifest. The Manifest merges into the Unmanifest (or Nature). The Unmanifest (or Nature) merges into Purusha (Soul) and Purusha merges into the Supreme Soul (or Brahma).

तम एवाभवत् सर्वं न प्राज्ञायत किंचन॥१६॥

तमसो ब्रह्म सम्भूतं तमोमूलामृतात्मकम्।

Then Darkness covers the universe, and nothing can be seen. From that primal Darkness originates Brahma. Darkness is primeval and immortal.

तद्विश्वभावसंज्ञान्तं पौरुषीं तनुमाश्रितम्॥१७॥

सोऽनिरुद्ध इति प्रोक्तस्तत् प्रधानं प्रचक्षते।

Brahma that originates from primeval Darkness develops into the idea of the universe, and assumes the form of Purusha. Such Purusha is called Aniruddha. Shorn of sex, it is called otherwise by the name of Pradhana.

तदव्यक्तमिति ज्ञेयं त्रिगुणं नृपसत्तम॥१८॥

विद्यासहायवान्देवो विष्वक्सेनो हरिः प्रभुः।

That is also known by the name of Manifest, or the combination of the three qualities, O best of kings! He exists with Knowledge alone for his companion. That illustrious and powerful Being is otherwise called by the name of Vishvaksena or Hari.

अप्स्वेव शयनं चक्रे निद्रायोगमुपागतः॥१९॥

जगतश्चिन्तयन् सृष्टिं चित्रां बहुगुणोद्भवाम्।

Entering into Yoga-sleep, he lays himself down on the waters. He then thinks of the Creation of the Universe of various phenomena and qualities.

तस्य चिन्तयतः सृष्टिं महानात्मगुणः स्मृतः॥२०॥

अहंकारस्ततो जातो ब्रह्मा स तु चतुर्मुखः।

While engaged in thinking of Creation, he recollects his own great qualities. From this originates the four-faced Brahman representing the Consciousness of Aniruddha.

हिरण्यगर्भो भगवान् सर्वलोकपितामहः॥२१॥

पद्मेऽनिरुद्धात् सम्भूतस्तदा पद्मनिभेक्षणः।

The illustrious Brahman, otherwise called Hiranyagarbha, is the Grandfather of all the worlds. Having eyes like lotus petals, he takes birth within the Lotus that originates from (the navel of) Aniruddha.

सहस्रपत्रे द्युतिमानुपविष्टः सनातनः॥२२॥

ददृशेऽद्भुतसंकाशो लोकानापोमयान् प्रभुः।

Seated on that Lotus, the illustrious, powerful, and eternal Brahman of wonderful form saw that the waters were on all sides.

सत्त्वस्थः परमेष्ठी स ततो भूतगणान् सृजन्॥२३॥

पूर्वमेव च पद्मस्य पत्रे सूर्याशुसप्रभे।

नारायणकृतौ विन्दू अपामास्तां गुणोत्तरो॥२४॥

तावपश्यत् स भगवाननादिनिधनोऽच्युतः।

Following the quality of Goodness, Brahman, otherwise called Parameshthi, then began to create the universe. In the primeval Lotus that was effulgent like the Sun, two drops of water had been grown by Narayana that were fraught with great merit. The illustrious Narayana, without beginning and without end, and above destruction, cast his eyes on those two drops of water.

एकस्तत्राभवद् विन्दुर्मध्वाभो स्रचिरप्रभः॥२५॥

स तामसो मधुर्जातस्तदा नारायणाज्ञया।

कठिनस्त्वपरो विन्दुः कैटभो राजसस्तु स॥२६॥

One of those two drops of water, very beautiful and bright, looked like a drop of honey. From that drop originates, at the behest of Narayana, a Daitya of the name of Madhu made up of the quality of Ignorance. The other drop of water within the Lotus was very hard. From it originated the Daitya Kaitabha made up of the quality of Darkness.

तावप्यधावतां श्रेष्ठौ तमसा रजसान्वितौ।

बलवन्तौ गदाहस्तौ पद्मनालानुसारिणौ॥२७॥

Endued thus with the qualities of Ignorance and Darkness, the two Daityas possessed of might and armed with maces, immediately after their birth, began to rove within that huge primeval Lotus.

ददृशातेऽरविन्दस्थं ब्रह्माणममितप्रभम्।

सृजन्तं प्रथमं वेदांश्चतुश्चारुविग्रहान्॥२८॥

They saw within it Brahman of incomparable effulgence, engaged in creating the four Vedas, each gifted with the most charming form.

ततो विग्रहवन्तौ तौ वेदान् दृष्ट्वासुरोत्तमौ।

सहसा जगृहतुर्वेदान् ब्रह्मणः पश्यतस्तदा॥२९॥

Those two foremost of Asuras, having bodies, seeing the four Vedas, suddenly seized them in the very presence of their Creator.

अथ तौ दानवश्रेष्ठौ वेदान् गृह्य सनातनान्।

रसां विविशतुस्तूर्णमुदक्पूर्वे महोदधौ॥३०॥

Having seized the eternal Vedas, the two powerful Danavas, quickly dived into the ocean of waters which they saw and proceeded to its bottom.

ततो हतेषु वेदेषु ब्रह्मा कश्मलमाविशत्।

ततो वचनमीशानं प्राह वेदैर्विनाकृतः॥३१॥

Seeing the Vedas forcibly taken away from him, Brahman became stricken with grief. Robbed of the Vedas thus, Brahman then addressed the Supreme Lord in these words.

ब्रह्मोवाच

वेदा मे परमं चक्षुर्वेदा मे परमं बलम्।

वेदा मे परमं धाम वेदा मे ब्रह्म चोत्तरम्॥३२॥

Brahman said—

The Vedas form my great eyes! The Vedas are my great strength! The Vedas are my great refuge! The Vedas are my high Brahman.

मम वेदा हताः सर्वे दानवाभ्यां बलादितः।

अथकारा हि मे लोका जाता वेदैर्विनाकृताः॥३३॥

All the Vedas, however, have been by force taken away from me by the two Danavas! Deprived of the Vedas, the world I have created have become covered with darkness.

वेदानृते हि कुर्यां लोकानां सृष्टिमुत्तमाम्।

अहो बत महद् दुःखं वेदनाशनजं मम॥३४॥

Without the Vedas, how shall I succeed in starting my Creation? Alas, great is the grief I suffer for the loss of the Vedas.

प्राप्तं दुनोति हृदयं तीव्रं शोकपरायणम्।

को हि शोकार्णवे मग्नं मामितोऽद्य समुद्धरेत्॥३५॥

वेदांस्तान्श्चानयेन्नष्टान् कस्य चाहं प्रियो भवे।

My heart is aching. It has become the seat of a great sorrow. Who is there who will save me from this ocean of grief in which I am sunk for the loss I have suffered? Who is there who will bring me the Vedas I have lost? Who is there who will take mercy on me?

इत्येवं भाषमाणस्य ब्रह्मणो नृपसत्तम॥३६॥

हरेः स्तोत्रार्थमुद्धृता बुद्धिर्वुद्धिमतां वर।

ततो जगौ परं जघ्मं साञ्जलिप्रग्रहः प्रभुः॥३७॥

While Brahman was saying these words, O best of kings, the resolution suddenly arose in his mind, O foremost of intelligent persons, for singing the praises of Hari in these words. The powerful Brahman then, with hands joined in reverence, and seizing the feet of his progenitor, sang this highest of hymns in honour of Narayana.

ब्रह्मोवाच

ॐ नमस्ते ब्रह्महृदय नमस्ते मम पूर्वज।

लोकाद्य भुवनश्रेष्ठ सांख्ययोगनिधे प्रभो॥३८॥

व्यक्ताव्यक्तकराचिन्त्य क्षेमं पन्थानगास्थित।

Brahman said—

I bow to you, O heart of Brahman! I bow to you who has been born before me! You are the origin of the universe! You are the foremost of all abodes. You, O powerful one, are the ocean of Yoga with all its branches. You are the Creator of both what is Manifest and what is Unmanifest! You travel the path of great auspiciousness!

विश्वभुक् सर्वभूतानामन्तरात्मन्नयोनिज।

अहं प्रसादजस्तुभ्यं लोकधाम स्वयम्भुवः॥३९॥

त्वत्तो मे मानसं जन्म प्रथमं द्विजपूजितम्।

चाक्षुषं वै द्वितीयं मे जन्म चासीत् पुरातनम्॥४०॥

You are the consumer of the universe. You are the inner self of all creatures. You are without any origin. You are the refuge of the universe. You are self create, for you have no origin. As for myself, I have originated from your Cheerfulness. From you have I derived my birth. My first birth from you, which is

considered sacred by all twice-born ones, was due to your will. My second birth in days of yore was from your eyes.

त्वत्प्रसादात् तु मे जन्म तृतीयं वाचिकं महत्।

त्वत्तः श्रवणजं चापि चतुर्थं जन्म मे विभो॥४१॥

Through your favour, my third birth was from your speech. My fourth birth, O powerful Lord, was from your ears.

नासिक्यं चापि मे जन्म त्वत्तः परममुच्यते।

अण्डजं चापि मे जन्म त्वत्तः षष्ठं विनिर्मितम्॥४२॥

My fifth birth, excellent in all ways, was from your nose, O Lord. My sixth birth was, through you, from an egg.

इदं च सप्तमं जन्म पद्मजन्मेति वै प्रभो।

सर्गे सर्गे ह्यहं पुत्रस्तव त्रिगुणवर्जितः॥४३॥

This is my seventh birth. It has taken place, O Lord, within this Lotus. At each Creation I take birth from you as your son, O you who are shorn of the three qualities.

प्रथितः पुण्डरीकाक्ष प्रधानगुणकल्पितः।

त्वमीश्वरः स्वभावश्च स्वयम्भूः पुरुषोत्तमः॥४४॥

Indeed, O lotus-eyed one, I take birth as your eldest son, made up of the foremost of three qualities, Sattva. You are endued with that nature which is Supreme. You originate from yourself.

त्वया विनिर्मितोऽहं वै वेदचक्षुर्वयोतिगः।

ते मे वेदा हताश्चक्षुर्यो जातोऽस्मि जागृहि॥४५॥

ददस्व चक्षुषि मम प्रियोऽहं ते प्रियोऽसि मे।

I have been created by you. The Vedas are my eyes. Hence, I am above Time. Those Vedas, which form my eyes, have been taken away from me. I have, therefore, become blind. Do you awake from this Yoga-sleep. Give me back my eye. I am dear to you and you are dear to me.

एवं स्तुतः स भगवान् पुरुषः सर्वतोमुखः॥४६॥

जहौ निद्रामथ तदा वेदकार्यार्थमुद्यतः।

ऐश्वर्येण प्रयोगेण द्वितीयां तनुमास्थितः॥४७॥

Thus landed by Brahman, the illustrious Purusha, with face turned towards every side,

then renounced his sleep, resolved to recover the Vedas. Applying his Yoga-power, he put on a second form.

सुनासिकेन कायेन भूत्वा चन्द्रप्रभस्तदा।

कृत्वा हयशिरः शुभ्रं वेदानामालयं प्रभुः॥४८॥

His body, have an excellent nose, became as bright as the Moon. He assumed an equine head of great lustre, that head which was the abode of the Vedas.

तस्य मूर्धा समभवद् द्यौः सनक्षत्रतारका।

केशाश्चास्याभवन् दीर्घा रवेरंशुसमप्रभाः॥४९॥

The sky, with all its luminaries and constellations, became the crown of his head. His locks of hair were long and flowing, and had the sheen of the solar rays.

कर्णावाकाशपाताले ललाटे भूतधारिणी।

गङ्गा सरस्वती श्रोण्यौ भ्रुवावास्तां महोदधी॥५०॥

The regions above and below became his two ears. The Earth became his forehead. The two rivers Ganga and Sarasvati became his two eye-brows,

चक्षुषी सोमसूर्यौ ते नासा संध्या पुनः स्मृता।

ॐकारस्त्वथ संस्कारो विद्युज्जिह्वा च निर्मिता॥५१॥

The Sun and the Moon became his two eyes. The twilight became his nose. The syllable OM became his memory and intelligence. The lightning became his tongue.

दन्ताश्च पितरो राजन् सोमपा इति विश्रुताः।

गोलोको ब्रह्मलोकश्च ओष्ठावास्तां महात्मनः॥५२॥

ग्रीवा चास्याभवद् राजन् कालरात्रिगुणोत्तरा।

The Soma-drinking departed manes became, it is said, his teeth. The two regions of happiness viz., Goloka and Brahmalo, became his upper and lower lips. The dreadful night after universal destruction, and that is above the three qualities, became his neck.

एतद्द्वयशिरः कृत्वा नानामूर्तिभिरावृतम्॥५३॥

अन्तर्दधौ स विश्वेशो विवेश च रसां प्रभुः।

Having put on this form endued with the equine head and having various things for its various limbs, the Lord of the universe disappeared then and there, and went to the nether regions.

रसां पुनः प्रविष्टश्च योगं परममास्थितः॥५४॥

शैक्ष्यं स्वरं समास्थाय उद्गीतं प्रासृजत् स्वरम्।

Having reached those regions he began Yoga. Adopting a voice governed by the rules of the science called Shiksha, he began to chant Vedic Mantras.

स स्वरः सानुनादी च सर्वशः स्थिः एव च॥५५॥

बभूवान्तर्महीभूतः सर्वभूतगुणोदितः।

His pronunciation was distinct and reverberated through the air, and was sweet the sound of his voice filled the nether region from end to end. Gifted with the properties of all elements it yielded great benefits.

ततस्तावसुरौ कृत्वा वेदान् समयबन्धनान्॥५६॥

रसातले विनिक्षिप्य यतः शब्दस्ततो दुतौ।

The two Asuras, making a compact with the Vedas about the time when they would return to take them up again, threw them down in the nether region, and ran towards the spot hence those sounds seemed to come.

एतस्मिन्नन्तरे राजन् देवो हयशिरोधरः॥५७॥

जग्राह वेदानखिलान् रसातलगतान् हरिः।

Meanwhile, O king, the Supreme Lord with the equine head, otherwise called Hari, who was himself in the nether region, took up all the Vedas.

प्रादाच्च ब्रह्मणे भूयस्ततः स्वां प्रकृतिं गतः॥५८॥

स्थापयित्वा हयशिर उदक्पूर्वे महोदधौ।

वेदानामालयं चापि बभूवाश्चशिरास्ततः॥५९॥

Returning to where Brahman was living, he gave the Vedas to him. Having restored the Vedas to Brahman, the Supreme Lord once more returned to his own nature. The Supreme Lord also established his form with the horse-head in the north-eastern region of the great ocean. Having established him who was the abode of the Vedas, he once more became the horse-headed from that he was.

अथ किञ्चिदपश्यन्तौ दानवौ मधुकैटभौ।

पुनराजग्मतुस्तत्र वेगितौ पश्यतां च तौ॥६०॥

यत्र वेदा विनिक्षिप्तास्तत् स्थानं शून्यमेव च।

The two Danavas Madhu and Kaitabha, not finding the person from whom those sounds came, speedily returned there. They cast their eyes around but saw that the spot on which they had thrown the Vedas was vacant.

तत उत्तमास्थाय वेगं बलवतां वरौ॥६१॥

पुनस्तस्थतुः शीघ्रं रसानामालयात् तदा।

Proceeding quickly those two foremost of powerful Beings, rose from the nether region.

ददृशाते च पुरुषं तमेवादिकरं प्रभुम्॥६२॥

श्वेतं चन्द्रविशुद्धाभमनिरुद्धतनौ स्थितम्।

Returning to where the primeval Lotus was that had given them birth, they saw the powerful Being, the original Creator, living in the form of Aniruddha of fair complexion and endued with a moon-like splendour.

भूयोऽप्यमितविक्रान्तं निद्रायोगमुपागतम्॥६३॥

आत्मप्रमाणरचिते अपामुपरि कल्पिते।

Of immeasurable prowess, he was under Yoga-sleep, his body stretched on the waters and occupying a space as vast as itself.

शयने नागभोगाढ्ये ज्वालामालासमावृते॥६४॥

निष्कल्मषेण सत्त्वेन सम्पन्नं रुचिरप्रभम्।

Highly effulgent and endued with the pure quality of Goodness, the body of the Supreme Lord lay on the excellent hood of a snake that seemed to throw out flames of fire for the resplendence attaching to it.

तं दृष्ट्वा दानवेन्द्रौ तौ महाहासममुञ्चताम्॥६५॥

उचतुश्च समाविष्टौ रजसा तमसा च तौ।

अयं स पुरुषः श्वेतः शेते निद्रामुपागतः॥६६॥

अनेन नूनं वेदानां कृतपाहरणं रसात्।

Seeing the Lord thus lying, the two foremost of Danavas roared out a loud laugh. Having the qualities of Darkness and Ignorance, they said— This is that Being of white complexion. He is no lying asleep. Forsooth, this one has brought the Vedas away from the nether region.

कस्यैष को नु खल्वेष किं न स्वपिति भोगवान्॥६७॥

इत्युच्चारितवाक्यौ तौ बोधयामासतुर्हरिम्।

Whose is he? Who is he? Why is he thus asleep on the hood of a snake? Saying these words, the two Danavas awakened Hari from his Yoga-sleep.

युद्धार्थिनौ हि विज्ञाय विबुद्धः पुरुषोत्तमः॥६८॥

निरीक्ष्य चासुरेन्द्रौ तौ ततो युद्धे मनो दधे।

The foremost of Beings, (viz., Narayana), thus awakened understood that the two Danavas intended to fight with him. Seeing the two foremost of Asuras prepared to battle with him, he also wished to satisfy that desire of theirs.

अथ युद्धं समभवत् तयोर्नारायणस्य वै॥६९॥

रजस्तमोविष्टतनू तावुभौ मधुकैटभौ।

ब्रह्मणोपचिर्तिं कुर्वन् जघान मधुसूदनः॥७०॥

Thereupon an encounter took place between those two and Narayana. The Asuras Madhu and Kaitabha were embodiments of the qualities of Darkness and Ignorance. Narayana killed them both for pleasing Brahman. He thence passed by the name of Madhusudana (slayer of Madhu).

ततस्तयोर्वधेनाशु वेदापहरणेन च।

श्लोकापनयनं चक्रे ब्रह्मणः पुरुषोत्तमः॥७१॥

Having brought about the destruction of the two Asuras and restored the Vedas to Brahman, the Supreme Being removed the sorrow of Brahman.

ततः परिवृतो ब्रह्मा हरिणा वेदसत्कृतः।

निर्ममे स तदा लोकान् कृत्स्नान् स्थावरजङ्गमान्॥७२॥

Helped then by Hari and assisted by the Vedas, Brahman created all worlds with their mobile and immobile creatures.

दत्त्वा पितामहाया यां मतिं लोकविसर्गिकीम्।

तत्रैवान्तर्दधे देवो यत एवागतो हरिः॥७३॥

After this, Hari, giving to the Grandfather intelligence of the foremost order regarding the Creation, disappeared there and then for going to the place he had come from.

तौ दानवौ हरिर्हत्वा कृत्वा हयशिरस्तनुम्।

पुनः प्रवृत्तिधर्मार्थं तामेव विदधे तनुम्॥७४॥

It was thus that Narayana, having assumed the form equipped with the horse-head, killed the two Danavas Madhu and Kaitabha. Once more, however, he assumed the same form for making the Religion of Action to prevent the universe.

एवमेव महाभागो बभूवाश्वशिरा हरिः।

पौराणमेतत् प्रख्यातं रूपं वरदमैश्वरम्॥७५॥

Thus did the blessed Hari assume in days of yore that grand form having the horse-head. This, of all his forms, endued with power, is celebrated as the most ancient.

यो हेतद् ब्राह्मणो नित्यं शृणुयाद् धारयेत् वा।

न तस्याध्ययनं नाशमुपगच्छेत् कदाचन॥७६॥

That person, who frequently listens or mentally recites this history of the assumption by Narayana of the form with the horse-head, will never forget his Vedic or other learning.

आराध्य तपसोग्रेण देवं हयशिरोधरम्।

पाञ्चालेन क्रमः प्राप्तो देवेन पथि देशिते॥७७॥

Having worshipped with the austere penances the illustrious god with the horse-head, the Rishi Panchala acquired the science of Karma by going along the path pointed out by the god (Rudra).

एतद्वयशिरो राजन्नाख्यानं तव कीर्तितम्।

पुराणं वेदसमितं यन्मां त्वं परिपृच्छसि॥७८॥

I have thus recounted to you, O king, the old story of Hayashiras, agreeable to the Vedas, about which you had asked me.

यां यामिच्छेत् तनुं देवः कर्तुं कार्यविधौ क्वचित्।

तां तां कुर्याद् विकुर्वाणः स्वयमात्मानमात्मना॥७९॥

Whatever forms the Supreme Deity wishes to assume with a view to the governing of the affairs of the universe, he assumes immediately by his own inherent powers.

एष वेदनिधिः श्रीमानेष वै तपसो निधिः।

एष योगश्च सांख्यं च ब्रह्म चाग्र्यं हविर्विभुः॥८०॥

The Supreme God, endued with every prosperity, is the receptacle of the Vedas. He is the receptacle of Penances also. The powerful Hari is Yoga. He is the embodiment of the Sankhya philosophy. He is that foremost Brahma of which we hear.

नारायणपरा वेदा यज्ञा नारायणात्मकाः।

तपो नारायणपरं नारायणपरा गतिः॥८१॥

The Vedas are the soul of Narayana, all sacrifices are the form of Narayana, Penances are Narayana and the highest end is also Narayana.

नारायणपरं सत्यमृतं नारायणात्मकम्।

नारायणपरो धर्मः पुनरावृत्तिदुर्लभः॥८२॥

Truth has Narayana for its refuge. Rita has Narayana for its soul. The Religion of Renunciation in which there is no return, had Narayana for its high region.

प्रवृत्तिलक्षणश्चैव धर्मो नारायणात्मकः।

नारायणात्मको गन्धो भूमौ श्रेष्ठतमः स्मृतः॥८३॥

The other Religion which has Action for its root, has equally Narayana for its Soul. The foremost of all the qualities that belong to the element of Earth is scent. Scent has Narayana for its soul.

अपां चापि गुणा राजन् रसा नारायणात्मकाः।

ज्योतिषां च परं रूपं स्मृतं नारायणात्मकम्॥८४॥

The properties of Water, O king, are called the Tastes. These Tastes have Narayana for their soul. The foremost property of Fire is form. Form also has Narayana for its soul.

नारायणात्मकश्चापि स्पर्शो वायुगुणः स्मृतः।

नारायणात्मकश्चैव शब्द आकाशसम्भवः॥८५॥

Touch, which is the property of Wind, is also said to have Narayana for its soul. Sound, which is a property of Air, has, like the others, Narayana for its soul.

मनश्चापि ततो भूतमव्यक्तगुणलक्षणम्।

नारायणपरः कालो ज्योतिषामयनं च यत्॥८६॥

Mind also, which is the property of Nature, has Narayana for its soul. Time which is measured by the motion to the celestial luminaries has similarly Narayana for its soul.

नारायणपरा कीर्तिः श्रीश्च लक्ष्मीश्च देवताः।

नारायणपरं सांख्यं योगो नारायणात्मकः॥८७॥

The presiding gods of Fame, of Beauty, and of Prosperity, have the same Supreme Deity for their soul. Both the Sankhya philosophy and Yoga have Narayana for their soul.

कारणं पुरुषो ह्येषां प्रधानं चापि कारणम्।

स्वभावश्चैव कर्माणि दैवं येषां च कारणम्॥८८॥

The Supreme Being is the cause of all this, as Soul. He is, again, the cause of everything, as Nature.

अधिष्ठानं तथा कर्ता करणं च पृथग्विधम्।

विविधा च तथा चेष्टा दैवं चैवात्र पञ्चमम्॥८९॥

He is the basis on which all things depend. He is the doer or agent, and He is the cause of that variety in the universe. He is the various kinds of power which act in the universe. Fifthly, he is that all controlling unseen power of which people speak.

पञ्चकारणसंख्यातो निष्ठा सर्वत्र वै हरिः।

तत्त्वं जिज्ञासमानानां हेतुभिः सर्वतोमुखैः॥९०॥

Those engaged in investigating the several subjects of enquiry with the help of such reasons as are of wide application, consider Hari to be at one with the five reasons referred to above and as the final refuge of all things.

तत्त्वमेको महायोगी हरिर्नारायणः प्रभुः।

ब्रह्मादीनां स लोकानामुषीणां च महात्मनाम्॥९१॥

सांख्यानां योगिनां चापि यतीनामात्मवेदिनाम्।

मनीषितं विजानाति केशवो न तु तस्य ते॥९२॥

Indeed, the powerful Narayana, endued with the highest Yoga-power, is the one subject of (enquiry). Keshava perfectly knows the thoughts of men including Brahman and the great Rishis, of those that are Sankhyas and Yogins, of those that are Yatis, and of those, generally, that are conversant with the Soul, but none of these can know what his thoughts are.

ये केचित् सर्वलोकेषु दैवं पित्र्यं च कुर्वते।

दानानि च प्रयच्छन्ति तप्यन्ते च तपो महत्॥९३॥

सर्वेषामाश्रयो विष्णुरैश्वरं विधिमास्थितः।

सर्वभूतकृतावसो वासुदेवेति चोच्यते॥९४॥

Whatever acts are performed in honour of the gods or the departed manes, whatever gifts are made, whatever penances are performed, have Vishnu for their refuge,— Vishnu who is established upon his own supreme ordinances.

He is named Vasudeva because of his being the adobe of all creatures.

अयं हि नित्यः परमो महर्षि-

र्महाविभूतिर्गुणवर्जिताख्यः।

गुणैश्च संयोगमुपैति शीघ्रं

कालो यथार्तावृतुसम्प्रयुक्तः॥१५॥

He is immutable. He is Supreme. He is the foremost of Rishis. He is endued with the highest power. He is said to be above the three qualities. As Time assumes marks when it manifests itself in the form of successive seasons, so He, though really shorn of qualities, assumes qualities (for manifesting Himself).

नैवास्य विन्दन्ति गतिं महात्मनो

न चागतिं कश्चिदिहानुपश्यति।

ज्ञानात्मकाः संति हि ये महर्षयः

पश्यन्ति नित्यं पुरुषं गुणाधिकम्॥१६॥

Even the high-souled do not succeed in understanding his motions. Only those foremost of Rishis who have knowledge for their Souls, succeed in seeing in their hearts that Purusha who is above all qualities.

CHAPTER 348

(MOKSHADHARMA PARVA) —

Continued.

The practices of men who are devoted to Narayana

जनमेजय उवाच

अहो ह्येकान्तिनः सर्वान् प्रीणाति भगवान् हरिः।

विधिप्रयुक्तां पूजां च गृह्णाति भगवान् स्वयम्॥१॥

Janamejaya said—

The illustrious Hari becomes favourite to them who are whole-mindedly devoted to him. He accepts also all adoration that is offered to Him according to the ordinance.

ये तु दग्धेनना लोके पुण्यपापविवर्जिताः।

तेषां त्वयाभिनिर्दिष्टा पारम्पर्यगता गतिः॥२॥

Of those persons who have freed themselves from desire, and that are shorn of

both merit and demerit, you have spoken of the Knowledge they attain, as handed down from preceptor to preceptor, as the end they acquire.

चतुर्थ्यां चैव ते गत्यां गच्छन्ति पुरुषोत्तमम्।

एकान्तिनस्तु पुरुषा गच्छन्ति परमं पदम्॥३॥

Such persons always acquire that end which is the fourth, viz., the essence of the foremost of Purushas or Vasudeva,—through the three others. Those persons, however, who are devoted to Narayana with their whole minds at once acquire the highest end.

नूनमेकान्तधर्मोऽयं श्रेष्ठो नारायणप्रियः।

अगत्वा गतयस्तिस्त्रो यद् गच्छत्यव्ययं हरिम्॥४॥

Forsooth, the Religion of Devotion is superior (to that of Knowledge) and is very dear to Narayana. These, without passing through the three successive stages at once attain to the immutable Hari.

सहोपनिषदान् वेदान् ये विप्राः सम्यगास्थिताः।

पठन्ति विधिमास्थाय ये चापि यतिधर्मिणः॥५॥

तेभ्यो विशिष्टां जानामि गतिमेकान्तिनां नृणाम्।

केनैष धर्मः कथितो देवेन ऋषिणापि वा॥६॥

The end that is attained by Brahmanas, who, practising due observances, study the Vedas with the Upanishads according to the rules laid down for such study, and by those who follow the Religion of Yatis, is inferior, I think, to that attained by persons devoted whole-mindedly to Hari. Who first promulgated this Religion of Devotion? Was it some god or some Rishi who declared it.

एकान्तिनां च का चर्या कदा चोत्पादिताविभो।

एतन्मे संशयं छिन्धि परं कौतूहलं हि मे॥७॥

What are the practices of those practices begin? I have doubts on those subjects. Do you dispell them. Great is my curiosity to hear you explain the several points.

वैशम्पायन उवाच

समुपोढेध्वनीकेषु कुरुपाण्डवयोर्मृधे।

अजुने विमनस्के च गीता भगवता स्वयम्॥८॥

अगतिश्च गतिश्चैव पूर्वं ते कथिता मया।

गहनो ह्येष धर्मो वै दुर्विज्ञेयोऽकृतात्मभिः॥९॥

Vaishampayana said—

"When the diverse detachments of the Pandava and the Kuru armies were drawn up in battle array and when Arjuna became dispirited, the holy one himself explained the question of what is the end and what is not the end attained by persons of different characters. I have before this recited to you the words of the holy one. It is difficult to understand the religion preached by the holy one on that occasion. Men of impure souls cannot apprehend it at all.

सम्मितः समावेदेन पुरैवादियुगे कृतः।

धार्यते स्वयमीशेन राजन् नारायणेन च॥१०॥

Having created this religion in days of yore, viz., in the golden age, in perfect accordance with the Samans, it is borne, O king, by the Supreme Lord, viz., Narayana, himself.

एतदर्थं महाराज पृष्ठः पार्थेन नारदः।

ऋषिमध्ये महाभागः शृण्वतोः कृष्णभीषयोः॥११॥

This very subject was ushered by the highly blessed Partha to Narada in the midst of the Rishis and in the presence of Krishna and Bhishma.

गुरुणा च मयाप्येष कथितो नृपसत्तम।

यथा तत् कथितं तत्र नारदेन तथा शृणु॥१२॥

My preceptor, viz., the Island-born Krishna heard what Narada said. Receiving it from the celestial Rishis, O best of kings, my preceptor gave it to me in exactly the same way in which he had got it from the celestial Rishi. I shall now recount it to you, O king, in the same way as it has been received from Naradas. Listen, therefore, to me.

यदासीन्मानसं जन्म नारायणमुखोद्भूतम्।

ब्रह्मणः पृथिवीपाल तदा नारायणः स्वयम्॥१३॥

तेन धर्मेण कृतवान् दैवं पित्र्यं च भारत।

फेनपा ऋषयश्चैव तं धर्मं प्रतिपेदिरे॥१४॥

In that cycle when the Creator Brahman, O king, took his birth in the mind of Narayana and came out from the latter's mouth, Narayana himself, performed, O Bharata, his divine and ancestral rites in accordance with

this religion. Those Rishis who live upon the froth of water then got it from Narayana.

वैखानसाः फेनपेभ्यो धर्मं तं प्रतिपेदिरे।

वैखानसेभ्यः सोमस्तु ततः सोऽन्तर्दधे पुनः॥१५॥

From the froth-eating Rishis, this religion was gained by the Rishis, named Vaikhanasas. From the Vaikhanasas Soma got it. Afterwards, it disappeared from the universe.

यदासीच्चाक्षुषं जन्म द्वितीयं ब्रह्मणो नृप।

तदा पितामहेनैव सोमाद् धर्मः परिश्रुतः॥१६॥

After the second birth of Brahman, viz., when he originated from the eyes of Narayana, O king, the Grandfather (that is, Brahman) then received this religion from Soma.

नारायणात्मको राजन् रुद्राय प्रददौ च तम्।

ततो योगस्थितो रुद्रः पुरा कृतयुगे नृप॥१७॥

बालखिल्यानुषीन् सर्वान् धर्ममेतदपाठयत्।

अन्तर्दधे ततो भूयस्तस्य देवस्य मायया॥१८॥

Having received it thus, Brahman gave this religion, which has Narayana for its soul, to Rudra. In the golden age of that ancient Kalpa, Rudra, devoted to Yoga, O king, communicated it to all those Rishis called Valkhilyas. Through the illusion of Narayana, it once more disappeared from the universe.

तृतीयं ब्रह्मणो जन्म यदासीद् वाचिकं महत्।

तत्रैष धर्मः सम्भूतः स्वयं नारायणानृप॥१९॥

In the third birth of Brahman which was from the speech of Narayana, this religion once more sprang up, O king, from Narayana himself.

सुपर्णो नाम तमृषिः प्राप्तवान् पुरुषोत्तमात्।

तपसा वै सुतप्तेन दमेन नियमेन च॥२०॥

Then a Rishi named Suparna acquired it from that foremost of Beings.

त्रिः परिक्रान्तवानेतत् सुपर्णो धर्ममुत्तमम्।

यस्मात् तस्माद् व्रतं ह्येतत् त्रिसौपर्णमिहोच्यते॥२१॥

The Rishi Suparna used to recite this excellent religion, three times during the day. Therefore it passed by the name of Trisauparna in the world.

ऋग्वेदपाठपठितं व्रतमेतद्धि दुश्चरम्।

सुपर्णाच्याप्यधिगतो धर्म एष सनातनः॥२२॥

वायुना द्विपदां श्रेष्ठ कथितो जगदायुषा।

वायोः सकाशात् प्राप्तश्च ऋषिभिर्विधसाशिशिभिः॥२३॥

This religion has been referred to in the Rigveda. The duties it enjoins are extremely difficult of observance. From the Rishi Suparna, this eternal religion was acquired, O foremost of men, by the wind god, that sustainer of the lives of all creatures in the universe. The god of wind communicated it to such Rishis as live upon the remnants of sacrificial offerings after feeding guests and others.

ततो महोदधिश्चैव प्राप्तवान् धर्ममुत्तमम्।

अन्तर्दधे ततो भूयो नारायणसमाहितः॥२४॥

From those Rishis this excellent religion was acquired by the great Ocean. It once more disappeared from the universe and became merged into Narayana.

यदा भूयः श्रवणजा सृष्टिरासीन्महात्मनः।

ब्रह्मणः पुरुषव्याघ्र तत्र कीर्तयतः शृणु॥२५॥

In the next birth of the great Brahman when he originated from the ear of Narayana, listen, O king, to what took place in that aeon.

जगत्प्रष्टुमना देवो हरिर्नारायणः स्वयम्।

चिन्तयामास पुरुषं जगत्सर्गकरं प्रभुम्॥२६॥

The illustrious Narayana, otherwise called Hari, when he was bent upon Creation, thought of a Being who would be powerful enough to create the universe.

अथ चिन्तयतस्तस्य कर्णाभ्यां पुरुषः स्मृतः।

प्रजासर्गकरो ब्रह्मा तमुवाच जगत्पतिः॥२७॥

While thinking of this, a Being originated from his ears capable to create the universe. The Lord of all called him by the name of Brahman.

सृज प्रजाः पुत्र सर्वा मुखतः पादतस्तथा।

श्रेयस्तव विधास्यामि बलं तेजश्च सुव्रत॥२८॥

Addressing Brahman, the Supreme Narayana said,—Do you, O son, create all

kinds of creatures from your mouth and feet. O you of excellent vows, I shall do what will be good for you, for I shall impart to you both energy and strength sufficient to make you competent for this work.

धर्मं च मत्तो गृहीष्व सात्वतं नाम नामतः।

तेन सृष्टं कृतयुगं स्थापयस्व यथाविधि॥२९॥

Do you receive also from me this excellent religion known by the name of Satvata. Helped by that religion do you create the golden age and ordain it duly.

ततो ब्रह्मा नमश्चक्रे देवाय हरिमेवसे।

धर्मं चाग्न्यं स जग्राह सरहस्यं ससंग्रहम्॥३०॥

आरण्यकेन सहितं नारायणमुखोद्भवम्।

उपदिश्य ततो धर्मं ब्रह्मणेऽमिततेजसे॥३१॥

त्वं कर्ता युगधर्माणां निराशीः कर्मसंज्ञितम्।

जगाम तपसः पारं यत्राव्यक्तं व्यवस्थितम्॥३२॥

Thus addressed, Brahman bowed his head to the illustrious Harimedhas and received from him that foremost of all religions with all its mysteries and abstract of details, together with the Aranyakas,—the religion which originated from the mouth of Narayana. Narayana then instructed Brahman of incomparable energy in that religion, and addressing him, said,—You are the creator of the duties that are to be observed in the respective cycles!—Having said this to Brahman, Narayana disappeared and went to that place which is beyond the reach of Ignorance, where the unmanifest resides, and which is known by the name of acts without desire of fruits.

ततोऽथ वरदो देवो ब्रह्मा लोकपितामहः।

असृजत् स ततो लोकान् कृत्स्नान् स्थावरजङ्गमान्॥३३॥

After this, the boon-giving Brahman, the Grandfather of the worlds, created the different worlds with all their mobile and immobile creatures.

ततः प्रावर्तत तदा आदौ कृतयुगं शुभम्।

ततो हि सात्वतो धर्मो व्याप्य लोकानवस्थितः॥३४॥

The age that first began was highly auspicious and came to be called by the name of Krita. In that age, the religion of Sattva existed, in the entire universe.

तेनैवाद्येन धर्मेण ब्रह्मा लोकविसर्गकृत्।

पूजयामास देवेशं हरिं नारायणं प्रभुम्॥३५॥

With the help of that primeval religion of virtue, Brahman, the Creator of all the worlds, adored the Lord of all the gods, viz., the powerful Narayana otherwise called Hari.

धर्मप्रतिष्ठाहेतोश्च मनुं स्वरोचिषं ततः।

अध्यापयामास तदा लोकानां हितकाम्यया॥३६॥

For the propagation then of that religion and desirous of benefiting the worlds, Brahman then instructed that Manu who is known by the name of Swarochish in that religion.

ततः स्वरोचिवः पुत्रं स्वयं शङ्खपदं नृप।

अध्यापयत् पुराव्यग्रः सर्वलोकपतिर्विभुः॥३७॥

Svarochish-Manu, that Lord of all the worlds, that foremost of all persons gifted with power, then cheerfully gave the knowledge of that religion to his own son, O king, who was known by the name of Shankhapada.

ततः शङ्खपदश्चापि पुत्रमात्मजमौरसम्।

दिशां पालं सुवर्णाभिमध्यापयत भारता।

सोऽन्तर्दधे ततो भूयः प्राप्ते त्रेतायुगे पुनः॥३८॥

The son of Manu, viz., Shankhapada, imparted the knowledge of that religion to his own son Suvarṇabha who was the Regent of the cardinal and subsidiary points. When, upon the expiration of the Krita Yoga, the Treta came, that religion once more disappeared from the world.

नासिक्वे जन्मनि पुरा ब्रह्मणः पार्थिवोत्तम।

धर्ममतं स्वयं देवो हरिर्नारायणः प्रभुः॥३९॥

तज्जगादारविन्दाक्षो ब्रह्मणः पश्यतस्तदा।

सनत्कुमारो भगवांस्ततः प्राचीतवान् नृप॥४०॥

In a subsequent birth of Brahman, O best of kings, viz., that which was derived from the nose of Narayana, O Bharata, the illustrious and powerful Narayana or Hari having eyes like lotus petals, himself sang this religion in

the presence of Brahman. Then the son of Brahman, created by his will, viz., Sanatkumara, studied this religion.

सनत्कुमारादपि च वीरणो वै प्रजापतिः।

कृतादौ कुरुशार्दूल धर्ममेतदधीतवान्॥४१॥

From Santakumara, the Prajapati Virana, in the beginning of the Krita age, O foremost of Kurus, obtained this religion.

वीरणश्चाप्यधीत्येनं रैभ्याय मुनये ददौ।

रैभ्यः पुत्राय शुद्धाय सुव्रताय सुप्रेषसे॥४२॥

कुक्षिनाम्ने स प्रददौ दिशां पालाय धर्मिणे।

ततोऽप्यन्तर्दधे भूयो नारायणमुखोद्भवः॥४३॥

Having studied it in this way, Virana taught it to the ascetic Raivya. Raivya, in his turn, gave it to his son of pure soul, good vows, and great intelligence viz., Kukshi, that righteous Regent to the cardinal and subsidiary points. After this, that religion born of the mouth of Narayana, once more disappeared from the world.

अण्डजे जन्मनि पुनर्ब्रह्मणे हरियोनये।

एष धर्मः समुद्भूतो नारायणमुखात् पुनः॥४४॥

In the next birth of Brahman, viz., that which he derived from an egg which originated from Hari, this religion once more issued from the mouth of Narayana.

गृहीतो ब्रह्मणा राजन् प्रयुक्तश्च यथाविधि।

अध्यापितश्च मुनयो नाम्ना बर्हिषदो नृप॥४५॥

It was received by Brahman, O king, and practised duly in all its details by him. Brahman then gave it, O king, to those Rishis who are known by the name of Varhishada.

बर्हिषद्भ्यश्च सम्प्राप्तः सामवेदान्तं द्विजम्।

ज्येष्ठं नामाभिविख्यातं ज्येष्ठसामव्रतो हरिः॥४६॥

From the Barhishadas it was acquired by a Brahmana well-versed in the Sama-Veda, and known by the name of Jeshthya. And because he was well-versed in the Samans, therefore was he known also by the name of Jeshthya-samavrata-Hari.

ज्येष्ठाच्चाप्यनुस्रंक्रान्तो राजानमविकम्पनम्।

अन्तर्दधे ततो राजन्नेष धर्मः प्रभो हरेः॥४७॥

From the Brahmana known by the name of Jeshthya, this religion was obtained by a king of the name of Avikampana. After this, that religion, derived from the powerful Hari, once more disappeared from the world.

यदिदं सप्तमं जन्म पद्मजं ब्रह्मणो नृप।

तत्रैव धर्मः कथितः स्वयं नारायणेन ॥४८॥

पितामहाय शुद्धाय युगादौ लोकधारिणे।

पितामहश्च दक्षाय धर्ममेतं पुरा ददौ ॥४९॥

During the seventh birth of Brahman from the lotus, O king, that sprang from the navel of Narayana, this religion was once more preached by Narayana himself, to the Grandsire of pure soul, the Creator of all the worlds, in the beginning of this Kalpa. The Grandfather gave it in days of yore to Daksha.

ततो ज्येष्ठे तु दौहित्रे प्रादाद् दक्षो नृपोत्तम।

आदित्ये सवितुर्ज्येष्ठे विवस्थाञ्जगृहे ततः ॥५०॥

Daksha, in his turn, gave it to the eldest of all the sons of his daughters, O monarch, viz., Aditya, who is senior in age to Savitri. From Aditya, Vivasvat got it.

त्रेतायुगादौ च ततो विवस्वान् मनवे ददौ।

मनुश्च लोकभूत्यर्थं सुतायेक्ष्वाकवे ददौ ॥५१॥

In the beginning of the Treta Yuga, Vivasvat gave the knowledge of this religion to Manu. Manu, for the protection and support of all the worlds, then gave it to his son Ikshaku.

इक्ष्वाकुणा च कथितो व्याप्य लोकानवस्थितः।

गमिष्यति क्षयान्ते च पुनर्नारायणं नृप ॥५२॥

Promulgated by Ikshaku, that religion overspreads the whole world. When the universal destruction sets in, it will once more return to Narayana and be merged in Him.

यतीनां चापि यो धर्मः स ते पूर्वं नृपोत्तम।

कथितो हरिगीतासु समासविधिकल्पितः ॥५३॥

The religion which is followed and practised by the Yatis, has, O best of kings, been described to you before this in the Harigita, with all its ordinances in brief.

नारदेन सुसम्प्राप्तः सरहस्यः ससंग्रहः।

एष धर्मो जगन्नाथात् साक्षान्नारायणान् नृप ॥५४॥

The celestial Rishi Narada got it from that Lord of universe, viz., Narayana himself, O king, with all its mysteries and abstract of details.

एवमेष महान् धर्म आद्यो राजन् सनातनः।

दुर्विज्ञेयो दुष्करश्च सात्वतैर्धार्यते सदा ॥५५॥

Thus, O king, this foremost of religions is primeval and eternal. Incapable of being understood easily and highly difficult of being pervaded by the quality of godness.

धर्मज्ञानेन चैतेन सुप्रयुक्तेन कर्मणा।

अहिंसाधर्मयुक्तेन प्रीयते हरिरीश्वरः ॥५६॥

It is by means of acts that are well-performed and done with a perfect knowledge of duties,—acts, that is, in which there is nothing of injury to any creature,—that Hari the Supreme Lord became pleased.

एकव्यूहविभागो वा क्वचिद् द्विव्यूहसंज्ञितः।

त्रिव्यूहश्चापि संख्यातश्चतुर्व्यूहश्च दृश्यते ॥५७॥

Some persons worship Narayana as endued with only one form, viz., that O Aniruddha. Some worship Him as endued with two forms, viz., that of Aniruddha and Pradyumna. Some adore Him as having three forms, viz., Aniruddha, Pradyumna and Sankarshana. A fourth section adore him as having four forms, viz., Aniruddha, Pradyumna, Shankarshana, and Vasudeva.

हरिरेव हि क्षेत्रज्ञो निर्ममो निष्कलस्तथा।

जीवश्च सर्वभूतेषु पञ्चभूतगुणातिगः ॥५८॥

Hari is Himself the Kshetrajna (Soul). He is without parts. He is the Individual Soul in all creatures, getting over the five primal elements.

मनश्च प्रथितं राजन् पञ्चेन्द्रियसमीरणम्।

एष लोकविधिधीमानेष लोकविसर्गकृत् ॥५९॥

He is the Mind, O king, that directs and governs the five senses. Gifted with the highest intelligence, He is the Ordainer of the universe, and the Creator thereof.

अकर्ता चैव कर्ता च कार्य कारणमेव च।

यथेच्छति तथा राजन् क्रीडते पुरुषोऽव्ययः ॥६०॥

He is both active and inactive. He is both Cause and Effect. He is the one immutable Soul, who sports as He likes, O king.

एष एकान्तधर्मस्ते कीर्तितो नृपसत्तम।

मया गुरुप्रसादेन दुर्विज्ञेयोऽकृतात्मभिः॥६१॥

Thus have I recounted to you the Religion of Devotion, O best of kings, which cannot be comprehended by persons of impure souls but which I acquired through the favour of my preceptor.

एकान्तिनो हि पुरुषा दुर्लभा बहवो नृपा।

यद्येकान्तिभिराकीर्णं जगत् स्यात् कुल्लन्दन॥६२॥

अहिंसकैरात्मविद्धिः सर्वभूतहिते रतैः।

भवेत् कृतयुगप्राप्तिराशीः कर्मविवर्जिताः॥६३॥

Persons are very rare, O king, who are devoted whole-mindedly to Narayana. If, O son of Kuru's race, the world has been full of such persons, who are full of universal mercy, who are possessed of the knowledge of the soul, and who are always busy with doing good to others, then the Krita age would have begun and all men would have undertaken works without desire of fruit.

एवं स भगवान् व्यासो गुरुर्मम विशाम्पते।

कथयामास धर्मज्ञो धर्मराज्ञे द्विजोत्तमः॥६४॥

ऋषीणां संनिधौ राजञ्भृण्वतोः कृष्णभीष्मयोः।

तस्याप्यकथयत् पूर्वं नारदः सुमहातपाः॥६५॥

It was even thus, O king, that foremost of twice-born ones, viz., the illustrious Vyasa, my preceptor, well-versed in all duties, described to king Yudhishtira the just this religion of Devotion, in the presence of many Rishis and in the hearing of Krishna and Bhishma. He had got it from the celestial Rishi Narada having penances for wealth.

देवं परमकं ब्रह्म श्वेतं चन्द्राभमच्युतम्।

यत्र चैकान्तिनो यान्ति नारायणपरायणाः॥६६॥

Those persons who are whole-mindedly devoted to Narayana in the end, that greatest of gods, identical with Brahma, pure in complexion, effulgent like the moon, and immutable.

जनमेजय उवाच

एवं बहुविधं धर्मं प्रतिबुद्धैर्निषेवितम्।

न कुर्वन्ति कथं विप्रा अन्ये नानाव्रते स्थिताः॥६७॥

Janamejaya said—

I see that those twice-born ones whose souls have been awakened, practise various kinds of duties. Why it is that other Brahmanas do not practise those duties but observe other kinds of vows and rites?

वैशम्पायन उवाच

तिस्रः प्रकृतयो राजन् देहबन्धेषु निर्मिताः।

सात्त्विकी राजसी चैव तामसी चैव भारता॥६८॥

Vaishampayana said—

Three kinds of disposition, O king, have been created about all embodied creatures, viz., that which appertains to the quality of goodness, that which appertains to the quality of Darkness, and lastly that which appertains to the quality of Ignorance, O Bharata.

देहबन्धेषु पुरुषः श्रेष्ठः कुस्कुलोद्भवः।

सात्त्विकः पुरुषव्याघ्र भवेन्मोक्षाय निश्चितः॥६९॥

As regards embodied creatures, O perpetuator of Kuru's race, that person is the foremost who follows the quality of Goodness, for, O foremost of men, it is certain that he will acquire Liberation.

अत्रापि स विजानाति पुरुषं ब्रह्मवित्तमम्।

नारायणपरो मोक्षस्ततो वै सात्त्विकः स्मृतः॥७०॥

It is with the help of this very quality of Goodness that one endued therewith succeeds in understanding the person who is conversant with Brahma. As regards Liberation, it is entirely dependent upon Narayana. Hence it is that Liberation is considered as made up of the quality of Goodness.

मनीषितं च प्राप्नोति चिन्तयन् पुरुषोत्तमम्।

एकान्तभक्तिः सततं नारायणपरायणः॥७१॥

By thinking of the foremost of Beings, the man who is devoted whole-mindedly to Narayana, gains great wisdom.

मनीषिणो हि ये केचिद् यतयो मोक्षधर्मिणः।

तेषां विच्छिन्नतृष्णानां योगक्षेमवहो हरिः॥७२॥

Those persons who are possessed of wisdom, who follow the practices of Yatis and the Religion of Liberation,—those persons whose thirst has been satisfied—always find that Hari favours them with the fruition of their desire.

जायमानं हि पुरुषं यं पश्येन्मधुसूदनः।

सात्त्विकस्तु स विज्ञेयो भवेन्मोक्षे च निश्चितः॥७३॥

That man subject to birth (and death) upon whom Hari casts a kind eye should be known as gifted with the quality of Goodness and devoted to the acquisition of Liberation.

सांख्ययोगेन तुल्यो हि धर्म एकान्तसेवितः।

नारायणात्मके मोक्षे ततो यान्ति परां गतिम्॥७४॥

The religion followed by a person who is devoted whole-mindely to Narayana is considered as similar or equal in merit to the system of the Sankhyas.

नारायणेन दृष्टस्तु प्रतिबुद्धो भवेत् पुमान्।

एवमात्मेच्छया राजन् प्रतिबुद्धो न जायते॥७५॥

By following that religion one acquires the highest end by attaining to Liberation which has Narayana for its soul. That person upon whom Narayana looks with mercy succeeds in becoming awakened.

राजसी तामसी चैव व्यामिश्रे प्रकृती स्मृते।

तदात्मकं हि पुरुषं जायमानं विशाम्पते॥७६॥

No one, O king, can become awakened through his own wishes. That nature which partakes of both Darkness and Ignorance is said to be mixed.

प्रवृत्तिलक्षणैर्युक्तं नावेक्षति हरिः स्वयम्।

Hari never casts a kind eye upon the person subject to birth who has such a mixed nature and who has, on that account the principle of action in him.

पश्यत्येनं जायमानं ब्रह्मा लोकपितामहः॥७७॥

रजसा तमसा चैव मानसं समभिलुप्तम्।

Only Brahman, the Grandfather of the worlds, cares for the person who is subject to

birth the death because of his mind being overwhelmed with the two inferior qualities of Darkness and Ignorance.

कामं देवा ऋषयश्च सत्त्वस्था नृपसत्तम॥७८॥

हीनाः सत्त्वेन शुद्धेन ततो वैकारिकाः स्मृताः।

Forsooth, the gods and the Rishis are endued with the qualities of Goodness, O best of kings! But then they who are divested of that quality in its subtle form are always considered to be of mutable nature.

जनमेजय उवाच

कथं वैकारिको गच्छेत् पुरुषः पुरुषोत्तमम्॥७९॥

वद सर्वं यथादृष्टं प्रवृत्तिं च यथाक्रमम्।

Janamejaya said—

How can one who is subject to change succeed in attaining to that foremost of Being? Do tell me all this, which is, no doubt, know to you! Do you describe to me also of Renunciation in due order.

वैशम्पायन उवाच

सुसूक्ष्मं सत्त्वसंयुक्तं संयुक्तं त्रिषिरक्षरैः॥८०॥

पुरुषः पुरुषं गच्छेन्नृत्तिक्रियः पञ्चविंशकः।

Vaishampayana said—

When it becomes able to abstain entirely from acts, the twenty-fifth, i.e., the Individual Soul, succeeds in attaining to the foremost of Beings which is highly subtle, which is invested with the quality of Goodness, and which is highly of Goodness, and which is fraught with the essence symbolised by the three letters of the alphabet (viz., A. U. and M.)

एवमेकं सांख्ययोगं वेदारण्यकमेव च॥८१॥

परस्पराङ्गान्येतानि पाञ्चरात्रं च कथ्यते।

एष एकान्तिनां धर्मो नारायणपरात्मकः॥८२॥

The Sankhya system, the Aranyaka-Veda, and the Pancharatra scriptures, are all identical and form parts of one whole. This is the religion of those who are devoted whole-mindely to Narayana—the religion that has Narayana for its Soul.

यथा समुद्रात् प्रसृता जलौघा-

स्तमेव राजनपुनराविशन्ति।

इमे तथा ज्ञानमहाजलौघा

नारायणं वै पुनराविशन्ति॥८३॥

As waves of the ocean, rising from the ocean, rush away from it only to return to it in the long run so various sorts of knowledge, originating from Narayana, return to Narayana in the end.

एष ते कथितो धर्मः सात्वतः कुरुनन्दन।

कुरुष्वैनं यथान्यायं यदि शक्तोऽसि भारत॥८४॥

I have thus explained to you, O son of Kuru's race, what the religion of Goodness is. If you be qualified for it, O Bharata, do you practise that religion duly.

एवं हि स महाभागो नारदो गुरवे मम।

श्वेतानां यतिनां चाह एकान्तगतिमव्ययाम्॥८५॥

Thus did the highly-blessed Narada explain to my preceptor.—the Island-born Krishna—the eternal and immutable course called Ekanta, followed by the Whites as also by Yatis.

व्यासश्चकथयत् प्रीत्या धर्मपुत्राय धीमते।

स एवायं मया तुभ्यमाख्यातः प्रसृतो गुरोः॥८६॥

Pleased with Dharma's son Yudhisthira, Vyasa imparted this religion to king Yudhisthira the just who was endued with great intelligence. Derived from my preceptor I have also communicated it to you.

इत्थं हि दुश्चरो धर्म एष पार्थिवसत्तम।

यथैव त्वं तथैवान्ये भवन्तीह विमोहिताः॥८७॥

O best of kings, this religion is, for these reasons, highly difficult of practice. Others, hearing it, become as much stupefied as you have allowed yourself to be.

कृष्ण एव हि लोकानां भावनो मोहनस्तथा।

संहारकारकश्चैव कारणं च विशांपते॥८८॥

It is Krishna who is the protector of the universe and its beguiler. It is He who is the destroyer and the cause, O king.

CHAPTER 349

(MOKSHADHARMA PARVA) —

Continued.

The story that Vyasa was Narayan's son

जनमेजय उवाच

सांख्यं योगः पाञ्चरात्रं वेदारण्यकमेव च।

ज्ञानान्येतानि ब्रह्मर्षे लोकेषु प्रचरन्ति ह॥१॥

Janamejaya said—

The Sankhya System, the Pancharatra Scriptures, and the Aranyaka-Vedas—these different systems of knowledge or religion,—O twice-born Rishi, are current in the world.

किमेतान्येकनिष्ठानि पृथङ्निष्ठानि वा पुने।

प्रबूहि वै मया पृष्ठः प्रवृत्तिं च यथाक्रमम्॥२॥

Do all these systems preach the same course of duties, or are the courses of duties preached by them, O ascetic, different from one another? Accosted by me, do you describe to me on Renunciation in due order!

वैशम्पायन उवाच

जज्ञे बहुजं परमत्युदारं

यं द्वीपमध्ये सुतमात्मयोगात्।

पराशरात् सत्यवती महर्षि

तस्मै नमोऽज्ञानतमोनुदाय॥३॥

Vaishampayana said—

I bow to that great Rishi who is the remover of Darkness, and whom Satyavati bore to Parashara in the midst of an island, who is endued with great knowledge and great liberality of soul.

पितामहाद् यं प्रवदन्ति षष्ठं

महर्षिपार्षेयविभूतियुक्तम्।

नारायणस्यांशजमेकपुत्रं

द्वैपायनं वेद महानिधानम्॥४॥

The learned say that he is the origin of the Grandfather Brahman; that he is the sixth form of Narayana; that he is the foremost of Rishis; that he is endued with the power of Yoga; that as the only son of his parents he is an incarnate

part of Narayana; and that, born under extraordinary circumstances on an Island, he is the undecaying receptacle of the Vedas.

तमादिकालेषु महाविभूति-

नारायणो ब्रह्ममहानिधानम्।

ससर्ज पुत्रार्थमुदारतेजा

व्यासं महात्मानमजं पुराणम्॥५॥

In the Krita age, Narayana, of great power and might energy, created him as his son. Verily, the great Vyasa is unborn and ancient and is the undecaying receptacle of the Vedas.

जनमेजय उवाच

त्वयैव कथितं पूर्वं सम्भवे द्विजसत्तमा।

वसिष्ठस्य सुतः शक्तिः शक्तिपुत्रः पराशरः॥६॥

पराशरस्य दायादः कृष्णद्वैपायनो मुनिः।

Janamejaya said—

O best of twice-born ones, it was you who said before this that the Rishi Vashishtha had a son named Shakti and that Shakti had a son named Parashara, and that Parashara begot a son named the Island-born Krishna gifted with great ascetic merit.

भूयो नारायणसुतं त्वमेवैनं प्रभाषसे॥७॥

किमतः पूर्वजं जन्म व्यासस्यामिततेजसः।

कथयस्वोत्तममते जन्म नारायणोद्भवम्॥८॥

You tell me again that Vyasa is the son of Narayana. I ask was it in some former birth that Vyasa of great energy had originated from Narayana? O you of great intelligence, do tell me of that birth of Vyasa from Narayana!

वैशम्पायन उवाच

वेदार्थान् वेत्तुकामस्य धर्मिष्ठस्य तपोनिधेः।

गुरोर्मे ज्ञाननिष्ठस्य हिमवत्पाद आसतः॥९॥

Vaishampayana said—

Desirous of understanding the meaning of the Shrutis, my preceptor, that sea of penances, who is greatly devoted to the observance of all scriptural duties and the acquisition of knowledge, lived for sometime in a particular region of the Himavat mountains.

कृत्वा भारतमाख्यानं तपःश्रान्तस्य धीमतः।

शुश्रूषां तत्परा राजन् कृतवन्तो वयं तदा॥१०॥

सुमन्तुर्जैमिनिश्चैव पैलश्च सुदृढव्रतः।

अहं चतुर्थः शिष्यो वै शुकोव्यासात्मजस्तथा॥११॥

Gifted with great intelligence, he became fatigued with his penances on account of the great strain on his energies made by the composition of the Mahabharata. At that time, Sumanta and Jaimini and Paila of firm vows and myself as the fourth, and Shuka his own son, were his disciples. All of us, O king, seeing the fatigue of our preceptor, waited dutifully upon him, engaged in doing all that was necessary for removing that fatigue of his.

एभिः परिवृतो व्यासः शिष्यैः पञ्चभिरुत्तमैः।

शुशुभे हिमवत्पादे भूतैर्भूतपतिर्यथा॥१२॥

Surrounded by these disciples of his, Vyasa shone on the breast of the Himavat mountains like the Lord of all the goblins, viz., Mahadeva, in the midst of those ghostly attendants of his.

वेदानावर्तयन् साङ्गान् भारतार्थांश्च सर्वशः।

तमेकमनसं दान्तं युक्ता वयमुपास्महे॥१३॥

Having recapitulated the Vedas with all their branches as also the meanings of all the Verses in the Mahabharata, one day, with rapt attention, all of us approached our preceptor who, having mastered his senses, was at time engaged in thought.

कथान्तरेऽथ कस्मिंश्चित् पृष्टोऽस्माभिर्द्विजोत्तमः।

वेदार्थान् भारतार्थांश्च जन्म नारायणात् तथा॥१४॥

Availing ourselves of an interval in the conversation, we asked that foremost of twice-born ones to explain to us the meanings of the Vedas and of the Verses in the Mahabharata and describe to us the events as well of his own birth from Narayana.

स पूर्वमुक्त्वा वेदार्थान् भारतार्थांश्च तत्त्ववित्।

नारायणादिदं जन्म व्याहर्तुमुपचक्रमे॥१५॥

Conversant as he was with all subjects of enquiry, he at first described to us the interpretations of the Shrutis and the Mahabharata, and then began to narrate to us the following events regarding his birth from Narayana.

शृणुध्वमाख्यानवरमिदमार्षेयमुत्तमम्।

आदिकालोद्भवं विप्रास्तपसाधिगतं मया॥१६॥

Vyasa said—

Listen, ye disciples to this foremost of narratives, to this best of histories that concerns the birth of a Rishi. Belonging to the Krita age, this discourse has become known to me through my penances, ye twice-born ones.

प्राप्ते प्रजाविसर्गे वै सप्तमे पद्मसम्भवे।

नारायणो महायोगी शुभाशुभविवर्जितः॥१७॥

ससृजे नाभितः पूर्वं ब्रह्माणममितप्रभः।

ततः स प्रादुरभवदथैनं वाक्यमब्रवीत्॥१८॥

On the occasion of the seventh creation, viz., that which was due to the primeval Lotus, Narayana, gifted, with the austere penances, getting over both good and evil, and possessed of peerless splendour, at first created Brahman, from his navel. After Brahman had come into being, Narayana addressed him, saying,—

मम त्वं नाभितो जातः प्रजासर्गकरः प्रभुः।

सृज प्रजास्त्वं विविधा ब्रह्मन् सजडपण्डिताः॥१९॥

You have originated from my navel. Gifted with power of creation, do you begin to create diverse kinds of creatures, rational and irrational.

स एवमुक्तो विमुखश्चिन्ताव्याकुलमानसः।

प्रणम्य वरदं देवमुवाच हरिमीश्वरम्॥२०॥

Thus addressed by his Creator, Brahman, with mind stricken with anxiety, felt the difficulty of his task and became reluctant to do what he was ordered to do. Bowing his head to the boon-giving and illustrious Hari, the Lord of the universe, Brahman said these words to him,—

का शक्तिर्मम देवेश प्रजाः स्रष्टुं नमोऽस्तु ते।

अप्रज्ञावानहं देव विद्यत्स्व यदनन्तरम्॥२१॥

I bow to you, O Lord of the gods, but I ask what power have I to create various creatures? I have no wisdom. Do you ordain what should be ordained in view of this.

स एवमुक्तो भगवान् भूत्वाथान्तर्हितस्ततः।

चिन्तयामास देवेशो बुद्धिं बुद्धिमतां वरः॥२२॥

Thus addressed by Brahman, the Lord of the universe, viz., Narayana, disappeared there and then from Brahman's view, the foremost of all being gifted with intelligence, viz., the Supreme Lord, then thought of Intelligence.

स्वरूपिणी ततो बुद्धिरुपतस्थे हरि प्रभुम्।

योगेन चैनां नियोगः स्वयं नियुज्ये तदा॥२३॥

Possessed of form that resembled immediately appeared before the powerful Hari. Himself above all Yoga, Narayana then, with Yoga, applied the goddess of Intelligence properly.

स तामैश्वर्ययोगस्थां बुद्धिं गतिमतीं सतीम्।

उवाच वचनं देवो बुद्धिं वै प्रभुरव्ययः॥२४॥

The illustrious and powerful and immutable Hari, addressed the goddess of Intelligence who was gifted with activity and goodness and all the power of Yoga, said to her these words—

ब्रह्माणं प्रविशस्वेति लोकसृष्ट्यर्थसिद्धये।

ततस्तमीश्वरादिष्टा बुद्धिः क्षिप्रं विवेश सा॥२५॥

For the accomplishment of the work of creating all the words do you enter into Brahman!—Ordered thus by the Supreme Lord, Intelligence immediately entered Brahman.

अथैनं बुद्धिसंयुक्तं पुनः स ददृशे हरिः।

भूयश्चैव वचः प्राह सृजेमा विविधाः प्रजाः॥२६॥

When Hari saw that Brahman had become united with Intelligence, He once more addressed him, saying,—Do you now create various creatures.

बाहमित्येव कृत्वासौ यथाऽऽज्ञां शिरसा हरेः।

एवमुक्त्वा स भगवांस्तत्रैवान्तरधीयत॥२७॥

प्राप चैनं मुहूर्तेन संस्थानं देवसंज्ञितम्।

तां चैव प्रकृतिं प्राप्य एकीभावगतोऽभवत्॥२८॥

Replying to Narayana by uttering the word— Yes,— Brahman reverently accepted the order of his progenitor. Narayana then disappeared from Brahman's view, and in a

moment repaired to his own place known by the name of Light or Effulgence. Coming back to His own disposition, Hari resolved Himself into His one universal nature.

अथास्य बुद्धिरभवत् पुनरन्या तदा किला

सृष्टाः प्रजा इमाः सर्वा ब्रह्मणा परमेष्ठिना॥२९॥

दैत्यदानवगन्धर्वरक्षोगणसमाकुला

जाता हीयं वसुमती भाराक्रान्ता तपस्विनी॥३०॥

After the work of Creation, however, had been done by Brahman, another thought arose in the mind of Narayana. Indeed, He thought thus,—Brahman, otherwise called Parameshthi, has created all these creatures, consisting of Daityas and Danavas and Gandharvas and Rakshasas. The helpless Earth has become loaded with the weight of creatures.

बहवो बलिनः पृथ्व्यां दैत्यदानवराक्षसाः।

भविष्यन्ति तपोयुक्ता वरान् प्राप्स्यन्ति चोत्तमान्॥३१॥

Many among the Daityas and Danavas and Rakshasas on Earth will become gifted with great strength. Possessed of penances, they will at various times succeed in acquiring many excellent boons.

अवश्यमेव तैः सर्वैर्वरदानेन दर्पितैः।

बाधितव्याः सुरगणा ऋषयश्च तपोधनाः॥३२॥

Elated with pride and power on account of those boons they will succeed in acquiring, they will oppress and afflict the gods and the Rishis endued with ascetic power.

तत्र न्याय्यमिदं कर्तुं भारावतरणं मया।

अथ नानासमुद्भूतैर्वसुधायां यथाक्रमम्॥३३॥

It is, therefore, proper that I should now and then lighten the burden of the Earth, by assuming various forms one after another as occasion would require.

निग्रहेण च पापानां साधूनां प्रग्रहेण च।

इयं तपस्विनी सत्या धारयिष्यति मेदिनी॥३४॥

I shall perform this task by punishing the wicked and supporting the righteous. The Earth, which is the embodiment of Truth, will succeed in bearing her burden of creatures.

मया ह्येषा हि द्रियते पातालस्थेन भोगिना।

मया धृता धारयति जगद् विश्वं चराचरम्॥३५॥

तस्मात् पृथ्व्याः परित्राणं करिष्ये सम्भवं गतः।

Assuming the form of a powerful snake I myself have to uphold the Earth in empty space. Supported by me thus, she will support the entire universe of creatures mobile and immobile. Incarnated on the Earth, therefore, in different forms, I shall have to save her at such time from danger.

एवं स चिन्तयित्वा तु भगवान् मधुसूदनः॥३६॥

रूपाण्यनेकान्यसृजत् प्रादुर्भावे भवाय सः।

Having thought thus, the illustrious killer of Madhu created various forms in his mind in which to appear from time to time for performing the proposed task.

वाराहं नारसिंहं च वामनं मानुषं तथा॥३७॥

एभिर्मया निहन्तव्या दुर्विनीताः सुरारयः।

Assuming the form of a Boar, of a Man-lion, of a Dwarf, and of human beings, I shall suppress or kill such enemies of the gods as will become wicked and ungovernable.

अथ भूयो जगत्स्रष्टा भोःशब्देनानुनादयन्॥३८॥

सरस्वतीमुच्चचार तत्र सारस्वतोऽभवत्।

After this, the Prime Creator of the universe once more uttered the syllable *BHO*, causing the atmosphere to resound with it. From this syllable of speech arose a Rishi named Sarasvat.

अपान्तरतमा नाम सुतो वाक्सम्भवः प्रभुः॥३९॥

भूतभव्यभविष्यज्ञः सत्यवादी दृढव्रतः।

The son, thus born of the Speech of Narayana, also passed by the name of Apantara-tamas. Endued with great power, he was fully conversant with the past, the present, and the future. Firm in the observance of vows, he was truthful in speech.

तमुवाच नतं मूर्ध्ना देवानामादिरव्ययः॥४०॥

वेदाख्याने श्रुतिः कार्या त्वया मतिमतां वर।

To that Rishi who, after birth, had bowed his head to Narayana, the latter, who was the original Creator of all the gods and possessed

of immutable nature, said those words—You should bestow your attention on the distribution of the Vedas, O foremost of all persons gifted with intelligence.

तस्मात् कुरु यथाऽऽज्ञप्तं ममैतद् वचनं मुने॥४१॥

तेन भिन्नास्तदा वेदा मनोः स्वायम्भुवेऽन्तरे।

Do you, therefore, O ascetic, do what I command you!—In obedience to this command of the Supreme Lord from whose Speech the Rishi Apantaratamas came into being, the latter, in that Kalpa which is named from the Self-born Manu, distributed and arranged the Vedas.

ततस्तुतोष भगवान् हरिस्तेनास्य कर्मणा॥४२॥

तपसा च सुतप्तेन यमेन नियमेन च।

For that act of the Rishi, the illustrious Hari became pleased with him, as also for his well-performed penances, his vows and observances, and his control of the senses or passions.

मन्वन्तरेषु पुत्रत्वमेवमेव प्रवर्तकः॥४३॥

भविष्यस्यचलो ब्रह्मन्प्रवृष्यश्च नित्यशः।

Addressing him, Narayana said,—At each cycle of Manu, O son, you will act thus about the Vedas. You shall on account of this act of yours, be immutable, O twice-born one, and incapable of being excellent by any one.

पुनस्तिष्ये च सम्प्राप्ते कुरवो नाम भारताः॥४४॥

भविष्यन्ति महात्मानो राजानः प्रथिता भुवि।

When the Kali age will set in, certain princes of Bharata's line, named Kauravas, will take their birth from you. They will be celebrated over Earth as great princes ruling over powerful kingdoms.

तेषां त्वत्तः प्रसूतानां कुलभेदो भविष्यति॥४५॥

परस्परविनाशार्थं त्वाप्तृते द्विजसत्तम।

Born of you, dissension's will break out among them for their destruction at one another's hands during your absence, O foremost of twice-born ones.

तत्राप्यनेकधा वेदान् भेत्स्यते तपसान्वितः॥४६॥

कृष्णे युगे च सम्प्राप्ते कृष्णवर्णो भविष्यसि।

In that age also, gifted with austere penances, you will divide the Vedas into

various classes. Indeed, in that dark age, your complexion will become dark.

धर्माणां विविधानां च कर्ता ज्ञानकरस्तथा।

भविष्यसि तपोयुक्तो न च रागाद् विमोक्ष्यसे॥४७॥

You will made various kinds of duties of flow and various kinds of knowledge also. Although gifted with austere penances, yet you shall never be able to free yourself from desire and attachment to the world.

वीतरागश्च पुत्रस्ते परमात्मा भविष्यति।

महेश्वरप्रसादेन नैतद् वचनमन्यथा॥४८॥

Your son, however, will be freed from every attachment like the Supreme Soul, through the favour of Mahadeva. It will not be otherwise.

यं मानसं वै प्रवदन्ति विप्राः

पितामहस्योत्तमबुद्धियुक्तम।

वसिष्ठमग्र्यं च तपोनिधानं

यस्यातिसूर्यं व्यतिरिच्यते भाः॥४९॥

तस्यान्वये चापि ततो महर्षिः

पराशरो नाम महाप्रभावः।

पिता स ते वेदनिधिर्वरिष्ठो

महातपा वै तपसो निवासः॥५०॥

कानीनगर्भः पितृकन्यकायां

तस्माद्वेषेस्त्वं भविता च पुत्रः॥५१॥

He whom learned Brahmanas call the mind-begotten son of the Grandfather, viz., Vashishtha gifted with great intelligence and like an ocean of penances, and whose splendour excels that of the Sun himself, will be the progenitor of a family in which a great Rishi of the name of Parashara, endued with mighty energy and prowess, will take his birth. That foremost of persons, that ocean of Vedas, that habitation of penances, will become your father. You shall take your birth as the son of a maiden living in the house of her father, through an act of sexual union with the great Rishi Parashara.

भूतभव्यभविष्याणां छिन्नसर्वार्थसंशयः।

ये हतक्रान्तकाः पूर्वं सहस्रयुगपर्ययाः॥५२॥

तांश्च सर्वान् मयोद्दिष्टान् द्रक्ष्यसे तपसान्वितः।

पुनर्द्रक्ष्यसि चानेकसहस्रयुगपर्ययान्॥५३॥

You will entertain no doubts about the meanings of things past, present, and future. Gifted with penances and instructed by me, you will see the incidents of a thousands and thousands of ages long past away. You will see through thousands and thousands of ages also in the future.

अनादिनिधनं लोके चक्रहस्तं च मां मुने।

अनुध्यानान्मम मुने नैतद् वचनमन्यथा॥५४॥

You shall in that birth, see me, O ascetic,—me who am without birth and death,—incarnated on Earth armed with the discus. All this will happen to you, O ascetic, through the merit that you will acquire for your continued devotion to me. These words of mine will never be otherwise.

भविष्यति महासत्त्व ख्यातिश्चाप्यतुला तव।

शनैश्चरः सूर्यपुत्रो भविष्यति मनुर्महान्॥५५॥

You shall be one of the foremost of creatures. Great shall be your fame. The Sun's son Shani (Saturn) will in a future cycle, take birth as the great Manu of that period.

तस्मिन्मन्वन्तरे चैव मन्वादिगणपूर्वकः।

त्वमेव भविता वत्स मत्प्रसादान्न संशयः॥५६॥

During that period, O son, you shall, as regards merits, be superior to even the Manus of the several periods. Forsooth, you will be so through my favour.

यत्किंचिद् विद्यते लोके सर्वं तन्मद्विचेष्टितम्।

अन्यो ह्यन्यं चिन्तयति स्वच्छन्दं विदधाम्यहम्॥५७॥

Whatever exists in the world is the result of my exertion. The thoughts of others may not tally with their deeds. As regards myself, however, I always ordain what I think, without the least obstacles.

एवं सारस्वतमृषिमपान्तरतमं तथा।

उक्त्वा वचनमीशानः साधयस्वेत्यथाब्रवीत्॥५८॥

सोऽहं तस्य प्रसादेन देवस्य हरिमेधसः।

अपान्तरतमा नाम ततो जातोऽऽज्ञया हरेः।

पुनश्च जातो विख्यातो वसिष्ठकुलनन्दनः॥५९॥

Having said these words to the Rishi Apantaratamas, otherwise called by the name

of Sarasvat, the Supreme Lord sent him away, saying to him,—Go!—I am he that was born as Apantaratamas through the behest of Hari. Once more have I taken birth as the celebrated Krishna-Dvaipayana, a delighter of the race of Vashishtha.

तदेतत् कथितं जन्म मा पूर्वकमात्मनः।

नारायणप्रसादेन तथा नारायणांशजम्॥६०॥

I have thus told, you my dear disciples, the circumstances of my own pristine birth which was due to the favour of Narayana in so much that I was a very part of Narayana himself.

मया हि सुमहत् तप्तं तपः परमदारुणम्।

पुरा मतिमतां श्रेष्ठाः परमेण समाधिना॥६१॥

You foremost of intelligent persons, I practised, in days of yore, the austere penances, with the help of the highest abstraction of the mind.

एतद् वः कथितं सर्वं यन्मां पृच्छत पुत्रकाः।

पूर्वजन्म भविष्यं च भक्तानां स्नेहो मया॥६२॥

You sons, actuated by my great love for yourselves who are devoted to me with reverence, I have told you everything about what you wished to know from me. viz., my first birth in days gone by and that other birth subsequent to it.

वैशम्पायन उवाच

एष ते कथितः पूर्वं सम्भवोऽस्मद्गुरोर्नृपा।

व्यासस्याक्लिष्टमनसो यथा पृष्टः पुनः शृणु॥६३॥

Vaishampayana said—

I have thus described to you, O king, the circumstances about the former birth of our revered preceptor, viz., Vyasa of unsullied mind, as asked by you! Listen to me once again!

सांख्यं योगः पाञ्चरात्रं वेदाः पाशुपतं तथा।

ज्ञानान्येतानि राजर्षे विद्धि नामामतानि वै॥६४॥

There are various kinds of religion, O royal sage, who go by various names such as Sankhya, Yoga, the Panch-ratra, Vedas, and Pashupati.

सांख्यस्य वक्ता कपिलः परमर्षिः स उच्यते।

हिरण्यगर्भो योगस्य वेत्ता नान्यः पुरातनः॥६५॥

The promulgator of the Sankhya religion is said to be the great Rishi Kapila. The primeval Hiranyagarbha, and none else, is the promulgator of the Yoga system.

अपान्तरतमाश्चैव वेदाचार्यः स उच्यते।

प्राचीनगर्भं तमृषिं प्रवदन्तीह केचन॥६६॥

The Rishi Apantaratamas is said to be the preceptor of the Vedas, some call that Rishi by the name of Prachina-garbha.

उमापतिर्भूतपतिः श्रीकण्ठो ब्रह्मणः सुतः।

उक्तवानिदमव्यग्रो ज्ञानं पाशुपतं शिवः॥६७॥

The religion known by the name of Pashupata was promulgated by the Lord of Uma, that lord of all creatures, viz., the cheerful Shiva, otherwise known by the name of Shreekantha, the son of Brahman.

पाञ्चरात्रस्य कृत्स्नस्य वेत्ता तु भगवान् स्वयम्।

सर्वेषु च नृपश्रेष्ठ ज्ञानेष्वेतेषु दृश्यते॥६८॥

यथागमं यथाज्ञानं निष्ठा नारायणः प्रभुः।

न चैनमेवं जानन्ति तमोभूता विशाम्पते॥६९॥

The illustrious Narayana is himself the promulgator of the religion, contained in the Pancharatra Scriptures. In all these religions, O foremost of kings, it is seen that the powerful Narayana is the one sole object of exposition. According to the scriptures of these religions and the extent of knowledge they contain, Narayana is the one sole object of adoration they preach. Those persons whose vision, O king, are blinded by darkness, cannot understand that Narayana is the Supreme Soul pervading the entire universe.

तमेव शास्त्रकर्तारः प्रवदन्ति मनीषिणः।

निष्ठां नारायणमृषिं नान्योऽस्तीति वचो मम॥७०॥

Those wise persons who are the authors of the scriptures say that Narayana, who is a Rishi, is the one object of respectful adoration in the universe, I say that there is no other being like Him.

निःसंशयेषु सर्वेषु नित्यं वसति वै हरिः।

संसंशयान् हेतुबलान् नाध्यावसति माधवः॥७१॥

The Supreme God, called by the name of Hari, lives in the hearts of those who have

succeeded in removing all doubts. Madhava never lives in the hearts of those who are under the sway of doubt and who would dispute away everything with the help of false logic.

पाञ्चरात्रविदो ये तु यथाक्रमपरा नृपा।

एकान्तभावोपगतास्ते हरिं प्रविशन्ति वै॥७२॥

They who are conversant with the Pancharatra Scriptures, who are duly observant of the duties laid down therein, and who are whole-mindedly devoted to Narayana, succeed in entering into Narayana.

सांख्यं च योगं च सनातने द्वे

वेदश्च सर्वे निखिलेन राजन्।

सर्वैः समस्तैर्ऋषिभिर्निरुक्तो

नारायणो विश्वमिदं पुराणम्॥७३॥

The Sankhya and the Yoga Systems are eternal. All the Vedas, again, O king, are eternal. The Rishis, in all these systems or religion, have said that this universe existing from ancient times is Narayana's self.

शुभाशुभं कर्म समीरितं यत्

प्रवर्तते सर्वलोकेषु किञ्चित्।

तस्मादधेस्तद्भवतीति विद्याद्

दिव्यन्तरिक्षे भुवि चाप्सु चेति॥७४॥

You should know that whatever acts, good or bad, laid down in the Vedas and occurring in heaven and Earth, the sky between, and the waters, are all made by that ancient Rishi Narayana.

CHAPTER 350

(MOKSHADHARMA PARVA) — Continued.

Account of Soul

जनमेजय उवाच

बहवः पुरुषा ब्रह्मन्नुताहो एक एव तु।

को ह्यत्र पुरुषः श्रेष्ठः को वा योनिरिहोच्यते॥१॥

Janamejaya said—

O twice-born one, are there many souls or is there only one? Who, in the universe, is the

foremost of Souls? What, again, is said to be the source of all things?

वैशम्पायन उवाच

बहवः पुरुषा लोके सांख्ययोगविचारणे।

नैतदिच्छन्ति पुरुषमेकं कुरुकुलोद्बह॥१॥

Vaishampayana said—

In the Sankhya and the Yoga Systems many are the Souls spoken of. O preceptor of Kuru's race, those who follow these systems do not wish to assert that there is but one Purusha in the universe.

बहूनां पुरुषाणां च यथैका योनिरुच्यते।

तथा तं पुरुषं विश्वंव्याख्यास्यामि गुणाधिकम्॥३॥

नमस्कृत्वा च गुरवे व्यासाय विदितात्मने।

तपोयुक्ताय दान्ताय वन्द्याय परमर्षये॥४॥

Similarly in scriptures in which the many Souls are said to have one origin in the Supreme Soul, it may be said that this entire universe is at one with that one Soul of superior attributes. I shall explain this now, after bowing to my preceptor Vyasa, that foremost of Rishis, who is conversant with the soul, endued with penances, self-controlled, and worthy of respectful adoration.

इदं पुरुषसूक्तं हि सर्ववेदेषु पार्थिव।

ऋतं सत्यं च विख्यातपृषिसिंहेन चिन्तितम्॥५॥

This speculation on Purusha, O king, occurs in all the Vedas. It is well-known to be at one with Rita and Truth. The foremost of Rishis, viz., Vyasa, has thought upon it.

उत्सर्गेणापवादेन ऋषिभिः कपिलादिभिः।

अध्यात्मचिन्तामाश्रित्य शास्त्राप्युक्तानि भारत॥६॥

Having occupied themselves with reflection on what is called the spiritual science, various Rishis, O king, having Kapila for their first, have declared their opinions on this subject both generally and particularly.

समासतस्तु यद् व्यासः पुरुषैकत्वमुक्तवान्।

तत् तेऽहं सम्प्रवक्ष्यामि प्रसादादमितौजसः॥७॥

Through the favour of Vyasa of great energy, I shall explain to you what Vyasa has

said in brief on this question of the Oneness of Soul.

अत्राप्युदाहरन्तीमितिहासं पुरातनम्।

ब्रह्मणा सह संवादं त्र्यम्बकस्य विशाम्पते॥८॥

Regarding it is cited the old discourse between Brahman, O king, and the Three-eyed Mahadeva.

क्षीरोदस्य समुद्रस्य मध्ये हाटकसप्रभः।

वैजयन्त इति ख्यातः पर्वतप्रवरो नृप॥९॥

In the midst of the Ocean of milk, there is a very huge mountain of great effulgence like that of gold, known, O king, by the name of Vajayanta.

तत्राध्यात्मगतिं देव एकाकी प्रविचिन्तयन्।

वैराजसदनान्नित्यं वैजयन्तं निषेवते॥१०॥

Going there all alone, from his own abode of great splendour and happiness, the illustrious god Brahman used very often to pass his time, engaged in thinking on the course of spiritual science.

अथ तत्रासतस्तस्य चतुर्वक्त्रस्य धीमत।

ललाटप्रभवः पुत्रः शिव आगाद यदृच्छया॥११॥

While the four-headed Brahman of great intelligence, as seated there, his son Mahadeva, who had originated from his forehead, met him one day in course of his travel through the universe.

आकाशेन महायोगी पुरा त्रिनयनः प्रभुः।

ततः खान्निपपाताशु धरणीधरमूर्धनि॥१२॥

In days of yore, the Three-eyed Shiva endued with power and high Yoga, while proceeding along the sky, saw Brahman seated on that mountain and, therefore, dropped down quickly on its top.

अग्रतश्चाभवत् प्रीतो ववन्दे चापि पादयोः।

तं पादयोर्निपतितं दृष्ट्वा सव्येन पाणिना॥१३॥

With a cheerful heart he appeared before his progenitor and adored his feet. Seeing Mahadeva prostrated at his feet, Brahman took him up with his left hand.

उत्थापयामास तदा प्रभुरेकः प्रजापतिः।

उवाच चैनं भगवांश्चिरस्यागतमात्मजम्॥१४॥

Having thus raised Mahadeva up, Brahman, that powerful and one Lord of all creatures, then addressed his son, whom he met after long time in those words.

पितामह उवाच

स्वागतं ते महाबाहो दिष्ट्या प्राप्तोऽसि मेऽन्तिकम्।
कच्चित् ते कुशलं पुत्र स्वाध्यायतपसोः सदा॥१५॥
नित्यमुग्रतपास्त्वं हि ततः पृच्छामि ते पुनः॥१६॥

The Grandfather said—

Welcome are you, O you of mighty arms! By good luck I see you after such a long time before me. I hope, O son, that everything is right with your penances, and your Vedic studies and recitations. You always observe the austere penances, hence I ask you about the progress and well-being of those penances of yours.

रुद्र उवाच

त्वत्प्रसादेन भगवन् स्वाध्यायतपसोर्मया।
कुशलं चाव्ययं चैव सर्वस्य जगतस्त्वथ॥१७॥

Rudra said—

O Illustrious One, through your grace, all is well with my penances and Vedic studies. It is all right, again, with universe.

चिरदृष्टो हि भगवान् वैराजसदने मया।

ततोऽहं पर्वतं प्राप्तस्त्विमं त्वत्पादसेवितम्॥१८॥

I saw your illustrious self a long while ago in your own home of happiness and effulgence! I am coming thence to this mountain that is not the habitation of your feet.

कौतूहलं चापि हि मे एकान्तगमनेन ते।

नैतत् कारणमल्पं हि भविष्यति पितामह॥१९॥

My mind is filled up with great curiosity for your thus coming into such a secluded mind from your usual religion of happiness and splendour. There must be great reason, O Grandfather, for such an act.

किं नु तत्सदनं श्रेष्ठं क्षुत्पिपासाविवर्जितम्।

सुरासुरैरध्युषितं ऋषिभिश्चरामितप्रभैः॥२०॥

गन्धर्वैरप्सरोभिश्च सततं संनिषेवितम्।

उत्सृज्येमं गिरिवरमेकाकी प्राप्तवानसि॥२१॥

Your own foremost of abodes is free from the pains of hunger and thirst and inhabited by both gods and Asuras, by Rishis of great splendour, as also by Gandharvas and Apsaras. Leaving such a spot of happiness, you live alone in this foremost of mountains. The cause of this cannot but be weighty.

ब्रह्मोवाच

वैजयन्तो गिरिवरः सततं सेव्यते मया।

अत्रैकाग्रेण मनसा पुरुषश्चिन्त्यते विराट्॥२२॥

Brahman said—

This foremost of mountains, called Vijayanta, is always my abode. Here, with concentrated mind, I meditate on the one universal Soul of infinite proportions.

रुद्र उवाच

बहवः पुरुषा ब्रह्मंस्त्वया सृष्टाः स्वयम्भुवा।

सृज्यन्ते चापरे ब्रह्मन् स चैकः पुरुषो विराट्॥२३॥

Rudra said—

Self-create you are. Many are the Souls that have been created by you. Others again, O Brahman, are being created by you. The Infinite Soul, however, of whom you speak, is one and single.

को ह्यसौ चिन्त्यते ब्रह्मंस्त्वयैकः पुरुषोत्तमः।

एतन्मे संशयं ब्रूहि महत् कौतूहलं हि मे॥२४॥

Who is that foremost of Souls, O Brahman, that is being meditated by you? Great is my curiosity about it. Do you kindly remove the doubt that has possessed my mind!

ब्रह्मोवाच

बहवः पुरुषाः पुत्र त्वया ये समुदाहताः।

एवमेतदतिक्रान्तं द्रष्टव्यं नैवमित्यपि॥२५॥

Brahman said—

O son, many are those Souls of whom you speak. The one Soul, however, of whom I am thinking, transcends all Souls and is invisible.

आधारं तु प्रवक्ष्यामि एकस्य पुरुषस्य ते।

बहूनां पुरुषाणां स यथैका योनिरुच्यते॥२६॥

तथा तं पुरुषं विश्वं परमं सुमहत्तमम्।

निर्गुणं निर्गुणा भूत्वा प्रविशन्ति सनातनम्॥२७॥

The many Souls that exist in the universe constitute the basis upon which that one Soul stands; and since that one Soul is said to be the source whence all the innumerable Purushas have originated, hence all the latter, if they succeed in divesting themselves of attributes, become competent to enter into that one Soul who is at one with the universe, who is supreme, who is the foremost of the foremost, who is eternal, and who is himself divested of and is above all qualities.

CHAPTER 351

(MOKSHADHARMA PARVA) —
Continued.

Nature and action of Soul

ब्रह्मोवाच

शृणु पुत्र यथा ह्येष पुरुषः शाश्वतोऽव्ययः।

अक्षयश्चाप्रमेयश्च सर्वगश्च निरुच्यते॥२१॥

Brahman said—

Listen, O son, as to how that Soul is indicated. He is eternal and immutable. He is undecaying and immeasurable. He pervades all things.

न स शक्यस्त्वया द्रष्टुं मयान्यैर्वापि सत्तमा।

सगुणो निर्गुणो विश्वोऽज्ञानदृश्योऽहसौ स्मृतः॥२२॥

O best of all creatures, that soul cannot be seen by you or me, others. Those who are endued with the understanding and the senses but shorn of self-control and tranquillity of soul cannot see him. The Supreme Soul is said to be one that can be seen with the help of knowledge alone.

अशरीरः शरीरेषु सर्वेषु निवसत्यसौ।

वसन्नपि शरीरेषु न स लिप्यति कर्मभिः॥२३॥

Though shorn of body, He lives in every body. Though living, again, in bodies He is never touched by the acts done by those bodies.

ममान्तरात्मा तव च ये चान्ये देहिसंज्ञिताः।

सर्वेषां साक्षिभूतोऽसौ न ग्राह्यः केनचित् क्वचित्॥२४॥

He is my inner soul. He is your inner soul. He is the omniscient Witness living within all embodied creatures and engaged in marking their acts. No one can grasp or comprehend him at any time.

विश्वमूर्धा विश्वभुजो विश्वपादाक्षिनासिकः।

एकश्चरति क्षेत्रेषु स्वैरचारी यथासुखम्॥२५॥

The universe is the crown of his head. The universe is his arms. The universe is his feet. The universe is his eyes. The universe is his nose. Alone and singly, he passed through all bodies, unrestrained by any limitations on his will and as best as it likes him.

क्षेत्राणि हि शरीराणि बीजं चापि शुभाशुभम्।

तानि वेत्ति स योगात्मा ततः क्षेत्रज्ञ उच्यते॥२६॥

Kshetriya is another name for body. And because he knows all bodies as also all good and bad acts, therefore, he, who is the soul of Yoga, is called by the name of Kshetrajna.

नागतिर्न गतिस्तस्य ज्ञेया भूतेषु केनचित्।

सांख्येन विधिना चैव योगेन च यथाक्रमम्॥२७॥

चिन्तयामि गतिं चास्य न गतिं वेद्मि चोत्तराम्।

यथाज्ञानं तु वक्ष्यामि पुरुषं तु सनातनम्॥२८॥

तस्यैकत्वं महत्त्वं च स चैकः पुरुषः स्मृतः।

महापुरुषशब्दं स बिभर्त्येकः सनातनः॥२९॥

No one succeeds in perceiving how he enters into embodied creatures and how he goes out of them. According to the Sankhya mode, as also with the help of Yoga and the due observance of the ordinances prescribed by it, I am engaged in thinking of the cause of that Soul, but, alas, I am unable to comprehend that cause, excellent as it is. I shall, however, according to the extent of my knowledge describe to you that eternal Soul and his Oneness and supreme greatness. The learned speak of him as the one Soul. That one eternal Being deserves the appellation of the great Supreme Purusha.

एको हुताशो बहुधा समिध्यते

एकः सूर्यस्तपसो योनिरेका।

एको वायुर्बहुधा वाति लोके

महोदधिश्चाप्ससां योनिरिकः।

पुरुषश्चैको निर्गुणो विश्वरूप-

स्तं निर्गुणं पुरुषं चाविशन्ति॥१०॥

Fire is an element, but it may be seen to burn up in a thousand places under thousand different circumstances. The Sun is one and single, but his rays extend over the wide universe. Penances are of various kinds, but they have one common origin whence they have originated. The Wind is one, but it blows in various forms in the world. The great Ocean is the one parent of all the waters in the world seen under various circumstances. Shorn of qualities, that one Soul is the universe shown in infinitude. Originating from him, the infinite universe enters into that one Soul again who is above all qualities, when the time for its destruction comes.

हित्वा गुणमयं सर्वं कर्म हित्वा शुभाशुभम्।

उभे सत्यानृते त्यक्त्वा एवं भवति निर्गुणः॥११॥

By renouncing the consciousness of body and the senses, by renouncing all acts good and bad, by renouncing both truth and falsehood, one succeeds in divesting oneself of qualities.

अचिन्त्यं चापि तं ज्ञात्वा भावसूक्ष्मं चतुश्चम्।

विचरेद् योऽसमुन्नद्धः स गच्छेत् पुरुषं शुभम्॥१२॥

The person who realises that inconceivable Soul and comprehends his subtle existence in the four-fold of Aniruddha, Pradyumna, Sankarshana, and Vasudeva, and who, on account of such comprehension, acquires perfect tranquillity of heart, succeeds in entering into, and identifying himself with, that one auspicious Soul.

एवं हि परमात्मानं केचिदिच्छन्ति पण्डिताः।

एकात्मानं तथाऽऽत्मानमपरे ज्ञानचिन्तकाः॥१३॥

Some persons endued with learning speak of Him as the Supreme Soul. Others hold Him as the One Soul. A third class of learned men describe Him as the Soul.

तत्र यः परमात्मा हि स नित्यं निर्गुणः स्मृतः।

स हि नारायणो ज्ञेयः सर्वात्मा पुरुषो हि सः॥१४॥

The truth is that He who is the Supreme Soul is always shorn of qualities. He is Narayana. He is the Universal Soul, and He is the One Purusha. He is never affected by the fruits of deeds as the leaf of the lotus is never drenched by the water one may throw upon it.

न लिप्यते फलैश्चापि पद्मपत्रमिवाम्भसा।

कर्मात्मा त्वपरो योऽसौ मोक्षबन्धैः स युज्यते॥१५॥

The acting Soul is different. That Soul is sometimes engaged in acts and when it succeeds in renouncing acts acquires Liberation or identity with the Supreme Soul.

स सप्तदशकेनापि राशिना युज्यते च सः।

एवं बहुविधः प्रोक्तः पुरुषस्ते यथाक्रमम्॥१६॥

The acting Soul is endued with the seventeen possessions. Thus is it said that there are innumerable kinds of Souls in due order.

यत् तत्कृत्स्नं लोकतन्त्रस्य धाम

वेद्यं परं बोधनीयं स बोद्धा।

मन्ता मन्तव्यं प्राशिता प्राशनीयं

घ्राता घ्रेयं स्पर्शिता स्पर्शनीयम्॥१७॥

In sooth, however, there is but one Soul. He is the abode of all the ordinances in the universe. He is the highest object of knowledge. He is at once the knower and the object to be known. He is at once the thinker and the object of thought. He is the eater and the food that is eaten. He is the smeller and the scent that is smelled. He is at once he that touches and the object that is touched.

द्रष्टा द्रष्टव्यं श्राविता श्रावणीयं

ज्ञाता ज्ञेयं सगुणं निर्गुणं च।

यद् वै प्रोक्तं तात सम्यक् प्रधानं

नित्यं चैतच्छाश्वतं चाव्ययं च॥१८॥

He is the agent that sees and the object that is seen. He is the hearer and the object that is heard. He is the conceiver and the object conceived. He is possessed of qualities and is free from them. He is that, O son, which is named Pradhana (Nature), enduring, eternal, and immutable.

यद् वै सूते धातुराद्यं विधानं

तद् वै विप्राः प्रवदन्तेऽनिरुद्धम्।

यद् वै लोके वैदिकं कर्म साधु

आशीर्युक्तं तद्धि तस्यैव भाव्यम्॥१९॥

He it is who creates the prime ordinance about Dhatri himself. Learned Brahmanas call Him by the name of Aniruddha. Whatever acts of excellent merits and blessings, originate in the world from the Vedas, have been caused by Him.

देवाः सर्वे मुनयः साधु शान्ता-

स्तं प्राग्वंशे यज्ञभागैर्यजन्ते।

अहं ब्रह्मा आद्य ईशः प्रजानां

तस्माज्जातस्त्वं च मत्तः प्रसूतः॥२०॥

मत्तो जगज्जङ्गमं स्थावरं च

सर्वे वेदाः सरहस्या हि पुत्रा॥२१॥

All the gods, and all the Rishis, gifted with tranquil souls, occupying their places on the altar, dedicate to Him the first share of their sacrificial offerings. I that am Brahman, the primeval master of all creatures, have come into being from Him, and you have sprung from me. From me has originated the universe with all its mobile and immobile creatures, and all the Vedas, O son, with their mysteries.

चतुर्विभक्तः पुरुषः स क्रीडति यथेच्छति।

एवं स भगवान् स्वेन ज्ञानेन प्रतिबोध्यतः॥२२॥

Divided into four parts, (viz., Aniruddha, Pradyumna, Sankarshana, and Vasudeva), He sports as He pleases. That illustrious and divine Lord is such, awakened by His own knowledge.

एतत् ते कथितं पुत्र यथावदनुपृच्छतः।

सांख्यज्ञाने तथा योगे यथावदनुवर्णितम्॥२३॥

I have thus answered you, O son, according to your questions, and according to the way in which the matter is explained in the Sankhya System and the Yoga Philosophy."

CHAPTER 352

(MOKSHADHARMA PARVA) —
Continued.

Duties of several modes

युधिष्ठिर उवाच

धर्माः पितामहेनोक्ता मोक्षधर्माश्रिताः शुभाः।

धर्ममाश्रमिणां श्रेष्ठं वक्तुमर्हति मे भवान्॥१॥

Yudhishtira said—

You have, O grandfather, described to us the duties belonging to the Religion of Liberation. You should now tell us what the foremost duties are of persons belonging to the several modes of life.

भीष्म उवाच

सर्वत्र विहितो धर्मः स्वर्गः सत्यफलं महत्।

बहुद्वारस्य धर्मस्य नेहास्ति विफला क्रिया॥२॥

Bhishma said—

"The duties ordained with regard to every mode of life are capable, if well performed, of leading to heaven and the high fruit of Truth. Duties have many doors, and none of the practices enjoined by them fails to produce the desired effect.

यस्मिन् यस्मिन्श्च विषये यो यो याति विनिश्चयम्।

स तमेवाभिजानाति नान्यं भरतसत्तम॥३॥

Whoever adopts a class of duties with steady and firm faith, praises the duties adopted by him to the exclusion of the rest, O chief of Bharata's race.

इमां च त्वं नरव्याघ्र श्रोतुमर्हसि मे कथाम्।

पुरा शक्रस्य कथितां नारदेन महर्षिणा॥४॥

This particular subject, however, which you wish me to describe was in days of yore the subject of conversation between the celestial Rishi Narada and the king of the gods, viz., Indra.

महर्षिर्नारदो राजन् सिद्धस्त्रैलोक्यसम्पत्तः।

पर्येति क्रमशो लोकान् वायुरव्याहृतो यथा॥५॥

The great Rishi Narada, O king, adored of all the world, has been crowned with success.

He wanders through all the worlds unimpeded, like the all-pervading wind itself.

स कदाचिन्महेष्वास देवराजालयं गतः।

सत्कृतश्च महेन्द्रेण प्रत्यासन्नगतोऽभवत्॥६॥

Once upon a time he went to the abode of Indra. Duly honoured by the king of the gods, he sat close to his host.

तं कृतक्षणमासीनं पर्यपृच्छच्छचीपतिः।

महर्षे किञ्चिदश्चर्यमस्ति दृष्टं त्वयानघ॥७॥

Seeing him seated at his ease and free from exhaustion, the husband of Shachi addressed him, saying,—O great Rishi, is there any thing wonderful that has been seen by you, O sinless one?

यदा त्वमपि विप्रर्षे त्रैलोक्यं सचराचरम्।

जातकौतूहलो नित्यं सिद्धश्चरसि साक्षिवत्॥८॥

O twice-born Rishi, crowned with ascetic success, you walk about moved by curiosity, through the universe of mobile and immobile objects, seeing all things.

न ह्यस्त्यविदितं लोके देवर्षे तव किञ्चन।

श्रुतं वाप्यनुभूतं वा दृष्टं वा कथयस्व मे॥९॥

O celestial Rishi, there is nothing in the universe which you do not know. Do you tell me, therefore, of any wonderful event which you may have seen, or heard of, or felt.

तस्मै राजन् सुरेन्द्राय नारदो वदतां वरः।

आसीनायोपपन्नाय प्रोक्तवान् विपुलां कथाम्॥१०॥

Thus questioned, Narada, that foremost of speakers, O king, then began to recite to the king of the gods the extensive history that follows.

यथा येन च कल्पेन स तस्मै द्विजसत्तमः।

कथां कथितवान् पृष्ठस्तथा त्वमपि मे शृणु॥११॥

Listen now to me as I recount that story which Narada told before Indra. I shall describe it in the same way in which the celestial Rishi had described it, and for the same purpose that he had in view."

CHAPTER 353

(Mokshadharma Parva)— Continued

Duties of several modes

भीष्म उवाच

आसीत् किल नरश्रेष्ठ महापद्मे पुरोत्तमे।

गङ्गाया दक्षिणे तीरे कश्चिद् विप्रः समाहितः।

Bhishma said—

"In a beautiful town called by the name of Mahapadma which was situate on the southern side of the river Ganga, there lived, O best of men, a Brahmana of concentrated Soul.

सौम्यः सोमान्वये वेदे गताध्वा छिन्नसंशयः।

धर्मनित्यो जितक्रोधो नित्यतृप्तो जितेन्द्रियः॥२॥

Born in the family of Atri, he was amiable by nature. All his doubts had been removed and he was well conversant with the path he was to follow. Ever practising the duties of religion, he had a complete hold over his passion. Always contented, he was the perfect master of his senses.

तपःस्वाध्यायनिरतः सत्यः सज्जनसम्मतः।

न्यायप्राप्तेन वित्तेन स्वेन शीलेन चान्वितः॥३॥

Given to penances and the study of the Vedas, he was respected by all good men. He acquired riches by fair means and his conduct in all things tallied with the mode of life he led and the order to which he belonged.

ज्ञातिसम्बन्धिविपुले सत्त्वाद्याश्रयसम्पिते।

कुले महति विख्याते विशिष्टां वृत्तिमास्थितः॥४॥

The family to which the belonging was large and famous. He had many kinsmen and relatives, and many children and wives. His conduct was always respectable and faultless.

स पुत्रान् बहुलान् दृष्ट्वा विपुले कर्मणि स्थितः।

कुलधर्माश्रितो राजन् धर्मचर्यास्थितोऽभवत्॥५॥

Observing that he had many children, the Brahmana began to perform religious acts on a large scale. His religious observances, O king, were according to the customs of his own family.

ततः स धर्मं वेदोक्तं तथा शास्त्रोक्तमेव च।

शिष्टाचोर्णं च धर्मं च त्रिविधं चिन्त्य चेतसा॥६॥

The Brahmana thought that there were three kinds of duties laid down for observances. There were, first, the duties ordained in the Vedas about the order in which he was born and the mode of life he was leading. There were, secondly, the duties sanctioned in the scriptures, viz., those especially called the Dharmashastras. And, thirdly, there were those duties that eminent and revered men of ancient times have followed, through not laid down either in the Vedas or the Scriptures.

किन्तु मे स्याच्छुभं कृत्वा किं कृतं किं परायणम्।

इत्येवं खिद्यते नित्यं न च याति विनिश्चयम्॥७॥

Which of these duties should I follow? Which of them, again, followed by me, are likely to produce my benefit? Which, indeed, should be my refuge?—Thoughts like these always troubled him. He could not solve his doubts.

तस्यैवं खिद्यमानस्य धर्मं परममास्थितः।

कदाचिदतिथिः प्राप्तो ब्राह्मणः सुसमाहितः॥८॥

While troubled with such thoughts, a Brahmana of concentrated soul and observant of every superior religion, came to his house as a guest.

स तस्मै सत्क्रियां चक्रे क्रियायुक्तेन हेतुना।

विश्रान्तं सुसमासीनमिदं वचनमब्रवीत्॥९॥

The house-holder duly respected his guest according to those ordinances of worship that are laid down in the scriptures. Seeing his guest refreshed and seated at ease, the host addressed him in the following words.

CHAPTER 354

(MOKSHADHARMA PARVA) —

Continued.

Householders' duties

ब्राह्मण उवाच

समुत्पन्नाभिधानोऽस्मि वाङ्माधुर्येण तेऽनघ।

मित्रत्वमभिपन्नस्त्वं किंचिद् वक्ष्याम तच्छृणु॥१॥

The Brahmana said—

O sinless One, I have become greatly attached to you on account of the sweetness of your conversation. You have become my friend. Listen to me, for I wish to say something to you.

गृहस्थधर्मं विप्रेन्द्र कृत्वा पुत्रगतं त्वहम्।

धर्मं परमकं कुर्यां को हि मार्गो भवेद् द्विज॥२॥

O foremost of Brahmanas, making over the duties of a house-holder to my son, I wish to satisfy the highest duties of man. What, O twice-born one, should be my path?

अहमात्मानमास्थाय एक एवात्मनि स्थितिम्।

कर्तुं काङ्क्षामि नेच्छामि बद्धः साधारणैर्गुणैः॥३॥

Relying upon the soul, I wish to acquire existence in the One Soul. Alas, fettered by the bonds of attachment, I have not the heart to actually perform that task.

यावदेतदतीतं मे वयः पुत्रफलाश्रितम्।

तावदिच्छामि पाथेयमादातुं पारलौकिकम्॥४॥

And since the best portion of my life has passed away as house-holder, I wish to devote the remaining part of my life in acquiring the means of defraying the expenses of my journey in respect of the time to come.

अस्मिन् हि लोकसम्भारे परं पारमभीप्सतः।

उत्पन्ना मे प्रतिरियं कुतो धर्ममयः प्लवः॥५॥

The desire has originated in my mind of crossing the ocean of the world. Alas, whence shall I get the vessel of religion?

संयुज्यमानानि निशम्य लोके

निर्यात्यमानानि च सात्त्विकानि।

दृष्ट्वा तु धर्मध्वजकेतुमालां

प्रकीर्यमाणामुपरि प्रजानाम्॥६॥

न मे मनो रज्यति भोगकाले

दृष्ट्वा यतीन्प्रार्थयतः परत्र।

तेनातिथे बुद्धिबलाश्रयेण

धर्मेण धर्मं विनियुङ्क्ष्व मां त्वम्॥७॥

Hearing that the very gods are persecuted and made to suffer the fruits of their deeds, and seeing the rows of Yama's standards and flags

floating over the heads of all creatures, my hearts fails to derive pleasure from the various objects of pleasure with which it comes into contact. Seeing also that the Yatis depend for their maintenance upon alms obtained in course of their rounds of mendicancy. I have no respect for the religion of the Yatis as well. O my reverend guest, do you, helped by that religion which is founded upon the basis of intelligence and reason, make me observe a particular course of duties and observances.

सोऽतिथिर्वचनं तस्य श्रुत्वा धर्माभिभाषिणः।

प्रोवाच वचनं श्लक्ष्णं प्राज्ञो मधुरया गिराः॥८॥

Bhishma said—

Gifted with great wisdom, the guest hearing this speech of his host which was consistent with virtue, said these sweet words in melodious voice.

अतिथिरुवाच

अहमप्यत्र मुह्यामि ममाप्येष मनोरथः।

न च संनिष्ठयं यामि बहुद्वारे त्रिविष्टपे॥९॥

The Guest said—

I also am confounded about this subject. The same thought occupies my mind. I am unable to arrive at certainty of conclusion. Heaven has many doors.

केचिन्मोक्षं प्रशंसन्ति केचिद् यज्ञफलं द्विजाः।

वानप्रस्थान्प्रयाः केचिद् गार्हस्थ्यं केचिदास्थिताः॥१०॥

There are some that speak highly of Liberation. Some twice-born persons praise the fruits acquired by the performance of sacrifices. Some there are who take refuge in the forest mode of life. Some, again, follow the domestic mode of life.

राजधर्माश्रयं केचित् केचिदात्मफलान्प्रयम्।

गुरुधर्माक्षयं केचित्केचिद् वाक्संयमाश्रयम्॥११॥

Some depend upon the merits attainable by an observance of the royal duties. Some depend upon the fruits of that culture which consists in the control of the soul. Some think that the merits originating from a dutiful obedience to preceptors and seniors are efficacious. Some follow control of speech.

मातरं पितरं केचिच्छुश्रूषन्तो दिवं गताः।

अहिंसया परे स्वर्गं सत्येन च तथा परे॥१२॥

Some, by waiting dutifully upon their mothers and fathers, have gone to heaven. Some have ascended to heaven by practising the duty of mercy, and some by practising Truth.

आहवेऽभिमुखाः केचिन्निहतास्त्रिदिवं गताः।

केचिदुच्छ्रवतैः सिद्धाः स्वर्गमार्गं समाश्रिताः॥१३॥

Some rush to battle, and sacrificing their lives, have attained to heaven. Some again, acquiring success by practising the vow called Unccha, are following the path of heaven.

केचिदध्ययने युक्ता वेदव्रतपराः शुभाः।

बुद्धिमन्तो गताः स्वर्गं तुष्टात्मानो जितेन्द्रियाः॥१४॥

Some have given themselves up to the study of the Vedas. Endued with auspiciousness and wedded to such study, these men, gifted with intelligence, and tranquil souls, and having their senses under complete control, attain to heaven.

आर्जवेनापरे युक्ता निहतानार्जवैर्जनैः।

ऋजवो नाकपृष्ठे वै शुद्धात्मानः प्रतिष्ठिताः॥१५॥

Others, marked by simplicity and truth, have been killed by wicked men. Gifted with pure souls, such men to truth and simplicity, have become respected inhabitants of heaven.

एवं बहुविधैर्लोकैर्धर्मद्वारैरनावृतैः।

ममापि मतिराविम्ना मेघलेखेव वायुना॥१६॥

In this world, it is seen, that men go to heaven through a thousand doors of duty, all standing wide open. My understanding has been troubled by your question, like a cloud before the wind.

CHAPTER 355

(Mokshadharma Parva)— Continued

The story of the Naga king Padma

अतिथिरुवाच

उपदेशं तु ते विप्र करिष्येऽहं यथाक्रमम्।

गुरुणा मे यथाख्यातमर्थतत्त्वं तु मे शृणु॥१॥

The Guest said—

For all that, O Brahmana, I shall try to instruct you duly. Listen to me as I recount to you what I have heard from my preceptor.

यत्र पूर्वाभिसर्गे वै धर्मचक्रं प्रवर्तितम्।

नैमिषे गोमतीतीरे तत्र नागाह्वयं पुरम्॥२॥

In that place whence in course of a former creation, the wheel of virtue was set in motion, in that forest which is known by the name of Naimisha, and which is situate on the banks of the Gomati, there is a city called Nagapura.

समग्रैस्त्रिदशैस्तत्र इष्टमासीद् द्विजर्षभा।

यत्रेन्द्रातिक्रमं चक्रे माध्याता राजसत्तमः॥३॥

There, in that region, all the gods, assembled a grand sacrifice. There the foremost of earthly kings, Mandhatri, defeated Indra, the king of the gods.

कृताधिवासो धर्मात्मा तत्र चक्षुःश्रवा महान्।

पद्मानाभो महानागः पद्म इत्येव विश्रुतः॥४॥

A powerful Naga, of righteous soul, lives in the city that stands in that region. That great Naga is known by the name of Padmanabha or Padma.

स वाचा कर्मणा चैव मनसा च द्विजर्षभा।

प्रसादयति भूतानि त्रिविधे वर्त्मनि स्थितः॥५॥

Walking in the three-fold path (of acts, knowledge, and adoration), he pleases all creatures in thought, word, and deed.

साम्ना भेदेन दानेन दण्डेनेति चतुर्विधम्।

विषमस्थं समस्थं च चक्षुर्ध्यानिन रक्षति॥६॥

Thinking upon all things with great care, he protects the virtuous and punishes the wicked by following the four-fold policy on conciliation, creating dissensions, making gifts or giving bribes, and using force.

तपतिक्रम्य विधिना प्रष्टुमर्हसि काङ्क्षितम्।

स ते परमकं धर्मं न मिथ्या दर्शयिष्यति॥७॥

Going there, you should put to him the questions you wish. He will show you truly what the highest religion is.

स हि सर्वतिथिर्नागो बुद्धिज्ञास्त्रविशारदः।

गुणैरनुपमैर्युक्तः समस्तैराभिकामिकैः॥८॥

That Naga is always fond of guests. Gifted with great intelligence, he is well conversant with the Scriptures. He possesses all desirable virtues the like of which are not to be seen in any other person.

प्रकृत्या नित्यसलिलो नित्यमध्ययने रतः।

तपोदमाभ्यां संयुक्तो वृत्तेनानवरेण च॥९॥

By nature he does those duties which are performed with or in water. He is given to the study of the Vedas. He is endued with penances and self-control. He has great riches.

यज्वा दानपतिः क्षान्तो वृत्ते च परमे स्थितः।

सत्यवागनसूयुश्च शीलवान्नियतेन्द्रियः॥१०॥

He celebrates sacrifices, makes gifts, abstains from doing injury, and practises forgiveness. His conduct is in every way good. Truthful in speech and shorn of malice, his conduct is good and his senses are under proper control.

शेषान्नभोक्ता वचनानुकूलो

हितार्जवोत्कृष्टकृताकृतज्ञः।

अवैरकृद् भूतहिते नियुक्तो

गङ्गाहृदाभ्योऽभिजनोपपन्नः॥११॥

He eats after feeding all his guests and attendants. He is kind of speech. He has knowledge of what is good and what is simple and right and what is censurable. He takes an account of what he does and what he leaves undone. He never acts with hostility towards any one. He is always engaged in doing what is good to all creatures. He belongs to a family which is as pure and stainless as the water of a lake in the midst of the Ganges.

CHAPTER 356

(MOKSHADHARMA PARVA) —

Continued.

The story of the Naga king Padma

ब्राह्मण उवाच

अतिभारोऽथ तस्यैव भारावतरणं महत्।

पराश्रासकरं वाक्यमिदं मे भवतः श्रुतम्॥१॥

The Host replied—

I have heard these words of yours that are so consoling, with as much satisfaction as is experienced by a person heavily loaded when that load is taken off his head or shoulders.

अध्वक्लान्तस्य शयनं स्थानक्लान्तस्य चासनम्।

तृषितस्य च पानीयं क्षुधार्तस्य च भोजनम्॥१२॥

ईप्सितस्येव सम्प्राप्तिरन्नस्य समयेऽतिथेः।

एषितस्यात्मनः काले वृद्धस्यैव सुतो यथा॥१३॥

मनसा चिन्तितस्येव प्रीतिस्निग्धस्य दर्शनम्।

प्रह्लादयति मां वाक्यं भवता यदुदीरितम्॥१४॥

दत्तचक्षुरिवाकाशे पश्यामि विमृशामि च।

The pleasure which a traveller who has made a long journey on foot feels when he lies down on a bed, that which a person feels when he finds a seat after having stood for a long time for want of room, or that which is felt by a thirsty person when he finds a glass of cool water, or that which is felt by a hungry man when he finds good food set before him, or that which a guest feels when a dish of desirable food is placed before him at the proper time, or that which is felt by an old man when after long coveting he gets a son, or that which is felt by one when meeting with a dear friend or relative about whom he had become highly anxious, resembles that which I have been filled on account of these words given vent to by you.

प्रज्ञानवचनाद्योऽयमुपदेशो हि मे कृतः॥१५॥

बाढमेवं करिष्यामि यथा मे भाषते भवान्।

Like a person with upturned look I have heard what has fallen from your lips and am thinking upon their meaning. With these wise words of yours, you have truly instructed me!

इमां हि रजनीं साधो निवसस्व मया सह॥१६॥

प्रभाते यास्यति भवान् पर्याश्रितः सुखोषितः।

असौ हि भगवान् सूर्यो मन्दरश्मिरवाङ्मुखः॥१७॥

Yes, I shall do what you have ordered me to do. You may go tomorrow early in the

morning, passing the night happily with me and removing your fatigue by such rest. See, the rays of the divine Sun have been partially dimmed and the god of day is going in his downward course!

भीष्म उवाच

ततस्तेन कृतातिथ्यः सोऽतिथिः शत्रुसूदन।

उवास किल तां रात्रिं सह तेन द्विजेन वै॥१८॥

Bhishma continued

Hospitably treated by that Brahmana, the learned guest, O destroyer of enemies, passed that night in the company of his host.

चतुर्थधर्मसंयुक्तं तयोः कथयतोस्तदा।

व्यतीता सा निशा कृत्स्ना सुखेन दिवसोपमा॥१९॥

Indeed, both of them passed the night happily, conversing cheerfully with each other on the subject of the duties of the fourth mode of life, viz., Sannyasa. So engrossing was their conversation that the night passed away as if it were day.

ततः प्रभातसमये सोऽतिथिस्तेन पूजितः।

ब्राह्मणेन यथाशक्त्य स्यकार्यमभिकाङ्क्षता॥२०॥

When morning came, the guest was adored with due rites by the Brahmana, who was bent upon doing what was considered by him to be beneficial for himself.

ततः स विप्रः कृतकर्मनिश्चयः

कृताभ्यनुज्ञः स्वजनेन धर्मकृत्।

यथोपदिष्टं भुजगेन्द्रसंश्रयं

जगाम काले सुकृतैकनिश्चयः॥२१॥

Having dismissed his guest, the virtuous Brahmana, determined to achieve his purpose, took leave of his kinsmen and relatives, and started in due time for the abode of that foremost of Nagas, with heart firmly directed towards it.

CHAPTER 357

(MOKSHADHARMA PARVA) —
Continued.

The story of the Naga king Padma

भीष्म उवाच

स वनानि विचित्राणि तीर्थानि च सरांसि च।
अभिगच्छन् क्रमेण सम कंचिन्मुनिमुपस्थितः॥१॥

Bhishma said—

Proceeding by many charming forests and lakes and sacred waters, the Brahmana at last arrived at the asylum of a certain ascetic.

तं स तेन यथोद्दिष्टं नागं विप्रेण ब्राह्मणः।

पर्यपृच्छद् यथान्यायं श्रुत्वैव च जगाम सः॥२॥

Going there, he enquired of him, in proper words, about the Naga of whom he had heard from his guest, and instructed by him he pursued his journey.

सोऽभिगम्य यथान्यायं नागायतनमर्थवित्।

प्रेतृवाहमस्मीति भोःशब्दालंकृतं वचः॥३॥

With a clear idea of the object of his journey the Brahman then reached the house of the Naga. Entering it duly, he announced his arrival in proper words, saying,—Ho! who is there! I am a Brahmana come here as a guest!

तत् तस्य वचनं श्रुत्वा रूपिणी धर्मवत्सला।

दर्शयामास तं विप्रं नागपत्नी पतिव्रता॥४॥

Hearing these words, the chaste wife of the Naga, endued with great beauty and devoted to the observance of all duties, showed herself.

सा तस्मै विधिवत् पूजां चक्रे धर्मपरायणा।

स्वागतेनागतं कृत्वा किं करोमीति चाब्रवीत्॥५॥

Always attentive to the duties of hospitality, she adored the guest with due rites, and welcoming him, said,—What can I do for you?

ब्राह्मण उवाच

विश्रान्तोऽभ्यर्चितश्चास्मि भवत्या श्लक्ष्णया गिरा।

द्रष्टुमिच्छामि भवति देवं नागमुत्तमम्॥६॥

The Brahmana said—

O lady, I am sufficiently honoured by you with the sweet words you have said unto me.

The fatigue of the journey has also been removed. I wish, O blessed lady, to see your excellent husband.

एतद्धि परं कार्यमेतान्ते परमेष्ठितम्।

अनेन चार्थेनास्म्यद्य सम्प्राप्तः पन्नागाश्रमम्॥७॥

This is my great object. This is the one object of my desire. It is for this reason that I have come to-day to the house of the Naga your husband.

नागभार्योवाच

आर्यः सूर्यरथं वोढुं गतोऽसौ मासचारिकः।

सप्ताष्टभिर्दिनैर्विप्र दर्शयिष्यत्यसंशयम्॥८॥

The Wife of the Naga said—

Reverend Sir, my husband has gone to drag the car of the Sun for a month. O learned Brahmana, he return in fifteen days, and will, forsooth, appear before you.

एतद्विदितमार्यस्य विवासकरणं तव।

भर्तुर्भवतु किं चान्यत् क्रियतां तद् वदस्व मे॥९॥

I have thus told you the reason of my husband's absence from home. Be that as it may, what else is there that I can do for you? Tell me this.

ब्राह्मण उवाच

अनेन निश्चयेनाहं साध्वि सम्प्राप्तवानिह।

प्रतीक्षन्नागमं देवि वत्स्याम्यस्मिन् महावने॥१०॥

The Brahmana said—

O chaste lady, I have come here with the object of seeing your husband. O reverend dame, I shall live in the adjacent forest, waiting for his return.

सम्प्राप्तस्यैव चाव्यग्रमावेद्योऽहमिहागतः।

ममाभिगमनं प्राप्तो वाच्यश्च वचनं त्वया॥११॥

When your husband returns, do kindly tell him that I have arrived at this place actuated by the desire of seeing him. You should also inform me of his return when that event takes place.

अहमप्यत्र वत्स्यामि गोमत्याः पुलिने शुभे।

कालं परिमिताहारो यथोक्तं परिपालयन्॥१२॥

O blessed lady, I shall, till then, live on the banks of the Gomati, waiting for his return and living restricted diet.

ततः स विप्रस्तां नागीं समाधाय पुनः पुनः।

तदेव पुलिनं नद्याः प्रययौ ब्राह्मणर्षभः॥१३॥

Having said this repeatedly to the wife of the Naga, the foremost of Brahmanas went to the banks of the Gomati for living there till the time of Naga's return.

CHAPTER 358

(MOKSHADHARMA PARVA) —
Continued.

The story of the Naga king Padma

भीष्म उवाच

अथ तेन नरश्रेष्ठ ब्राह्मणेन तपस्विना।

निराहारेण वसता दुःखितास्ते भुजङ्गमाः॥१॥

Bhishma said—

These Nagas of that city became greatly distressed when they saw that that Brahmana, devoted to the practice of penances, continued to live in the forest, entirely abstaining from food, in expectation of the arrival of the Naga king.

सर्वे सम्भूय सहिता ह्यस्य नागस्य बान्धवाः।

भ्रातरस्तनया भार्या ययुस्तं ब्राह्मणं प्रति॥२॥

All the kinsmen and relatives of the great Naga, including his brothers and children and wife, assembling together, went to the spot where the Brahmana was living.

तेऽपश्यन् पुलिने तं वै विविक्ते नियतव्रतम्।

समासीनं निराहारं द्विजं जण्यपरायणम्॥३॥

Arrived on the banks of the Gomati, they saw that twice-born one seated in a solitary place, abstaining from food of every sort, observant all the while of excellent vows, and engaged in silently reciting certain Mantras.

ते सर्वे समतिक्रम्य विप्रमभ्यर्च्य चासकृत्।

ऊचुर्वाक्यमसंदिग्धमतिथेयस्य बान्धवाः॥४॥

Approaching the Brahmana and offering him due adorations, the kinsmen and relatives

of the great Naga said to him these candid words.

षष्ठो हि दिवसस्तेऽद्य प्राप्तस्येह तपोधन।

न चाभिभापसे किञ्चिदाहारं धर्मवत्सल॥५॥

O Brahmana having asceticism, for your riches, that is the sixth day of your arrival here, but you speak no word about your food, O twice-born one you are devoted to virtue.

अस्मानभिगतश्चासि वयं च त्वामुपस्थिताः।

कार्यं चातिथ्यमस्माभिर्वयं सर्वे कुटुम्बिनः॥६॥

You have come to us. We too are here in attendance upon you. It is absolutely necessary that we should do the duties of hospitality by you. We are all relations of the Naga king with whom you have business.

मूलं फलं वा पर्णं वा पयो वा द्विजसत्तम्।

आहारहेतोरन्नं वा भोक्तुमर्हसि ब्राह्मण॥७॥

Roots or fruit, leaves, or water, or rice or meat, O best of Brahmanas, you should take for food.

त्यक्ताहारेण भवता वने निवसता त्वया।

बालवृद्धमिदं सर्वं पीड्यते धर्मसंकटात्॥८॥

For your living in this forest under such circumstances of total abstention from food, the whole community of Nagas young and old is being aggrieved, since this your fast implies negligence on our part to discharge the duties of hospitality.

न हि नो भूणहा कश्चिज्जातापद्यन्तोऽपि वा।

पूर्वाशी वा कुले ह्यस्मिन् देवतातिथिवन्धुषु॥९॥

We have none amongst us who has been guilty of Brahmanicide. None of us has been guilty of Brahmanicide. None of us has ever lost a son immediately after birth. No one has been born in our race who has eaten before serving the gods or guests or relatives arrived at his house.

ब्राह्मण उवाच

उपदेशेन युष्माकमाहारोऽयं कृतो मया।

द्विरूनं दशरात्रं वै नागस्यागमनं प्रति॥१०॥

The Brahmana said—

On account of these solicitations of you all, I may be considered to have broken my fast. Eight days remain when the king of the Nagas will return.

यद्यष्टरात्रेऽतिक्रान्ते नागमिष्यति पन्नगः।

तदाहारं करिष्यामि तन्निमित्तमिदं व्रतम्॥११॥

If, on the expire of the eighth night hence, the king of the Nagas do not come back, I shall then break this fast by eating. Indeed, this vow of abstaining from all food that I am observing is on account of my respect for the Naga king.

कर्तव्यो न च संतापो गम्यतां च यथागतम्।

तन्निमित्तमिदं सर्वं नैतद् भेत्तुमिहार्हम्॥१२॥

You should not grieve for what I am doing. Do you all return to whence you came. This my vow is on his account. You should not do anything on account of which this my vow may be broken.

ते तेन समनुज्ञाता ब्राह्मणेन भुजङ्गमाः।

स्वमेव भवनं जग्मुःकृतार्था नरर्षभा॥१३॥

The assembled Nagas, thus addressed by Brahmana, were sent away by him, whereupon, O foremost of men, they returned to their respective quarters.

CHAPTER 359

(MOKSHADHARMA PARVA) —
Continued.

The story of the Naga king Padma

भीष्म उवाच

अथ काले बहुतिथे पूर्णे प्राप्तो भुजङ्गमः।

दत्ताभ्यनुज्ञः स्वं वेश्म कृतकर्मा विवस्वता॥१॥

Bhishma said—

Upon the expire of full fifteen days, the Naga king (Padmanabha), having finished his task of dragging the car of the Sun and obtained the latter's permission, returned to his own house.

तं भार्याप्युपचक्राम पादशौचादिभिर्गुणैः।

उपपन्नां च तां सार्धं पन्नगः पर्यपृच्छत॥२॥

अथ त्वमसि कल्याणि देवतातिथिपूजने।

पूर्वपुक्तेन विधिना युक्ता युक्तेन मत्समम्॥३॥

Seeing him return, his wife approached him quickly for washing his feet and dutifully satisfying other tasks of a similar nature. Having performed these tasks, she sat by his side. The Naga then, refreshed from fatigue, addressed his dutiful and chaste wife, saying,—I hope, my dear wife, that during my absence you have not neglected to adore the gods and guests according to the instructions I gave you, and according to the ordinances laid down in the scriptures.

न खल्वस्यकृतार्थेन स्त्रीबुद्ध्या मार्दवीकृता।

मद्वियोगेन सुश्रोणि विमुक्ता धर्मसेतुना॥४॥

I hope, without yielding to that impure understanding which is natural to persons of your sex, you have, during my absence from home, been firm in the observance of the duties of hospitality. I trust that you have not gone beyond the barriers of duty and virtue.

नागभार्योवाच

शिष्याणां गुरुशुश्रूषा विप्राणां वेदधारणम्।

भृत्यानां स्वामिवचनं राज्ञो लोकानुपालनम्॥५॥

सर्वभूतपरित्राणं क्षत्रधर्म इहोच्यते।

वैश्यानां यज्ञसंवृत्तिरातिथेयसमन्विता॥६॥

The Wife of the Naga said—

The duty of disciples is to wait respectfully upon their preceptor for doing his bidding; that of Brahmanas is to study the Vedas and bear them in memory; that of servants is to obey the commands of their masters; that of the king is to protect his people by supporting the good and punishing the wicked. It is said that the duties of a Kshatriya are the protection of all creatures from wrong and oppression.

विप्रक्षत्रियवैश्यानां शुश्रूषा शूद्रकर्म तत्।

गृहस्थधर्मो नागेन्द्र सर्वभूतहितैषिता॥७॥

The duty of the Shudra is to serve with humility persons of the twice-born orders, viz., Brahmanas and Kshatriyas and Vaishyas. The religion of the house-holder, O king of the Nagas, consists in doing good to all creatures.

नियताहारता नित्यं व्रतचर्या यथाक्रमम्।

धर्मो हि धर्मसम्बन्धादिन्द्रियाणां विशेषतः॥८॥

Frugality of fare and observance of vows in due order, form merit (for persons of all classes) on account of the connection that exists between the senses and the duties of religion.

अहं कस्य कुतो वापि कः को मे ह भवेदिति।

प्रयोजनमतिर्नित्यमेवं मोक्षाश्रमे वसेत्॥९॥

Who am I? Whence have I come? What are others to me and what am I to others?—these are the thoughts to which the mind should ever be given by him who leads that course of life which leads to Liberation.

पतिव्रतात्वं भार्यायाः परमो धर्म उच्यते।

तवोपदेशानागेन्द्र तच्च तत्त्वेन वेद्वि वै॥१०॥

Chastity and obedience to the husband from the highest duty of wife. Through your instruction, O king of Nagas, I have learnt this well.

साहं धर्मं विजानन्ती धर्मनित्ये त्वयि स्थिते।

सत्पथं कथमुत्सृज्य यास्यामि विषयं पथः॥११॥

I, therefore, that am well versed in my duty, and that have you for my husband,—you who are devoted to virtue,—O, why shall I, falling off from the path of duty, tread along the path of disobedience and sin?

देवतानां महाभाग धर्मचर्या न हीयते।

अतिथीनां च सत्कारे नित्युक्तास्म्यतन्द्रिता॥१२॥

During your absence from home, the adorations to the gods have not suffered in any respect. I have also, without the slightest negligence, performed the duties of hospitality towards persons arrived as guests in your house.

सप्ताष्टदिवसास्त्वद्य विप्रस्येहागतस्य वै।

तच्च कार्यं न मे ख्याति दर्शनं तव काङ्क्षति॥१३॥

Fifteen days ago a Brahmana has come here. He has not given out his object to me. He wishes to see you.

गोमत्यास्त्वेष पुलिने त्वद्दर्शनसमुत्सुकः।

आसीनो वर्तयन् ब्रह्म ब्राह्मणः संशितव्रतः॥१४॥

Living on the banks of the Gomati, he is anxiously expecting your return. Of rigid vows, that Brahmana is sitting there, engaged in the recitation of Brahma.

अहं त्वेन नागेन्द्र सत्यपूर्वं समाहिता।

प्रस्थाप्यो मत्सकाशं स सम्प्राप्तो भुजगोत्तमः॥१५॥

O king of the Nagas, I have made a promise to him that I would send you to him as soon as you would return to your house.

एतच्छ्रुत्वा महाप्राज्ञ तत्र गन्तुं त्वमर्हसि।

दातुमर्हसि वा तस्य दर्शनं दर्शनश्रवः॥१६॥

Hearing these words of men, O best of Nagas, you should go there. O you who hear with your eyes, you should great to that twice-born person the object that has brought him here.

CHAPTER 360

(MOKSHADHARMA PARVA) —

Continued.

The story of the Naga king Padma

नाग उवाच

अथ ब्राह्मणरूपेण कं तं समनुपश्यसि।

मानुषं केवलं विप्रं देवं वाथ शुचिस्मिते॥१॥

The Naga said—

O you of sweet smiles, for whom have you taken that Brahmana? Is he really a human being or is he some god that has come here in the disguise of a Brahmana?

को हि मां मानुषः शक्तो द्रष्टुकापो यशस्विनि।

संदर्शनरुचिर्वाक्यमाज्ञापूर्वं वदिष्यति॥२॥

O you of great fame, who is there among men who would be desirous of seeing are or that would be competent for the purpose? Can a human being, desiring to see me, leave such a command with you about sending me to him for paying him a visit at the place where he is living?

सुरासुरगणानां च देवर्षीणां च भाविनि।

ननु नागा महावीर्याः सौरसेयास्तरस्विनः॥३॥

Amongst the gods and Asuras and celestial Rishis, O amiable lady, the Nagas are endued with great energy. Having great speed, they are endued again with excellent fragrance.

वन्दनीयश्च वरदा वयमप्यनुयायिनः।

मनुष्याणां विशेषेण नावेक्ष्या इति मे मतिः॥४॥

They deserve to be adored. They are capable of granting boons. Indeed, we too deserve to be followed by others. I tell you, O lady, that we cannot be seen by human beings.

नागभार्योवाच

आर्जवेन विजानामि नासौ देवोऽनिलाशन।

एकं तस्मिन् विजानामि भक्तिमानतिरोषण॥५॥

The Wife of the Naga King said—

Judging by his simplicity and candour I know that that Brahmana is not any god who lives on air. O you of great anger, I also know this, viz., that he respects you with all his heart.

स हि कार्यान्तराकाङ्क्षी जलेप्सुः स्तोकको यथा।

वर्ष वर्षप्रियः पक्षी दर्शनं तव काङ्क्षति॥६॥

He seeks the accomplishment of some object that depends upon your help. As the bird called Chataka, which is fond of rain, waits in earnest expectation of a shower, so is that Brahmana waiting is expectation of a meeting with you.

हित्वा त्वदर्शनं किञ्चिद् विघ्नं न प्रतिपालयेत्।

तुल्यऽप्याभिजने जातो न कश्चित् पर्युपासते॥७॥

Let no calamity befall him on account of his inability to obtain a sight of you. No person born like you in a respectable family can be considered to remain respectable by neglecting a guest arrived at his house.

तद्रोधं सहजं त्यक्त्वा त्वमेनं द्रष्टुमर्हसि।

आशाच्छेदेन तस्याद्य नात्मानं दंष्टुमर्हसि॥८॥

Renouncing that anger which is natural to you, you should go and see that Brahmana. You should not allow yourself to be consumed by disappointing that Brahmana.

आशया ह्यभिपन्नानामकृत्वाश्रुप्रमार्जनम्।

राजा वा राजपुत्रो वा भूणहत्यैव युज्यते॥९॥

The king or the prince, by refusing to wipe the tears of persons who come to him from hopes of relief, commits the sin of foeticide. By abstaining from speech one acquire wisdom.

मौने ज्ञानफलावाप्तिर्दनेन च यशो महत्।

वागमिव सत्यवाक्येन परत्र च महीयते॥१०॥

By practising gifts one acquires great fame. By observing truthfulness of speech, one acquire the fit of eloquence and comes to be respected in heaven.

भूप्रदानेन च गतिं लभत्याश्रमसम्पिताम्।

न्याय्यस्यार्थस्य सम्प्राप्तिं कृत्वा फलमुपाश्रुते॥११॥

By giving away land one acquires that high end which is ordained for Rishis leading the sacred mode of life. By acquiring riches through fair means one succeeds in acquiring many desirable fruits.

अभिप्रेतामसंश्लिष्टां कृत्वा चात्महितां क्रियाम्।

न याति निरयं कश्चिदिति धर्मविदो विदुः॥१२॥

By doing in full what is good for oneself, one can avoid going to hell. This is what the righteous say.

नाग उवाच

अभिमानैर्न मानो मे जातिदोषेण वै महान्।

रोषः संकल्पजः साध्वि दग्धो वागग्निना त्वया॥१३॥

The Naga said—

I had no arrogance. On account, however, of my birth, my pride was considerable. Of anger which is born of desire, O blessed lady, I have none. It has all been consumed by the fire of your excellent instructions.

न च रोषादहं साध्वि पश्येयमधिकं तमः।

तस्य वक्तव्यतां यान्ति विशेषेण भुजङ्गयाः॥१४॥

I do not see, O blessed lady, any darkness that is thicker than anger. On account, however, of the Nagas having excess of anger, they have become objects of reproach with all persons.

रोषस्य हि वशं गत्वा दशग्रीवः प्रतापवान्।

तथा शक्रप्रतिस्पर्धी हतो रामेण संयुगे॥१५॥

By yielding to the influence of anger, the ten-headed Ravan of great prowess, became the rival Shakra and was for that reason killed by Rama in battle.

अन्तःपुरगतं वत्सं श्रुत्वा रामेण निर्हृतम्।

धर्षणारोषसंविग्नाः कार्तवीर्यसुता हताः॥१६॥

Hearing that the Rishi Rama of Bhrgu's race had entered the inner apartments of their palace for bringing away the calf of the Homa cow of his father, the sons of Karttavirya, yielding to anger, took such entry as an insult to their royal house, and as the result thereof, they met with destruction at the hands of Rama.

जामदग्न्येन रामेण सहस्रनयनोपमः।

संयुगे निहतो रोषात् कार्तवीर्यो महाबलः॥१७॥

Indeed, Karttavirya of great strength, resembling the thousand-eyed Indra himself, on account of his having yielded to anger, was killed in battle by Rama of Jamadagni's race.

तद्देव तपसां शत्रुः श्रेयसां विनिपातकः।

निगृहीतो मया रोषः श्रुत्वैवं वचनं तव॥१८॥

Verily, O amiable lady, at your words I have controlled my anger, that enemy of penances, that destroyer of all that is beneficial for himself.

आत्मानं च विशेषेण प्रशंसाभ्यनपायिनी।

यस्य मे त्वं विशालाक्षि भार्या गुणसमन्विता॥१९॥

I praise my own self greatly since, O large-eyed one, I am fortunate enough to have you as my wife,—you who are possessed of every virtue and who have inexhaustible merits.

एष तत्रैव गच्छामि यत्र तिष्ठत्यसौ द्विजः।

सर्वथा चोक्तवान् वाक्यं स कृतार्थः प्रयास्यति॥२०॥

I shall now proceed to that spot where the Brahmana is living. I shall certainly address that Brahmana in proper words, and he shall certainly go hence, his wishes being done.

CHAPTER 361

(MOKSHADHARMA PARVA) —

Continued.

The story of the Naga king Padma

भीष्म उवाच

स पन्नगपतिस्तत्र प्रययौ ब्राह्मणं प्रति।

तमेव मनसा ध्यायन् कार्यवत्तां विचारयन्॥१॥

Bhishma said—

Having said these words to his dear wife, the king of the Nagas proceeded to in exposition of an interview with him. As wondered as to that the business could be that had brought him to the Naga city.

तपतिक्रम्य नागेन्द्रो मतिमान् स नरेश्वर।

प्रोवाच मधुरं वाक्यं प्रकृत्या धर्मवत्सलः॥२॥

भो भो क्षाम्याभिभाषे त्वां न रोषं कर्तुमर्हसि।

इह त्वमभिसम्प्राप्तः कस्यार्थं किं प्रयोजनम्॥३॥

Arrived before him, O king of men, that foremost of Nagas, devoted by his nature to virtue, addressed his guest in sweet words, saying,—O Brahmana, do not give way to anger. I address you in peace! Do not be angry! For whom have you come here? What is your object?

आभिमुख्यादधिक्रम्य स्नेहात् पृच्छामि ते द्विज।

विविक्ते गोमतीतीरे कं वा त्वं पर्युपाससे॥४॥

Coming to you, I ask you in love, O twice-born one! Whom do you worship in this retired spot on the banks of the Gomati?

ब्राह्मण उवाच

धर्मारण्यं हि मां विद्धि नागं द्रष्टुमिहागतम्।

पद्मानां द्विजश्रेष्ठ तत्र मे कार्यमाहितम्॥५॥

The Brahmana said—

Know that my name is Dharmaranya, and that I have come here for seeing the Naga Padamanabha, O foremost O all twice-born persons! With him I have some business!

तस्य चाहमसानिध्ये श्रुतवानस्मि तं गतम्।

स्वजनात् तं प्रतीक्षामि पर्जन्यमिव कर्षकः॥६॥

I have heard that he is not at home and that, therefore, I am not now near his present habitation. Like a Chataka waiting in expectation of the clouds, I am waiting for him whom I consider as dear to me!

तस्य चाक्लेशकरणं स्वस्तिकारसमाहितम्।

आवर्तयामि तद् ब्रह्म योगयुक्तो निरामयः॥७॥

For removing all evil from him and bringing about what is good to him, I am engaged in reciting the Vedas till he comes and am in Yoga and passing my time happily!

नाग उवाच

अहो कल्याणवृत्तस्त्वं साधुः सज्जनवत्सलः।

अवाच्यस्त्वं महाभाग परं स्नेहेन पश्यसि॥८॥

The Naga said—

Indeed, your conduct is highly good. Pious you are and devoted to the well being of all pious persons, O highly blessed Brahmana, every praise is due to you? You see the Naga with eyes of affection.

अहं स नागो विप्रर्षे यथा मां विन्दते भवान्।

आज्ञापय यथा स्वैरं किं करोमि प्रियं तव॥९॥

I am that Naga, O learned Rishi, whom you seek! Do you order me, as you wish, in respect of what is agreeable to you and what I should do for you!

भवन्तं स्वजनादस्मि सम्प्राप्तं श्रुतवानहम्।

अतस्त्वां स्वयमेवाहं द्रष्टुमभ्यागतो द्विज॥१०॥

Having heard from my wife that you are here, I have to come this spot, O twice-born one, for seeing you!

सम्प्राप्तश्च भवानद्य कृतार्थः प्रतियास्यति।

विस्रब्धो मां द्विजश्रेष्ठ विषये योक्तुमर्हसि॥११॥

When you come here, you are certain to return hence with your object fulfilled. You should, O foremost of twice-born persons, employ me to any task with all confidence!

वयं हि भवता सर्वे गुणक्रीता विशेषतः।

यस्त्वमात्महितं त्यक्त्वा मामेवेहानुसृत्यसे॥१२॥

All of us have certainly been purchased by you with your merits, since you disregarding

what is for your own good, has employed your time in seeking the well-being of ourselves!

ब्राह्मण उवाच

आगतोऽहं महाभाग तव दर्शनलालसः।

कंचिदर्थमनर्थज्ञः प्रष्टुकामो भुजङ्गम्॥१३॥

The Brahmana said—

O highly blessed Naga, I have come here, actuated by the desire of seeing you! I have come here, ignorant as I am with all things, for asking you about something, O snake!

अहमात्मानमात्मस्थो मार्गमाणोऽऽत्पनो गतिम्।

वासार्थिनं महाप्रज्ञं चलच्चित्तमुपास्मि ह॥१४॥

Relying on the Soul, I wish to attain to the Supreme Soul which is the end of the Individual Soul. I am neither attached to, nor dissociated from, the world.

प्रकाशितस्त्वं स्वगुणैर्यशोगर्भगभस्तिभिः।

शशाङ्ककरसंस्पृशैर्हृदयैरात्मप्रकाशितैः॥१५॥

You shine with the effulgence of your own merits covered by fame,—with an effulgence that is as sweet as that of the moon.

तस्य मे प्रश्नमुत्पन्नं छिन्धि त्वमनिलाशन।

पश्चात् कार्यं वदिष्यामि श्रोतुमर्हति तद् भवान्॥१६॥

O you who subsist on air only, do you first answer a question that I wish to put to you! Afterwards I shall inform you of the object with which I have come here.

CHAPTER 362

(Mokshadharma Parva)—Continued

The story of the Naga king Padma

ब्राह्मण उवाच

विवस्वतो गच्छति पर्ययेण

वोढुं भवांस्तं रथमेकचक्रम्।

आश्चर्यभूतं यदि तत्र किंचिद्

दृष्टं त्वया शंसितुमर्हसि त्वम्॥११॥

The Brahmana said—

You go for dragging the one-wheeled car of Vivasvat according to your turn. You should

describe to me anything wonderful that you may have seen in those regions through which you pass.

नाग उवाच

अष्टर्याणामनेकानां प्रतिष्ठा भगवान् रविः।

यतो भूताः प्रवर्तन्ते सर्वे त्रैलोक्यसम्पत्ताः॥१॥

The Naga said—

The divine Sun is the refuge or home of numberless wonders. All the creatures that inhabit the three worlds have sprung from the Sun.

यस्य रश्मिसहस्रेषु शाखास्त्रिव विहंगमाः।

वसन्त्याश्रित्य मुनयः संसिद्धा दैवतैः सह॥३॥

Numberless Munis, crowned with ascetic success, together with all the gods, live in the rays of the Sun like birds perching on the branches of trees.

यतो वायुर्विनिःसृत्य सूर्यरश्म्याश्रितो महान्।

विजृम्भत्यम्बरे तत्र किमष्टर्यमतः परम्॥४॥

What, again, can be more wonderful than this that the powerful Wind, emanating from the Sun, takes refuge in his rays and thence yawns over universe?

विभज्य तं तु विप्रर्षे प्रजानां हितकाव्यया।

तोयं सृजति वर्षासु किमष्टर्यमतः परम्॥५॥

What can be more wonderful than this, O twice-born Rishi, that the Sun, dividing the Wind into many parts from desire of doing good to all creatures, creates rain that falls in the rain sea on?

यस्य मण्डलमध्यस्थो महात्मा परमत्विषा।

दीप्तः समीक्षते लोकान् किमष्टर्यमतः परम्॥६॥

What can be more wonderful than this the Supreme Soul, from within the solar disc, himself bathed in burning effulgence, looks upon the universe?

शुक्रो नामासितः पादो यश्च वारिधरोऽम्बरे।

तोयं सृजति वर्षासु किमष्टर्यमतः परम्॥७॥

What can be more wonderful than this that the Sun has a black ray which, changes itself into clouds charged with rain and pours showers of rain when the season comes?

योऽष्टमासांस्तु शुचिना किरणेनोक्षितं पयः।

प्रत्यादत्ते पुनः काले किमष्टर्यमतः परम्॥८॥

What can be more wonderful than this that drinking up for eight months the rain he pours down he pours it down again in the rainy season.

यस्य तेजोविशेषेषु स्वयमात्मा प्रतिष्ठितः।

यतो बीजं मही चेयं धार्यति सचराचरा॥९॥

In certain rays of the Sun, the Soul of the universe said to live. From Him is the seed of all things, and it is He that supports the earth with all her mobile and immobile creatures.

यत्र देवो महाबाहुः शाश्वतः पुरुषोत्तमः।

अनादिनिधनो विप्र किमष्टर्यमतः परम्॥१०॥

What can be more wonderful, O Brahmana, than this, that the foremost of Purushas, eternal and mighty-armed, endued with great effulgence, eternal, and without beginning and without end, lives in the Sun?

आष्टर्याणामिवाष्टर्यमिदमेकं तु मे शृणु।

विमले यन्मया दृष्टमम्बरे सूर्यसंभ्रयात्॥११॥

Listen, however, to one thing I shall tell you now. It is the wonder of wonders. I have seen it in the clear sky, on account of my nearless to the Sun.

पुरा मध्याह्नसमये लोकांस्तपति भास्करे।

प्रतदित्यप्रतीकाशः सर्वतः समदृश्यत्॥१२॥

In former times, one day at the hour of noon, while the Sun was shining in all his glory and giving heat to everything we saw a Being coming towards the Sun, who seemed to shine with effulgence that was equal to that of the Sun himself.

स लोकांस्तेजसा सर्वान् स्वभासा निर्विभासयन्।

आदित्याभिमुखोऽभ्येति गगनं पाटयन्निवा॥१३॥

Making all the worlds shine up with his glory and filling them with his energy, he came, as I have already told you towards the Sun, rending the sky, as it were, for passing through it.

हुताहुतिरिव ज्योतिर्व्याप्य तेजोमरीचिभिः।

अनिर्देश्येन रूपेण द्वितीय इव भास्करः॥१४॥

The rays that came out of his body seemed to resemble the blazing effulgence of libations of clarified butter poured into the sacrificial fire. On account of his energy and splendour he could not be looked at. His form seemed to be indescribable. Indeed, he appeared to us to be like a second Sun.

तस्याभिगमनप्राप्तौ हस्तौ दत्तौ विवस्वता।

तेनापि दक्षिणो हस्तो दत्तः प्रत्यर्चितार्थिना॥१५॥

As soon as he came near the Sun extended his two hands. For honouring the Sun in return, he also extended his right-hand.

ततो भित्तैव गगनं प्रविष्टो रश्मिमण्डलम्।

एकीभूतं च तत् तेजः क्षणेनादित्यतां गतम्॥१६॥

The latter then, piercing through the sky, entered into the Sun's disc. Mingling then with the Sun's energy, he seemed to be changed into the Sun's self.

तत्र नः संशयो जातस्तयोस्तेजः समागमे।

अनयोः को भवेत् सूर्यो रथस्थो योऽयमागतः॥१७॥

When the two energies thus met together, we were so confounded that we could not any longer make out which was which. Indeed, we could not make out who was the Sun whom we bore on his car, and who was Being that we had seen coming through the sky.

ते वयं जातसंदेहाः पर्यपृच्छामहे रविम्।

क एष दिवमाक्रम्य गतः सूर्य इवापरः॥१८॥

Filled with confusion, we then addressed the Sun, saying,—O illustrious one, who is this Being who has mixed himself with you and has been charged into your second self.

CHAPTER 363

(MOKSHADHARMA PARVA) —
Continued.

The story of the Naga king Padma

सूर्य उवाच

नैव देवोऽनिलसखो नासुरो न च पन्नगाः।

उज्ज्वलित्वते सिद्धो मुनिरेव दिवं गतः॥१॥

Surya said—

This Being is not the god of the fire, he is not an Asura. Nor is he a Naga. he is a Brahmana who has attained to heaven on account of his having been crowned with success in the observance of the vow called Unccha.

एष मूलफलाहारः शीर्णपर्णाशनस्तथा।

अभ्यक्षो वायुभक्षश्च आसीद् विप्रः समाहितः॥२॥

This person had lived upon fruit and roots and upon the fallen leaves of trees. He had sometimes lived upon water, and sometimes upon air alone, passing his devas with concentrated soul.

भवश्चानेन विप्रेण संहिताभिरभिष्टुतः।

स्वर्गद्वारे कृतोद्योगो येनासौ त्रिदिवं गतः॥३॥

The god Mahadeva had been propitiated by him with constant recitation of the Samhitas. he had tried to perform those deeds which lead to heaven. Through the merits of those acts he had now attained to heaven.

असङ्गतिरनाकाङ्क्षी नित्यमुज्जशिलाशनः।

सर्वभूतहिते युक्त एष विप्रो भुजङ्गमः॥४॥

Without riches and without desire of any king he had observed the vow called Unccha with regard to his food. This learned Brahmana, ye Nagas, had been devoted to the good of all creatures.

न हि देवा न गन्धर्वा नासुरा न च पन्नगाः।

प्रभवन्तीह भूतानां प्राप्तानामुत्तमां गतिम्॥५॥

एतदेवंविधं दृष्ट्वाश्चर्यं तत्र मे द्विज।

Neither gods, nor Gandharvas, nor Asuras, nor Nagas, can be considered as superior to those creatures who attain to this excellent end of coming into the solar disc. Even such, O twice-born one, was the wonderful incident that I saw on that occasion.

संसिद्धो मानुषः कामं योऽसौ सिद्धगतिं गतः।

सूर्येण सहितो ब्रह्मन् पृथिवीं परिवर्तते॥६॥

That Brahmana, who was crowned with success by the observance of the Unccha vow and who thus obtained an end that persons

crowned with ascetic success gain. to this day, O twice-born one, goes round the Earth, staying in the disc of the Sun.

CHAPTER 364

(MOKSHADHARMA PARVA) —
Continued.

The story of the Naga king Padma

ब्राह्मण उवाच

आश्चर्यं नात्र संदेहः सुप्रीतोऽस्मि भुजङ्गम्।

अन्वर्थोपगतैर्वाक्यैः पन्थानं चास्मि दर्शितः॥१॥

Forsooth, this is highly wonderful, O Naga. I have been highly pleased by listening to you. By these words of yours that are fraught with subtle meaning, you have shown me the way I am to follow.

स्वस्ति तेऽस्तु गमिष्यामि साधो भुजगसत्तम।

स्मरणीयोऽस्मि भवता सम्प्रेषणनियोजनैः॥२॥

Blessed be you, I wish to depart hence, O best of Nagas. You should remember me now and then and enquire after me sending your servants.

नाग उवाच

अनुक्त्वा हृदतं कार्यं क्वेदानीं प्रस्थितौ भवान्।

उच्यदां द्विज यत् कार्यं यदर्थं त्वमिहागतः॥३॥

The Naga said—

The object that brought you here is still in your mind, for you have not as yet given it out to me. Where then will you go? Tell me, O twice-born one, what should be done by me, and what that object is which brought you here.

उक्तानुक्ते कृते कार्ये मामामन्त्र्य द्विजर्षभा

मया प्रत्यभ्यनुज्ञातस्ततो यास्यसि सुव्रत॥४॥

After the fulfilment of your business, whatever it is, expressed or unexpressed in speech, you may depart, O foremost of twice-born persons, saluting me and dismissed by me cheerfully, O you of excellent vows.

न हि मां केवलं दृष्ट्वा त्यक्त्वा प्रणयवानिह।

गन्तुमर्हसि विप्रर्षे वृक्षमूलगतो यथा॥५॥

You have conceived a friendship for me. O twice-born Rishi, you should not depart from this place after having only seen me, yourself sitting under the shade of this tree.

त्वयि चाहं द्विजश्रेष्ठ भवान् मयि न संशयः।

लोकोऽयं भवतः सर्वः का चिन्ता मयि तेऽनघ॥६॥

You have become dear to me and I have become dear to you. All the persons in this city are yours. What objection then, O sinless one, you have to pass some time in my house.

ब्राह्मण उवाच

एवमेतन्महाप्राज्ञं विदितात्मन् भुजङ्गम्।

नातिक्रान्तास्त्वया देवाः सर्वथै व यथातथम्॥७॥

The Brahmana said—

It is even so, O you of great wisdom, O Naga, who have acquired a knowledge of the Soul. It is very true that the gods are not superior to you in any respect.

स एव त्वं स एवाहं योऽहं स तु भवानपि।

अहं भवांश्च भूतानि सर्वे यत्र गताः सदा॥८॥

He that is yourself is verily myself, as that is myself is truly yourself. Myself, yourself, and all other creatures, shall all have to enter into the Supreme Soul.

आसीत् तु मे भोगपते संशयः पुण्यसंचये।

सोऽहमुच्छ्रितं साधो चरिष्याम्यर्थसाधनम्॥९॥

A doubt had entered my mind, O king of Nagas, in the matter of the best means for acquiring virtue or merit. That doubt has been removed by your discourse, for I have learnt the value of the Unccha vow.

एष मे निश्चयः साधो कृतं कारणमुत्तमम्।

आमन्त्रयामि भद्रं ते कृतार्थोऽस्मि भुजङ्गम्॥१०॥

I shall hence follow that vow which is so very efficacious in producing beneficial consequences. That, O blessed one, has become my certain conclusion now, based on good reasons. I take your leave. Blessing to you. My object has been done, O Naga.

CHAPTER 365

(MOKSHADHARMA PARVA) —
Continued.

The story of the Naga king Padma.

भीष्म उवाच

स चामन्त्र्योरगश्रेष्ठं ब्राह्मणः कृतनिश्चयः।

दीक्षाकाङ्क्षी तदा राजंश्च्यवनं भार्गवं श्रितः।१॥

Bhishma said—

Having saluted that foremost of Nagas in this way, the Brahmana, firmly resolved to follow the Unccha mode of life, went O king, to Chyavana of Bhrigu's race, from desire of being formally instructed and initiated in that vow.

स तेन कृतसंस्कारो धर्ममेवाधितस्थिवान्।

तथैव च कथामेतां राजन् कथितवांस्तदा।।२॥

भार्गवेणापि राजेन्द्र जनकस्य निवेशने।

कथैषा कथिता पुण्या नारदाय महात्मने।।३॥

Chyavana performed the initiating rites of the Brahmana and formally initiated him into the Unccha mode of life. The son of Bhrigu, O king, recited this history to king Janaka in his palace. King Janaka, in his turn, described it to the celestial Rishi Narada of high soul.

नारदेनापि राजेन्द्र देवेन्द्रस्य निवेशने।

कथिता भरतश्रेष्ठ पृष्टेनाविस्तृष्टकर्मणा।।४॥

The celestial Rishi Narada too of pure acts going on one occasion to the house of Indra the king of the gods, gave to Indra this history upon being asked by him.

देवराजेन च पुरा कथितैषा कथा शुभा।

समस्तेभ्यः प्रशस्तेभ्यो विप्रेभ्यो वसुधाधिप।।५॥

The king of the gods, having acquired it thus from Narada, recited this blessed history

to an assembly of all the foremost Brahmanas, O king.

यदा च मम रामेण युद्धमारीत् सुदारुणम्।

वसुभिश्च तदा राजन् कथेयं कथिता मम।।६॥

On the occasion, again, of my dreadful fight with Rama of Bhrigu's race the celestial Vasus, O king, had recited this history.

पृच्छमानाय तत्त्वेन मया चैवोत्तमा तवा।

कथेयं कथिता पुण्या धर्म्या धर्मभृतां वर।।७॥

Asked by you, O foremost of pious men, I have recited this history that is excellent and sacred and endued with great merit.

यदयं परमो धर्मो यन्मां पृच्छसि भारत।

आसीद् धीरो ह्यनाकाङ्क्षी धर्मार्थकरणे नृप।।८॥

You had asked me about that which forms the highest duty, O king. This history is my answer to your query. A brave man he was, O king. This history is my answer to your query. A brave man he was, O king, who followed the practice of the Unccha vow in this way, without desiring for any fruit.

स च किल कृतनिश्चयो द्विजो

भुजगपतिप्रतिदेशितात्मकृत्यः

यमनियमसहो वनान्तरं

परिगणितोऽञ्जशिलाशनः प्रविष्टः।।९॥

Firmly resolved, that Brahmana, instructed by the king of Nagas in this way about his duty, followed the practice of restraint and self-control, an living upon such food as the allowed the Uccha vow, proceeded to another forest.

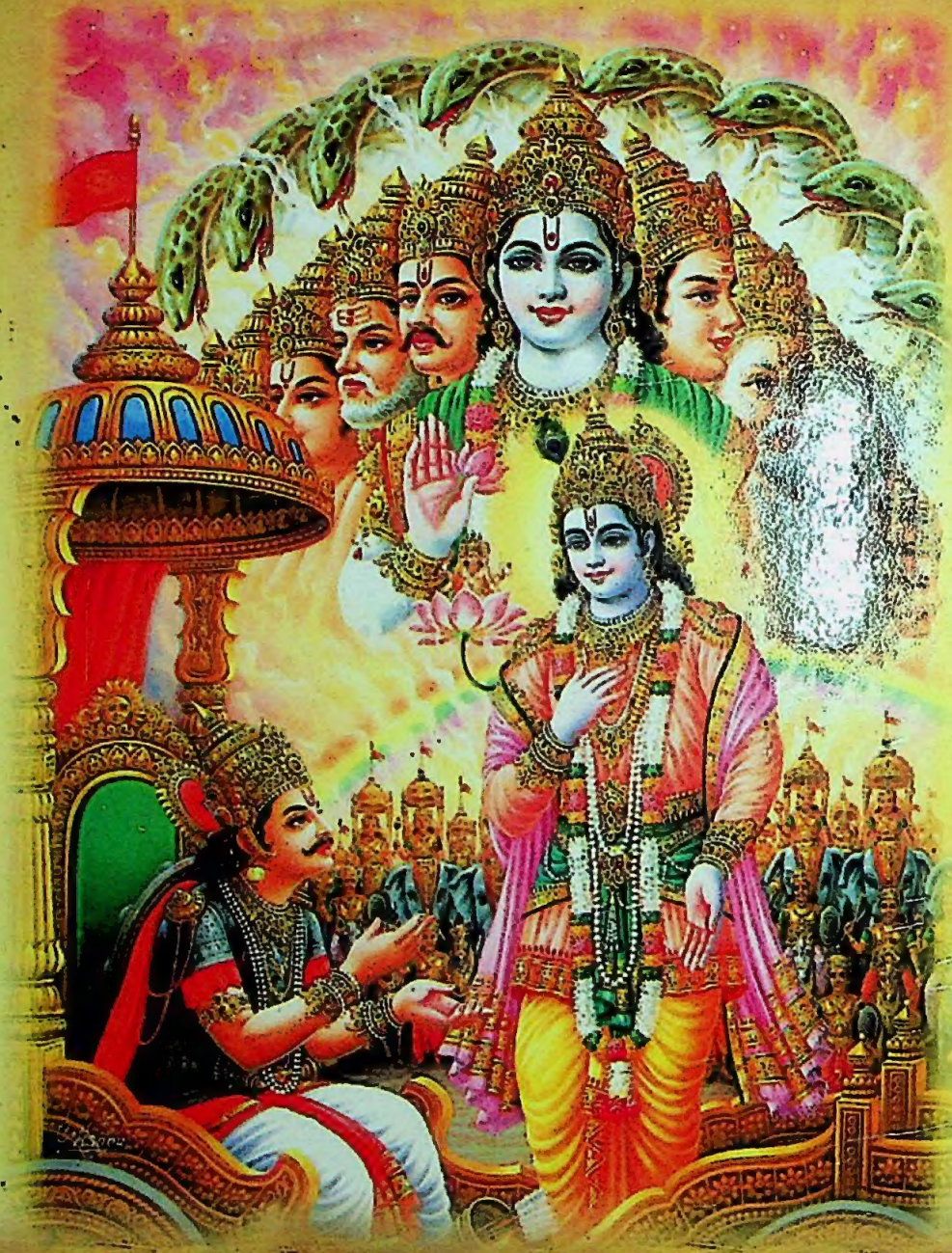
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उञ्जवृत्त्युपाख्याने पञ्चषष्ट्यधिकत्रिंशत्तमोऽध्यायः।।३६५॥

शान्तिपर्व सम्पूर्णम्

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